

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 37 As Saffat
to Chapter 39 Az Zumar**

PodQuran - Vol 34



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 37 As Saffat to Chapter 39 Az Zumar**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 37 As Saffat to Chapter 39 Az Zumar

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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 on Chapter 37 As Saffat to Chapter 39 Az Zumar of the Holy Quran. It specifically discusses the good characteristics one 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

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رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥

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وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

إِنَّهُمْ مِمَّنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ﴿١٢٤﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

اللَّهُ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

فَالْتَقَمَهُ الْخَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

﴿١٤٥﴾ فَبَدَّنَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾

فَأَسْتَفْتِيهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَانًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾

أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾

فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

مَا أَنْتُمْ عَلَيْهِ بِفِتْنَيْنِ ﴿١٦٢﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

وَمَا مِنَّا إِلَّا لَهُ، مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

وَأَبْصَرَهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

أَفِعْذَابِنَا يُسْتَعْجَلُونَ ﴿١٧٦﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

By those [angels] lined up in rows

And those who drive [the clouds]

And those who recite the message,

Indeed, your God is One,

*Lord of the heavens and the earth and that between them and Lord of the
sunrises.*

Indeed, We have adorned the nearest heaven with an adornment of stars

And as protection against every rebellious devil

*[So] they may not listen to the exalted assembly [of angels] and are pelted
from every side,*

*Repelled; and for them is a constant punishment,
Except one who snatches [some words] by theft, but they are pursued by a
burning flame, piercing [in brightness].*

*Then inquire of them, "Are they a stronger [or more difficult] creation or
those [others] We have created?" Indeed, We created men from sticky clay.*

*But you wonder, while they mock,
And when they are reminded, they remember not.*

*And when they see a sign, they ridicule
And say, "This is not but obvious magic.*

*When we have died and become dust and bones, are we indeed to be
resurrected?*

And our forefathers [as well]?"

Say, "Yes, and you will be [rendered] contemptible."

It will be only one shout, and at once they will be observing.

They will say, "O woe to us! This is the Day of Recompense."

[They will be told], "This is the Day of Judgement which you used to deny."

*[The angels will be ordered], "Gather those who committed wrong, their
kinds, and what they used to worship*

Other than Allah , and guide them to the path of Hellfire

And stop them; indeed, they are to be questioned."

*[They will be asked], "What is [wrong] with you? Why do you not help each
other?"*

But they, that Day, are in surrender.

And they will approach one another blaming each other.

They will say, "Indeed, you used to come at us from the right."

*The oppressors will say, "Rather, you [yourselves] were not believers,
And we had over you no authority, but you were a transgressing people.
So the word of our Lord has come into effect upon us; indeed, we will taste
[punishment].*

And we led you to deviation; indeed, we were deviators."

So indeed they, that Day, will be sharing in the punishment.

Indeed, that is how We deal with the criminals.

*Indeed they, when it was said to them, "There is no deity but Allah ," were
arrogant*

And were saying, "Are we to leave our gods for a mad poet?"

*Rather, the Prophet has come with the truth and confirmed the [previous]
messengers.*

*Indeed, you [disbelievers] will be tasters of the painful punishment,
And you will not be recompensed except for what you used to do -*

But not the chosen servants of Allah .

Those will have a provision determined -

Fruits; and they will be honored

In gardens of pleasure

On thrones facing one another.

*There will be circulated among them a cup [of wine] from a flowing spring,
White and delicious to the drinkers;*

No bad effect is there in it, nor from it will they be intoxicated.

And with them will be women limiting [their] glances, with large, [beautiful] eyes,

As if they were [delicate] eggs, well-protected.

And they will approach one another, inquiring of each other.

A speaker among them will say, "Indeed, I had a companion [on earth]

Who would say, 'Are you indeed of those who believe

That when we have died and become dust and bones, we will indeed be recompensed?"

He will say, "Would you [care to] look?"

And he will look and see him in the midst of the Hellfire.

He will say, "By Allah , you almost ruined me.

If not for the favor of my Lord, I would have been of those brought in [to Hell].

Then, are we not to die

Except for our first death, and we will not be punished?"

Indeed, this is the great attainment.

For the like of this let the workers [on earth] work.

Is Paradise a better accommodation or the tree of zaqqum?

Indeed, We have made it a torment for the wrongdoers.

Indeed, it is a tree issuing from the bottom of the Hellfire,

Its emerging fruit as if it was heads of the devils.

And indeed, they will eat from it and fill with it their bellies.

Then indeed, they will have after it a mixture of scalding water.

Then indeed, their return will be to the Hellfire.

Indeed they found their fathers astray.
So they hastened [to follow] in their footsteps.
And there had already strayed before them most of the former peoples,
And We had already sent among them warners.
Then look how was the end of those who were warned -
But not the chosen servants of Allah .
And Noah had certainly called Us, and [We are] the best of responders.
And We saved him and his family from the great affliction.
And We made his descendants those remaining [on the earth]
And left for him [favorable mention] among later generations:
"Peace upon Noah among the worlds."
Indeed, We thus reward the doers of good.
Indeed, he was of Our believing servants.
Then we drowned the others [i.e., disbelievers]
And indeed, among his kind was Abraham,
When he came to his Lord with a sound heart
[And] when he said to his father and his people, "What do you worship?
Is it falsehood [as] gods other than Allah you desire?
Then what is your thought about the Lord of the worlds?"
And he cast a look at the stars
And said, "Indeed, I am [about to be] ill."
So they turned away from him, departing.
Then he turned to their gods and said, "Do you not eat?

What is [wrong] with you that you do not speak?"

And he turned upon them a blow with [his] right hand.

Then the people came toward him, hastening.

He said, "Do you worship that which you [yourselves] carve,

While Allah created you and that which you do?"

They said, "Construct for him a furnace and throw him into the burning fire."

And they intended for him a plan, but We made them the most debased.

*And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord;
He will guide me.*

My Lord, grant me [a child] from among the righteous."

So We gave him good tidings of a forbearing boy.

*And when he reached with him [the age of] exertion, he said, "O my son,
indeed I have seen in a dream that I [must] sacrifice you, so see what you
think." He said, "O my father, do as you are commanded. You will find me,
if Allah wills, of the steadfast."*

*And when they had both submitted and he put him down upon his
forehead,*

We called to him, "O Abraham,

You have fulfilled the vision." Indeed, We thus reward the doers of good.

Indeed, this was the clear trial.

And We ransomed him with a great sacrifice,

And We left for him [favorable mention] among later generations:

"Peace upon Abraham."

Indeed, We thus reward the doers of good.

Indeed, he was of Our believing servants.

And We gave him good tidings of Isaac, a prophet from among the righteous.

And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself.

And We did certainly confer favor upon Moses and Aaron.

And We saved them and their people from the great affliction,

And We supported them so it was they who overcame.

And We gave them the explicit Scripture,

And We guided them on the straight path.

And We left for them [favorable mention] among later generations:

"Peace upon Moses and Aaron."

Indeed, We thus reward the doers of good.

Indeed, they were of Our believing servants.

And indeed, Elias was from among the messengers,

When he said to his people, "Will you not fear Allah ?

Do you call upon Ba'l and leave the best of creators -

Allah , your Lord and the Lord of your first forefathers?"

And they denied him, so indeed, they will be brought [for punishment],

Except the chosen servants of Allah .

And We left for him [favorable mention] among later generations:

Sahih International

Indeed, We thus reward the doers of good.

Indeed, he was of Our believing servants.

And indeed, Lot was among the messengers.

*[So mention] when We saved him and his family, all,
Except his wife among those who remained [with the evildoers].*

Then We destroyed the others.

And indeed, you pass by them in the morning

And at night. Then will you not use reason?

And indeed, Jonah was among the messengers.

[Mention] when he ran away to the laden ship.

And he drew lots and was among the losers.

Then the fish swallowed him, while he was blameworthy.

*And had he not been of those who exalt Allah ,
He would have remained inside its belly until the Day they are resurrected.*

But We threw him onto the open shore while he was ill.

And We caused to grow over him a gourd vine.

And We sent him to [his people of] a hundred thousand or more.

And they believed, so We gave them enjoyment [of life] for a time.

So inquire of them, "Does your Lord have daughters while they have sons?

Or did We create the angels as females while they were witnesses?"

Unquestionably, it is out of their [invented] falsehood that they say,

"Allah has begotten," and indeed, they are liars.

Has He chosen daughters over sons?

What is [wrong] with you? How do you make judgement?

Then will you not be reminded?

Or do you have a clear authority?

Then produce your scripture, if you should be truthful.

And they have claimed between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought to [punishment].

Exalted is Allah above what they describe,

Except the chosen servants of Allah [who do not share in that sin].

So indeed, you [disbelievers] and whatever you worship,

You cannot tempt [anyone] away from Him

Except he who is to [enter and] burn in the Hellfire.

[The angels say], "There is not among us any except that he has a known position.

And indeed, we are those who line up [for prayer].

And indeed, we are those who exalt Allah ."

And indeed, the disbelievers used to say,

"If we had a message from [those of] the former peoples,

We would have been the chosen servants of Allah ."

But they disbelieved in it, so they are going to know.

And Our word has already preceded for Our servants, the messengers,

[That] indeed, they would be those given victory

And [that] indeed, Our soldiers will be those who overcome.

So, leave them for a time.

And see [what will befall] them, for they are going to see.

Then for Our punishment are they impatient?

*But when it descends in their territory, then evil is the morning of those who
were warned.*

And leave them for a time.

And see, for they are going to see.

Exalted is your Lord, the Lord of might, above what they describe.

And peace upon the messengers.

And praise to Allah, Lord of the worlds.

Discussion on Verses 1-182 of 182

This chapter opens by declaring that the entire cosmic order operates under the sole authority of Allah, the Exalted. He has appointed the Angels as servants who carry out specific tasks within this vast creation. Chapter 37 As Saffat, verses 1-3:

“By those [angels] lined up in rows. And those who drive [the clouds]. And those who recite the reminder.”

Throughout history, many non-Muslims who accepted the existence of Allah, the Exalted, nevertheless misunderstood His nature. They attributed to Him human limitations, imagining Him as a powerful ruler who becomes tired or requires assistance. With this flawed perception, they likened Allah, the Exalted, to earthly kings who delegate portions of their authority to governors and ministers. As a result, they began venerating various beings—such as Angels—thinking that drawing close to these figures would bring them favour with Allah, the Exalted. But the verses firmly correct this misconception. Angels and all other beings are merely obedient servants who carry out whatever command Allah, the Exalted, gives them. They possess no independent authority, no right to be worshipped, and no power to intercede except when Allah, the Exalted, explicitly permits it. Chapter 37 As Saffat, verses 4-5:

“Indeed, your God is One. Lord of the heavens and the earth and whatever is between them and Lord of the sunrises.”

Sadly, this misguided approach has also appeared within segments of the Muslim community. Some individuals devote extraordinary effort—time, wealth, and emotional investment—into seeking out people they view as spiritually exceptional, imagining them to be unique intermediaries between themselves and Allah, the Exalted. They treat these figures as if they held a special rank similar to the governor of a king: someone who can be pleased with offerings and exaggerated forms of reverence, and who can then persuade the king to grant favours. This mentality contradicts the essence of Islam. The Holy Prophets, peace be upon them, were not spiritual gatekeepers who controlled access to Allah, the Exalted. Rather, they were guides who illuminated the pathway that leads directly to His pleasure. They never charged a fee for conveying divine guidance, nor did they accept gifts in exchange for spiritual influence. The proper attitude is to respect knowledgeable teachers and benefit from their instruction—without believing that they themselves are channels through which one must pass in order to reach Allah, the Exalted. Islam teaches that Allah, the Exalted, has full dominion over the entire universe, and that He is fully aware of all that unfolds within it. He does not require intermediaries; He is directly accessible to every servant. The Holy Quran repeatedly emphasizes this. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will take place on the Day of Judgement—by the permission of Allah, the Exalted—its reality must never be trivialized. Treating intercession lightly is dangerous, for it may lead a person to neglect the blessings Allah, the Exalted, has entrusted to them while falsely assuming that they will be saved merely by the intercession. Such an attitude reflects complacency and spiritual laziness. Worse still, the one who mocks or abuses the concept of intercession may find the Holy Prophet Muhammad, peace and blessings be upon him, bearing witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This warning applies specifically to Muslims, for they are the ones who profess to follow the Holy Quran. Since non-Muslims did not accept it to begin with, they cannot be described as having abandoned it. The fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on that Day is self-evident.

Even when intercession is granted to someone, it may not be sufficient to save them from entering Hell; it may merely reduce the severity or duration of the punishment. And even the lightest touch of the Fire is so agonizing that no sound-minded person would willingly risk it. Therefore, true hope in intercession must be coupled with sincere action. A person must strive to use every blessing Allah, the Exalted, has given them in a way that aligns with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When they do so, they may legitimately hope for intercession on the Day of Judgement—always remembering that any intercession is entirely under the authority of Allah, the Exalted, and granted only by His command.

All of creation—except for humanity—lives in complete submission to the command of Allah, the Exalted. As a result, every part of the universe operates in a state of perfect order, balance, and harmony. Chapter 37 As Saffat, verses 1-3:

“By those [angels] lined up in rows. And those who drive [the clouds]. And those who recite the reminder.”

This universal harmony becomes evident to anyone who reflects on the natural world. One can witness the precision with which the Sun rises and sets each day; the orderly progression of the phases of the moon; the steady and uninterrupted cycle of water evaporating, condensing, and returning to the earth; and the countless celestial bodies that traverse their orbits without the slightest deviation. Such astonishing consistency is only possible because every created being and natural law faithfully follows the command of Allah, the Exalted. Chapter 37 As Saffat, verses 4-5:

“Indeed, your God is One. Lord of the heavens and the earth and whatever is between them and Lord of the sunrises.”

Human beings, however, stand apart from the rest of creation. Unlike the Angels, the heavens, the earth, and all that resides within them, people have been granted a measure of free will—and with it, the possibility of resisting the command of Allah, the Exalted. When a person chooses to live according to their desires rather than divine guidance, this inner rebellion disrupts the harmony of their own being. They become fragmented within themselves, pulled in conflicting directions, unable to find the balance so evident in the natural order. Thus, if a person sincerely wishes to experience the same stability, harmony, and tranquillity that they observe throughout the universe, they must imitate the example set by the rest of creation. They must submit wholeheartedly to the command of Allah, the Exalted, using every blessing they have been granted in the manner

outlined by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person aligns their life with divine guidance in this way—rather than with their impulses, habits, or societal expectations—they restore balance within themselves. Their mental and physical state becomes regulated; their priorities fall into their proper place; and their relationships, responsibilities, and desires are all understood in their correct position. This alignment equips them to prepare appropriately for their accountability on the Day of Judgement. As a result, such a person benefits in both worlds. In this life, they attain an inner tranquillity that cannot be achieved through wealth, fame, or worldly success. And in the next life, their obedience and discipline become a source of safety, honour, and eternal peace.

When a person reflects carefully upon the creation of the heavens and the earth, and upon the countless systems that operate with flawless precision, they cannot help but recognize that there is only One who brought the universe into existence and continues to sustain it at every moment. Chapter 37 As Saffat, verse 4:

“Indeed, your God is One,”

Every corner of creation offers evidence of this truth. Consider, for instance, the exact placement of the Sun. Its distance from the Earth is so precise that even the slightest shift—whether closer or farther—would render life on the planet impossible. If it were marginally nearer, the earth would be scorched; if slightly farther, it would be frozen. Yet it remains fixed in the perfect position decreed by Allah, the Exalted. Likewise, the Earth

itself has been formed with extraordinary balance. Its atmosphere—pure, breathable, and protective—allows human beings, animals, and plants to flourish. The alternation of days and nights is equally remarkable. Their lengths throughout the seasons are perfectly proportioned to allow people to benefit from both. If daylight were excessively long, people would be overcome by exhaustion. If nights dominated the year, people would have little opportunity to work, learn, or tend to worldly and spiritual needs. If nights were too short, they would fail to rest sufficiently to maintain sound health. These changes in day and night also affect agriculture. Crops depend on specific temperatures and light durations to grow. Any disruption to this delicate system would damage food supplies, harming both people and animals. The fact that the days, nights, seasons, and all other cosmic rhythms continue without fail, in perfect cooperation and harmony, is a clear sign that the universe is governed by a single will. If multiple gods existed—each with their own desires—the universe could not function with such unity and order. Chapter 21 Al Anbiya, verse 22:

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

And Chapter 37 As Saffat, verse 5:

“Lord of the heavens and the earth and whatever is between them and Lord of the sunrises.”

The water cycle also testifies to a single Creator. Water evaporates from the seas, rises into the sky, condenses, and falls as rain. When it first forms, this rain is acidic, yet Allah, the Exalted, has placed mountains upon the earth that naturally purify and neutralize it before it seeps into rivers and springs. This ensures that the water reaching people, animals, and crops is pure and life-giving. Any alteration to this delicate cycle would lead to catastrophe. The salt in the oceans is another sign: it prevents the waters from becoming polluted by the countless dead creatures that fall into them. Without this salt, marine environments would decay, and their contamination would spread to land, making life on Earth impossible. Furthermore, the density and composition of water have been designed so precisely that massive ships can float upon it while marine life can thrive within it. A slight variation in its properties would make one of these two benefits impossible. Yet throughout history—up to this very day—sea transport remains the primary method for moving goods across the world, demonstrating the enduring wisdom of this divine design. Rain, too, descends in perfect measure. Too little brings drought, famine, and death. Too much brings floods, destruction, and suffering. 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 winds also form part of this perfectly balanced system. They carry pollen, allowing crops, plants, and trees to reproduce. They were once essential for moving ships across oceans, enabling travel, exploration, and trade—roles they still indirectly support today. Winds also push rainclouds to the regions where they are needed. Without them, life would collapse into chaos. Too little wind would halt pollination and rainfall distribution; too

much wind would destroy homes, crops, and livelihoods. Only a perfectly balanced system allows life to flourish.

The celestial bodies provide yet another profound sign of the Oneness and perfect governance of Allah, the Exalted. Chapter 37 As Saffat, verse 6:

“Indeed, We have adorned the nearest heaven with an adornment of stars.”

The stars, which appear scattered across the night sky, are not placed haphazardly or without purpose. Each one occupies a precise position that contributes to the overall harmony of the heavens. For countless generations, long before the development of compasses, maps, or modern technology, people relied on the stars as reliable guides. Travellers crossing vast deserts, sailors navigating the open oceans, and explorers journeying into unfamiliar lands all depended on the positions of the stars to determine direction, seasons, and time. Even today, with all the advancements of navigation systems, celestial navigation remains a trusted and accurate method—so dependable that it continues to be taught to sailors and pilots as a safeguard when instruments fail. The stars follow consistent patterns throughout the year. Constellations rise and set at specific times and in predictable sequences, marking the progression of seasons. Their positions shift gradually across the sky in a manner so precise that calendars were historically constructed around them. Farmers once relied on specific constellations to know when to plant and harvest crops, and many communities structured their daily lives around the movement of these celestial signs. None of this would be possible if their arrangement were random or the result of chance. Their fixed positions and

orderly movement demonstrate an extraordinary level of intention, precision, and wisdom. Astronomers continue to observe that stars operate within set laws: gravitational systems, orbits, and distances so exact that even the slightest disruption would cause collisions or cosmic disorder. The fact that these massive celestial bodies move in complete harmony, without crashing into one another or veering off course, is a powerful indicator that they are under the command of a single, all-powerful authority. Moreover, the stars serve not only as physical guides but also as markers of beauty and contemplation. They inspire awe in every observer, drawing them to reflect on the vastness of creation and the grandeur of the One who fashioned it. Even the formation of constellations—patterns recognized across centuries and cultures—points to a deliberate arrangement that invites reflection and understanding.

Anyone who sincerely reflects upon these countless, finely tuned systems—each functioning with precision, harmony, and purpose—cannot reasonably deny the existence of a single Creator who possesses absolute power and authority over all things. The intricate balance observed in every part of the universe, from the smallest detail to the grandest structure, leaves no room for the idea that such perfection emerged on its own or through random chance. Rather, it clearly points to One all-wise, all-knowing Being who governs every aspect of creation with flawless control. Only a deliberate and powerful Creator could sustain such a masterpiece with uninterrupted order.

Since the Holy Quran descended from the Heavens, out of honour for its greatness, Allah, the Exalted, prevented the Jinn from accessing the Heavens. Chapter 72 Al Jinn, verses 8-9:

“And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.”

And chapter 37 As Saffat, verses 7-10:

“And as protection against every rebellious devil. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side. Repelled; and for them is a constant punishment. Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing.”

These verses also condemn those who attempted to associate the Holy Quran with the Jinn. The leaders of the non-muslims of Mecca—just like the opposers who came before them—resorted to various desperate strategies to prevent others from accepting the truth, fearing that their authority, status, and social influence would disappear if people embraced the message of the Holy Prophet Muhammad, peace and blessings be upon him. One of their baseless claims was that the Holy Quran was delivered by the Jinn. This accusation was irrational and empty, for when a person studies the Holy Quran with an open heart and an unbiased mind, they immediately recognize that its message penetrates human nature in the most profound, precise, and comprehensive manner. Its guidance speaks to the inner workings of the human soul with a clarity, depth, and

balance that no created being—whether human or jinn—could ever produce.

As previously discussed, the Jinn were prevented from ascending to the Heavens and cut off from the sources of revelation. They were barred from reaching the place from which the Holy Quran was sent down. This divine barrier ensures that no Jinn ever had access to the revelation, let alone any possibility to influence or alter a single word of it. Their inability to approach the heavenly realms demonstrates that the claim that the Holy Quran came from them collapses before even a moment of genuine reflection. The accusation that jinn could have delivered the Holy Quran crumbles under scrutiny. The Holy Quran's perfect harmony, its unmatched eloquence, its timeless wisdom, and its profound insights into the human condition all testify to its divine origin. The leaders of disbelief did not advance such accusations because they possessed evidence—rather, they did so because they were unable to oppose the truth of revelation with reason, knowledge, or honesty. Their arguments rose from fear, and their falsehoods from desperation.

In reality, the expressions of the Holy Quran are without equal, and its meanings are presented with clarity, precision, and profound depth. Its verses exhibit a degree of eloquence and structure that no other book can match. Not a single contradiction exists within it—unlike every other scripture or belief system that has undergone alteration, misinterpretation, or loss over time. The Holy Quran recounts the histories of past nations in detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, had not studied history nor been taught by any scholar. It commands every good that benefits individuals and societies, and it prohibits every evil that harms hearts, homes, or communities. Through this

balance, justice, security, and peace can be spread throughout all levels of society. The Holy Quran contains no exaggerations, fabrications, or falsehoods, unlike poetry, myths, and fables. Every verse is beneficial, and every teaching can be practically applied to one's life. Even when a story is repeated, each retelling highlights unique and important lessons relevant to different circumstances. Unlike any other book, a person never tires of studying the Holy Quran repeatedly; rather, each reading opens new doors of understanding, inspiration, and guidance. The Holy Quran provides promises and warnings and supports them with clear, rational, and undeniable proofs. When it discusses concepts that may appear abstract—such as patience, gratitude, humility, or sincerity—it always presents practical steps for cultivating them, enabling every person to implement these qualities in daily life. It guides a person to fulfill the purpose of their creation by obeying Allah, the Exalted, sincerely and using their blessings in ways pleasing to Him. This leads to peace of mind, emotional balance, correct priorities, and true success in both worlds. It teaches individuals how to organize their responsibilities, relationships, and actions while preparing appropriately for accountability on the Day of Judgement. It makes the straight path unmistakably clear, attracting every heart that desires real peace and genuine success in both worldly and spiritual matters. Because it addresses the very nature of human beings, its guidance remains completely relevant for every person, every place, and every generation. The Holy Quran is a remedy for emotional, societal, economic, and even physical difficulties—when it is understood correctly and applied sincerely. Every problem that an individual, community, or civilization may face has already been addressed within its comprehensive teachings. History itself bears witness that societies which implemented the teachings of the Holy Quran with sincerity and justice were elevated, strengthened, and stabilized by its timeless wisdom. Centuries have passed, yet not a single letter of the Holy Quran has been altered, for Allah, the Exalted, promised its protection. No other book in history has enjoyed such preservation. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, identifies the fundamental problems that arise within communities and then provides the practical remedies needed to address them. When foundational issues are corrected, the countless problems that branch out from them naturally become resolved as well. In this way, the Holy Quran addresses everything a person or society requires to succeed in both worlds. Chapter 16 An Nahl, verse 89:

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

This Holy Quran is the greatest timeless miracle Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. Yet only those who sincerely seek the truth and act upon it will benefit. Those who follow their desires or selectively choose from its teachings will only bring loss upon themselves in both worlds. Chapter 17 Al Isra, verse 82:

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

As previously mentioned, the leaders of the non-muslims of Mecca adopted numerous tactics to dissuade others from accepting Islam. Their opposition did not arise from sincerity, but from fear—fear of losing their positions, their influence, and the authority they held over society. Among their methods was an attempt to undermine one of the central pillars of faith: the resurrection. They mocked and challenged the idea that humans would be raised again after death. In response, Allah, the Exalted, refutes their shallow thinking by reminding them that He has already created something far greater and more complex: the vast Heavens and the Earth. If the creation and preservation of the universe is an effortless matter for Him, then resurrecting a single human—created from mere clay—is infinitely easier. Chapter 37 As Saffat, verse 11:

“Then inquire of them, “Are they a stronger [or more difficult] creation or those [others] We have created?” Indeed, We created men from sticky clay.”

Denying the possibility of resurrection is truly strange, especially when countless examples of resurrection occur before our eyes throughout days, seasons, and even within our own bodies. Allah, the Exalted, revives the barren earth through rainfall, causing lifeless soil to burst forth with vegetation and nourishment. If the Exalted can revive a dead seed hidden beneath the ground, He can just as easily bring life again to the human being who is placed in the earth after death. The changing seasons are another clear sign. In winter, trees stand bare and lifeless, their leaves shed and their branches appearing dead. Yet with the arrival of spring, they are renewed, clothed once more with life, colour, and vitality. This cycle repeats year after year, clearly illustrating the reality of resurrection. Even within a person’s own body, resurrection-like processes occur constantly.

Cells die and are replaced. Skin sheds and regenerates. The body is in an ongoing state of renewal. Another profound example is sleep. Sleep has been described as the twin of death; when a person sleeps, their senses are suspended, and they temporarily lose awareness. Yet Allah, the Exalted, returns the soul to the sleeper if their term has not ended, awakening them and giving them life once again. Chapter 39 Az Zumar, verse 42:

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

Moreover, the Day of Judgement is not only possible—it is necessary. When one contemplates the world, they observe widespread examples of balance and precision. The Earth’s distance from the Sun is perfectly measured; even the slightest shift would render life impossible. The water cycle—evaporation, condensation, and rainfall—is flawlessly arranged to sustain life. The earth beneath our feet is soft enough for delicate sprouts to break through, yet firm enough to support immense structures.

Such perfect balance leaves no doubt of a Creator, nor of the precision in His work. Yet there is one area where imbalance is glaringly evident: the deeds of human beings. In this world, the unjust often escape worldly punishment, and the oppressed frequently endure hardship without receiving full compensation for their patience. Those who sincerely obey

Allah, the Exalted, frequently face trials, while those who defiantly disobey may enjoy temporary comfort.

Since Allah, the Exalted, has established balance in all aspects of creation, justice demands that the actions of people also be balanced through appropriate reward and punishment. Because this complete justice does not occur in this world, it must take place at another time—the Day of Judgement.

Allah, the Exalted, could have chosen to give full reward or punishment in this worldly life. However, from His wisdom is that He grants opportunities, one after another, for people to repent and reform before they meet Him. He does not grant full reward to a Muslim in this world, for this world is not meant to be Paradise. Moreover, belief in the unseen—such as the full reward awaiting a person in the next life—is a core element of faith. Faith becomes meaningful precisely because it involves trust in the unseen; if everything were visible and immediate, belief would lose its distinction.

Fear of complete punishment in the Hereafter and hope of full reward deeply motivate a person to avoid sin and pursue righteous deeds.

For the Day of Recompense to begin, the material world must come to an end. Reward and punishment can only occur once all actions have ceased.

Thus, the end of the world is a necessary prelude to the beginning of judgement.

Reflecting on these points strengthens a person's belief in the Day of Judgement and inspires them to prepare for it diligently. Preparation involves using one's blessings correctly, following the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, a person achieves peace of mind, success in both worlds, and a balanced state emotionally, mentally, and physically—placing everything and everyone in the 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.”

However, obeying Allah, the Exalted, often requires a person to restrain their worldly desires and ambitions—something many find extremely difficult. Because submission to Allah, the Exalted, conflicts with the impulses of the ego, countless individuals insist on disobedience. They misuse the very blessings granted to them, even though the signs supporting Islamic teachings are clear, undeniable, and abundant. Chapter 37 As Saffat, verses 12-13:

“But you wonder, while they mock. And when they are reminded, they remember not.”

Those whose hearts have become overwhelmed by worldly desires lose the ability to make sound, rational decisions. Their desires begin to govern them, pushing them into harmful behaviours while blinding them to the negative consequences that follow. This state closely resembles the condition of a drug addict. An addict becomes enslaved to their addiction; the need to satisfy it overrides everything else, even morality and self-preservation. They may resort to theft or other wrongdoing, all while remaining heedless of the destruction their actions cause. Their Judgement becomes clouded, their priorities are inverted, and their sense of right and wrong becomes distorted. Worldly desires can create the same kind of enslavement. A person may become obsessed with wealth, status, admiration, pleasure, or influence. When these desires intensify and remain unchecked, they grow into compulsions. Such compulsions begin to dictate behaviour just as an addiction dictates the behaviour of an addict. In this state, a person may pursue wealth through impermissible means, lie to protect their reputation, betray others for worldly gain, or harm themselves for fleeting pleasure. Their actions become driven by desire rather than reason, conscience, or spiritual awareness. For this reason, learning to manage one's desires is essential. Islam does not call for the elimination of desires but for their regulation, so that they remain within lawful limits and serve beneficial purposes. Desires, when kept balanced, can motivate productivity, strengthen families, build communities, and bring joy. But when desires exceed their proper bounds, they inevitably lead to immoral actions, spiritual decay, and even physical and mental health problems. Obedience to Allah, the Exalted, protects a person from this downward spiral. It teaches discipline, self-awareness, and moderation. It ensures that one's desires remain tools rather than masters—means rather than ends. When a person submits to the commands of Allah, the Exalted, they retain control over their life, safeguard their character, and preserve their

wellbeing in both worlds. Those who reject obedience, however, fall into a cycle where their desires consume them, their Judgement weakens, and their hearts become unresponsive to reminders and warnings.

When a person becomes fully dominated by their worldly desires, even the clearest signs of the truthfulness of Islam can be denied or dismissed. These signs may appear within the teachings of Islam itself or through extraordinary miracles granted by Allah, the Exalted. A profound example occurred with the leaders of the non-Muslims of Mecca, who demanded that the Holy Prophet Muhammad, peace and blessings be upon him, present a tangible miracle beyond the revelation of the Holy Quran to prove his Prophethood. In response, Allah, the Exalted, granted the miracle of the splitting of the Moon. During this time chapter 54 Al Qamar, verses 1-3, were revealed:

“The Hour has come near, and the moon has split [in two]. And if they see a sign [i.e., miracle], they turn away and say, “Passing magic.” And they denied and followed their inclinations. But for every matter is a [time of] settlement.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 77-78 and a Hadith found in Sahih Bukhari, number 3637, also discusses this event.

Even when confronted with this clear and undeniable sign, those who were consumed by their desires refused to acknowledge its truth. Instead, they dismissed it as a trick or illusion, claiming that the Holy Prophet Muhammad, peace and blessings be upon him, had merely deceived their eyes. Their rejection was not due to a lack of evidence or understanding but stemmed from the overpowering influence of their personal inclinations. When worldly desires dominate the heart, reason and observation become subordinate, and even the most extraordinary proofs are ignored. Chapter 37 As Saffat, verses 14-15:

“And when they see a sign, they ridicule. And say, "This is not but obvious magic.””

This demonstrates a crucial principle: when a person's heart is governed by desires, they reject truth regardless of its clarity or source. Miracles, guidance, and evidence are insufficient to convince those whose inclinations dominate their Judgement. They are blinded not by the weakness of the proof, but by the strength of their attachments to worldly ambitions, power, or pleasure. From this example, one can derive a broader lesson for all times: the heart that allows desire to dominate will remain blind to truth, even when it is presented in the most manifest forms. Therefore, it is essential for a person to actively cultivate a heart inclined toward obedience to Allah, the Exalted, so that the blessings, signs, and guidance granted to them are recognized, appreciated, and implemented in a way that brings balance, peace of mind, and preparation for accountability on the Day of Judgement.

As previously discussed, the leaders of the non-Muslims of Mecca employed a wide range of strategies to deter people from embracing Islam. Their resistance was not grounded in intellectual objections or sincere doubt; rather, it stemmed from a deep fear of losing their status, authority, and social dominance. Among their tactics was the attempt to ridicule the concept of resurrection, portraying it as something irrational and far-fetched. Chapter 37 As Saffat, verses 16-17:

“When we have died and become dust and bones, are we indeed to be resurrected? And our forefathers [as well]?”

This behaviour reflects a common psychological pattern seen in every era: when individuals encounter a truth that challenges their desires, lifestyle, or sense of control, they attempt to discredit it. One of the easiest methods of dismissal is exaggeration—taking a straightforward teaching, inflating it into an unrealistic caricature, and then rejecting that distorted version as unreasonable. For example, when a person is advised to treat their relatives with respect and kindness, they may respond by claiming that such advice expects them to behave like an angel, never showing a moment of irritation or weakness. By deliberately redefining a simple, attainable virtue into an impossible ideal, they convince themselves that the guidance is impractical. This self-deception allows them to avoid real change and continue their misconduct without confronting their own shortcomings. This type of avoidance is not merely a minor moral flaw—it is a destructive habit that leads to serious spiritual, emotional, and social consequences. When people refuse to take responsibility for their actions, they close the door to self-improvement. Personal growth becomes impossible because they deny the very first step of reform: admitting their mistakes. As a result, the blessings given by Allah, the Exalted, are

misused rather than appreciated. Instead of bringing harmony, those blessings become a source of imbalance, stress, and disorder in both the mind and body. This internal imbalance then spills outward. A person who avoids accountability cannot properly fulfil the rights of others. They mistreat people, neglect obligations, and justify injustice—all while believing themselves innocent. In doing so, they contribute to the spread of corruption and oppression within their families, communities, and societies. Despite any wealth or influence they may acquire, their inner world remains filled with anxiety, dissatisfaction, and instability. And because they fail to correct their behaviour, they remain unprepared for the Day of Judgement, where every blessing will be weighed and every deed accounted for. Thus, the mockery of resurrection displayed by the non-Muslim leaders of Mecca was not a genuine philosophical concern. It was a deliberate strategy to mask their refusal to change, just as many people today belittle or distort moral guidance to justify continuing in harmful behaviour. Their exaggeration served as a smokescreen, allowing them to silence their conscience and maintain their position. In reality, their denial of resurrection—despite the countless signs of Allah, the Exalted—was simply another manifestation of the human tendency to reject truth when it conflicts with desire.

Allah, the Exalted, warns them that the One who created them from nothing the first time and has complete power and control over them is more than capable of resurrecting them after they have turned to dust and bones. Chapter 37 As Saffat, verse 18:

“Say, “Yes...””

But as preparing for one's accountability contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 37 As Saffat, verses 18-21:

"Say, "Yes, and you will be [rendered] contemptible." It will be only one shout, and at once they will be observing. They will say, "O woe to us! This is the Day of Recompense." [They will be told], "This is the Day of Judgement which you used to deny.""

A person should recognize that the feeling of regret falls into two distinct categories, each carrying its own weight and consequences in one's life. The first type includes regrets tied to worldly matters—such as wishing one had married, had children, pursued a particular skill, or attained a certain career or opportunity. The second type includes the far more serious

regrets that will confront a person in their grave and on the Day of Judgement—regrets rooted in failing to use one's time, wealth, health, and blessings in ways that please Allah, the Exalted. Worldly regrets, no matter how painful they may seem at the moment, are temporary by their very nature. A person may eventually achieve what they once missed, they may outgrow the desire altogether, or their regret will inevitably end with death. Even if a person carries these regrets for their entire earthly life, that span of time is still limited and insignificant compared to what lies beyond. Moreover, worldly regrets do not bring about divine punishment—they may cause sadness or disappointment, but they do not result in torment. And for the one who reaches Paradise through the mercy of Allah, the Exalted, every worldly regret will vanish completely, replaced by a joy so perfect that no past loss will hold any weight. Regrets of the hereafter, however, are of a profoundly different nature. They are lengthy, for the time spent in the grave and on the Day of Judgement far exceeds the totality of a person's earthly years. They endure until Allah, the Exalted, admits a person into Paradise—something that may occur only after an extremely long period, or may never occur at all for those who are denied His mercy. Allah, the Exalted, emphasizes the immense duration of the next life. Chapter 22 Al Hajj, verse 47:

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

Regrets of the hereafter are also vastly more serious, for they may be accompanied by real punishment, discomfort, and torment. A person may lament wasted opportunities, neglected obligations, and misused blessings while seeing others ahead of them who strove sincerely in their earthly lives. The weight of those regrets is immeasurable compared to the minor

losses of this world. For this reason, a person must reflect deeply and be truly compassionate toward their own soul. Protecting oneself from long-lasting, spiritually devastating regrets should take priority over resolving fleeting worldly disappointments. True self-kindness is not indulging in every desire or soothing temporary sadness; it is striving to prevent the eternal sorrow that arises from neglecting the purpose of one's creation. A wise person therefore begins by addressing the regrets they will face in the grave and on the Day of Judgement—by using their blessings correctly, obeying Allah, the Exalted, sincerely, and preparing for their accountability—before concerning themselves with the minor regrets of this fleeting worldly life. Only then will they attain peace of mind, balance in both body and soul, and success in both worlds. Chapter 89 Al Fajr, verses 23-24:

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

And chapter 37 As Saffat, verse 20:

“They will say, “O woe to us! This is the Day of Recompense.””

Furthermore, the next verse serves as a powerful warning: anyone who claims to believe in the Day of Judgement must demonstrate that belief

through action. It is not enough to verbally acknowledge accountability while continuing to misuse the blessings granted by Allah, the Exalted. A person who fails to align their behaviour with this belief—by ignoring the guidance found in Islamic teachings and living as though accountability does not exist—may be counted among those who practically denied the Final Day, even if their tongue repeatedly affirmed it. Chapter 37 As Saffat, verse 21:

“[They will be told], ‘This is the Day of Judgement which you used to deny.’”

Merely professing belief while living in contradiction to that belief creates a dangerous inconsistency within the heart. A person should understand that faith is not a static possession that once acquired remains permanently fixed. Rather, faith resembles a fragile flame—beautiful, beneficial, and illuminating, yet easily weakened if neglected. A flame remains bright only when regularly supplied with fuel; without it, the fire gradually fades until it eventually disappears. Similarly, the spiritual light of faith requires continual strengthening through obedience, reflection, and sincere effort. Acts of worship, gratitude, and righteous conduct serve as the “fuel” that keeps faith strong and vibrant. When a person abandons these essential practices, becomes negligent, or indulges in repeated disobedience, the light of faith begins to dim. If such negligence persists, the heart may reach a state where faith is severely compromised—or even extinguished altogether. This loss is the most tragic outcome a person can face, for it deprives them of the very guidance needed to navigate life and succeed in the hereafter. Just as a traveller in complete darkness cannot find their way, a person whose faith has withered becomes vulnerable to confusion, misguidance, and spiritual ruin. Therefore, a wise and sincere person

consistently nurtures their faith, protects it from harm, and reinforces it through good deeds, so that when the Day of Judgement arrives, they stand among those who lived in accordance with what they professed, fully prepared for what Allah, the Exalted, has promised.

Allah, the Exalted, not only warns people against persisting in disobedience by misusing the blessings He has granted them; He also draws attention to one of the greatest causes that leads a person toward such behaviour: corrupt companionship. Chapter 37 As Saffat, verse 22:

“[The angels will be ordered], ‘Gather those who committed wrong, their kinds...’”

The phrase “their kinds” refers to those who resembled one another in belief, character, and conduct—showing that individuals are grouped, judged, and ultimately resurrected alongside the type of people they chose to associate with in worldly life. Human beings, by their very nature, are social and impressionable. A person’s environment and companions quietly—but decisively—shape their worldview, priorities, emotions, and behaviour. This influence may appear suddenly or take effect gradually, but it is always present and powerful. Companionship is never a neutral factor; it is one of the strongest forces that directs the course of one’s life. The Holy Prophet Muhammad, peace and blessings be upon him, emphasised this truth in a Hadith recorded in Sunan Abu Dawud, number 4833. He taught that an individual’s companions act as mirrors of their own moral and spiritual condition. Just as someone who enters a store filled with perfume leaves with a pleasant fragrance, even without intentionally

seeking it, and one who enters the workshop of a blacksmith inevitably carries away the odour of smoke, a person absorbs the qualities of those they keep close—whether uplifting or corrupting. Righteous companionship elevates the heart, strengthening sincerity, humility, and obedience to Allah, the Exalted. Such companions remind a person of their responsibilities, encourage them to use their blessings correctly, and inspire them to prepare for their accountability on the Day of Judgement. Their presence instils clarity, discipline, and purpose. With them, one learns to balance their thoughts, strengthen their spiritual state, and refine their behaviour. This company nourishes contentment, stabilises the mind, and settles the heart. Corrupt companionship, however, has the opposite effect. When a person surrounds themselves with individuals who are heedless, rebellious, or immersed in worldly desires, they inevitably begin to reflect the same attitudes. This transformation often begins subtly: a compromised value here, a neglected obligation there, a gradual softening toward sin, or a growing comfort with disobedience. Over time, their spiritual sensitivity erodes, their priorities become distorted, and their connection with Allah, the Exalted, weakens. In such company, the blessings that Allah, the Exalted, has granted a person become tools of indulgence rather than means of gratitude. Desires grow unchecked, responsibilities are ignored, and the heart becomes unsettled. Even if outward comfort exists, inwardly the person suffers from restlessness, anxiety, and dissatisfaction. Their relationships become strained, their Judgement clouded, and their sense of purpose weakened. This deterioration affects both body and mind, creating imbalance and disorder in every aspect of their life. Eventually, the harm extends to the hereafter. Poor companionship leads to spiritual decline in this world and to despair and accountability in the next. On the Day of Judgement, those who misguided others or followed the misguided will regret the company they once kept—but by then, regret will offer no benefit. For this reason, a wise person carefully examines the people they allow into their inner circle. They seek the company of those whose presence brings them closer to Allah, the Exalted, whose words ignite wisdom, and whose character inspires moral strength. Such companionship is a protection in this world and a light in the next, guiding a person toward serenity, righteousness, and everlasting success.

Another major source of the disobedience of Allah, the Exalted, is when one obeys other things, such as social media, fashion and culture. Chapter 37 As Saffat, verse 22:

“[The angels will be ordered], ‘Gather those who committed wrong, their kinds, and what they used to worship.’”

A person must always remember that worship is not limited to bowing, praying, or offering rituals. In reality, whatever a person chooses to obey in defiance of the command of Allah, the Exalted, becomes—practically speaking—the thing they are devoted to. False gods are not only idols made of stone; they can appear in many forms. Social media, fashion, cultural expectations, influential figures, and even one’s own desires can become objects of worship when a person allows them to dictate their behaviour over the guidance of Allah, the Exalted. Chapter 9 At Tawbah, verse 31:

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

The scholars and religious leaders of the people of the book were not worshipped through physical acts of devotion. Rather, they were treated as

masters because their followers obeyed them even when their rulings contradicted the command of Allah, the Exalted. This demonstrates an important principle: obedience, when given priority over divine guidance, becomes a form of worship. This meaning is also expressed regarding 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 never worshipped the Devil, yet they are described as worshipping him because they allowed themselves to follow his whispers and commands over the guidance of Allah, the Exalted. Their obedience became their devotion. This teaches that every person is always serving something. If they choose to disregard the commands of Allah, the Exalted, then they will inevitably become servants to other forces—people, trends, wealth, desires, or societal pressures. And these “masters” are unstable, constantly changing, and impossible to satisfy. A person who tries to live for the approval of others, or for the sake of culture, fashion, or online influence, will eventually find themselves overworked, stressed, and confused. Their sense of purpose becomes scattered. They experience inner conflict because they are pulled in multiple directions at once—much like an employee struggling under several supervisors, each demanding something different. No matter how hard they try, they can never please all of them. Over time, this lifestyle crushes the heart and mind. The person may outwardly appear successful, admired, or wealthy, yet inwardly they suffer from anxiety, emptiness, and emotional instability. Many in the public eye live this reality—celebrities who possess fame and fortune yet struggle with sadness, isolation, depression, or even suicidal thoughts. Serving worldly “masters” does not bring peace; it only deepens misery. More

importantly, these things that people obey today—be it social norms, desires, or influential personalities—will not come to their aid in the hereafter. They will not defend them, intercede for them, or share their burden on the Day when every person stands alone before Allah, the Exalted. Chapter 37 As Saffat, verses 22-25:

"[The angels will be ordered], 'Gather those who committed wrong, their kinds, and what they used to worship. Other than Allah, and guide them to the path of Hellfire. And stop them; indeed, they are to be questioned.' [They will be asked], 'What is [wrong] with you? Why do you not help each other?'"

To safeguard themselves from this harmful path, a person must liberate their heart from following anything that draws them away from the command of Allah, the Exalted. True freedom is not found in pursuing every desire; it is found in disciplining those desires so that they remain aligned with the guidance of Allah, the Exalted. A person must instead choose to devote themselves to His obedience alone, using the blessings they have been entrusted with in the precise manner outlined in Islamic teachings. When one adopts this approach, they begin to experience genuine peace of mind. Their emotional, spiritual, and physical states become balanced, as each aspect of their life falls into its proper place. Priorities become clear, relationships are managed with wisdom, and ambitions are pursued with purpose rather than desires. Such harmony can only come from serving one Master—Allah, the Exalted—whose commands never conflict and whose guidance leads to clarity, not confusion. This state of inner order and tranquillity extends beyond this worldly life. A person who arranges their affairs in accordance with divine guidance gains the strength and readiness needed for their ultimate

accountability. Their daily acts, intentions, words, and behaviours become conscious and purposeful, preparing them for the moment they will stand before Allah, the Exalted. On that Day, they will not face fear or shame like those who ignored their responsibilities; instead, they will experience relief and ease, knowing they made sincere efforts to live by the truth. Chapter 37 As Saffat, verse 24:

“And stop them; indeed, they are to be questioned.”

This verse underscores the certainty that every intention, every word, and every action will be examined. Those who lived with awareness of this accountability will find security and calmness in the hereafter, just as they found balance and tranquillity in this world.

Allah, the Exalted, further cautions against falling into the trap of wishful thinking—a mindset in which a person continues to misuse the blessings they have been granted, while comforting themselves with the false hope that someone else will rescue them on the Day of Judgement. Chapter 37 As Saffat, verses 24-25:

*“And stop them; indeed, they are to be questioned.” [They will be asked],
“What is [wrong] with you? Why do you not help each other?”*

On that Day, even the closest of companions, family members, and those once admired in this world will be unable to offer support unless Allah, the Exalted, permits it. Although intercession is a truth affirmed in Islamic teachings, it is not a blanket guarantee for those who deliberately persist in disobedience. Intercession is reserved for those who sincerely strive to obey Allah, the Exalted, even if they fall short at times. This has been indicated throughout the Holy Quran. Chapter 40 Ghafir, verse 8:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring...”

Thus, righteousness—not negligence—forms the foundation upon which intercession is granted. If a person adopts a complacent attitude, neglecting the commands of Allah, the Exalted, while assuming that someone else will carry their burden on the Day of Judgement, they will face bitter disappointment. Such an approach reduces intercession to an excuse for laziness, stripping it of its honour and seriousness. It is, in fact, a form of disrespect toward the very blessing one hopes to depend on. Worse still, those who misuse the teachings of Islam in this manner may find that the greatest intercessor—the Holy Prophet Muhammad, peace and blessings be upon him—will speak against them rather than for them. Chapter 25 Al Furqan, verse 30:

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

This complaint pertains specifically to Muslims as they accepted the Holy Quran but then failed to honour it through understanding, reflection, and action. As for those who receive this testimony against them, the consequences on the Day of Judgement are unmistakably severe. For this reason, relying on others while neglecting one’s own responsibilities is spiritually disastrous. A person must abandon the passive attitude of expecting others to save them and instead actively strive to obey Allah, the Exalted. This obedience is expressed by using the blessings one has been granted in the manner described in Islamic teachings. This was the way of the Companions, may Allah be pleased with them. They lived alongside the best intercessor, the Holy Prophet Muhammad, peace and blessings be upon him, and still exerted themselves with the utmost sincerity, fearing that they might fall short. They hoped for his intercession, but they never used it as an excuse to neglect their duties. Their example demonstrates the noble balance of hope and effort that every person must strive to achieve.

Allah, the Exalted, cautions people not to persist in arrogance or remain stubborn in disobedience, because a time will come—on the Day of Judgement—when every human being, no matter how defiant they once were, will submit to Him completely. Yet that submission, arising not from genuine sincerity but from fear and desperation, will not benefit them. Chapter 37 As Saffat, verse 26:

“But they, that Day, are in surrender.”

When their sudden submission is rejected, people will immediately turn against one another. Friends, companions, public figures, and influential personalities—those they eagerly followed in worldly life—will all begin blaming each other. Each group will accuse the other of leading them astray, even though every individual had the ability and responsibility to choose righteousness for themselves. Chapter 37 As Saffat, verses 27-30:

“And they will approach one another blaming each other. They will say, “Indeed, you used to come at us from the right.” They [the leaders] will say will say, “Rather, you [yourselves] were not believers. And we had over you no authority, but you were a transgressing people.””

These verses warn people against blindly copying the dominant behaviours, trends, and lifestyles promoted by the influential figures of their time—those whose priorities revolve around worldly gain, status, and desire. When a person unthinkingly imitates the majority, they often drift away from obedience to Allah, the Exalted, without even realizing it. Society frequently normalizes behaviour that contradicts divine guidance, and many assume that whatever is popular must also be correct. History proves this assumption false: widespread beliefs have often been overturned by truth, such as the once-popular claim that the Earth was flat. Majority acceptance does not guarantee correctness. Therefore, a person must avoid acting like cattle that simply follow the herd. Instead, they should use the intellect, insight, and reasoning bestowed upon them to evaluate every matter carefully—both worldly and spiritual—based on

evidence and sound understanding, even when this means standing apart from the crowd. 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.”

For this reason, Islamic teachings strongly discourage blind imitation in matters of faith. A person is encouraged to seek knowledge, reflect deeply, and act with awareness and conviction. Chapter 12 Yusuf, verse 108:

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

Only through thoughtful understanding and deliberate effort can a person safeguard themselves from the influence of misguided trends and remain steadfast upon the path that leads to the pleasure of Allah, the Exalted, and success in the Hereafter.

Furthermore, any attempt to cast blame on others will be utterly meaningless on the Day of Judgement. Each person will be confronted with their own choices—choices they made freely, without compulsion—and will

be held accountable for the actions they personally carried out. Chapter 37 As Saffat, verses 27-30:

“And they will approach one another blaming each other. They will say, “Indeed, you used to come at us from the right.” They [the leaders] will say will say, “Rather, you [yourselves] were not believers. And we had over you no authority, but you were a transgressing people.””

These verses make it clear that responsibility cannot be transferred to someone else. Allah, the Exalted, does not compel a person toward belief or disbelief, nor does He force obedience or sinfulness. Doing so would invalidate the very purpose of earthly life, which is to serve as a test of one’s sincerity, choices, and character. Instead, Allah, the Exalted, lays out what is right and what is wrong, grants people the freedom to decide, and then judges them based on the path they willingly choose. For this reason, a person cannot blame Allah, the Exalted, society, friends, or any leader for their misguidance when they themselves chose to misuse the blessings granted to them. In this life, adopting the habit of deflecting responsibility is deeply harmful. A person who refuses to acknowledge their own mistakes cannot grow in character, cannot rectify their behaviour, and cannot use their blessings in a manner pleasing to Allah, the Exalted. Such a person gradually falls into inner disorder. Their emotional, mental, and even physical well-being becomes imbalanced. They misplace their priorities, misunderstand their relationships, and fail to prepare for the accountability that awaits them in the Hereafter. No matter how many material comforts they possess, their life becomes filled with anxiety, confusion, and hardship. Chapter 37 As Saffat, verse 31:

“So the word of our Lord has come into effect upon us; indeed, we will taste [punishment].”

A refusal to take responsibility also damages society. When a person ignores their own faults, they inevitably neglect the rights of others. Their behaviour influences those around them, spreading corruption, injustice, and misguidance. Chapter 37 As Saffat, verse 32:

“And we led you to deviation; indeed, we were deviants.”

Ultimately, blame-shifting will not be accepted by Allah, the Exalted, in this world or the next. Even the Devil—whose mission is to misguide humanity—will not accept responsibility for anyone’s sins on the Day of Judgement, nor will Allah, the Exalted, permit people to use him as an excuse. Chapter 14 Ibrahim, verse 22:

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

This statement exposes the reality of misguidance: the Devil does not have the power to force anyone into sin. His influence extends only as far as a whisper, an invitation, a suggestion. The decision to follow that call belongs solely to the individual. Therefore, no person can escape responsibility by claiming they were compelled by the Devil. Those who accepted his invitation did so voluntarily, and thus they must bear the consequences of their own choices. Chapter 37 As Saffat, verses 33-34:

“So indeed they, that Day, will be sharing in the punishment. Indeed, that is how We deal with the criminals.”

In reality, every person who abandons the divine guidance revealed by Allah, the Exalted, and instead follows systems created by human beings does so primarily to satisfy their own worldly desires. Human-made codes of conduct, no matter how sophisticated or well-intentioned they appear, are ultimately rooted in the inclinations, ambitions, and self-interest of their creators. Unlike divine law, which is grounded in perfect wisdom, justice, and mercy, human laws are shaped by what appeals to the personal preferences, convenience, or authority of those in power. Those who are wealthy, influential, or socially dominant are often the most resistant to divine guidance. They understand that embracing the truth of Islam requires submitting to a higher moral standard—one that imposes limits on indulgence, restricts exploitation, and demands accountability for their actions. Such submission threatens not only their enjoyment of unchecked desires but also their social and economic privileges. Chapter 37 As Saffat, verse 35:

“Indeed they, when it was said to them, “There is no deity but Allah,” were arrogant.”

Fearful of losing their influence and comforts, these individuals do more than reject the truth for themselves—they actively seek to mislead others, using their authority, charisma, and social position to encourage conformity to their ways. In this manner, they attempt to preserve their worldly dominance, even at the expense of their own eternal well-being. This pattern has repeated throughout history. The earliest opponents of the Holy Prophets, peace be upon them, were frequently society’s elite—the rulers, the wealthy, and those accustomed to power. Their opposition was not due to ambiguity in the message or insufficient evidence. The signs of Allah, the Exalted, were clear and manifest. Rather, their resistance arose from arrogance, pride, and a refusal to submit to a moral authority that limited their desires. Therefore, rejecting divine guidance is rarely a matter of intellectual debate or a question of truth versus falsehood. Instead, it reflects the condition of the heart: a refusal to restrain personal desires, to act justly, and to recognize the authority of the Creator.

As a result of this attitude, the leaders of the non-Muslims of Mecca, like those in previous nations, sought to prevent others from embracing Islam, driven not by genuine doubt but by fear of losing their social influence, authority, and power. One of their primary tactics was to attack the character of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 37 As Saffat, verse 36:

“And were saying, “Are we to leave our gods for a mad poet?””

This accusation, however, was baseless. These leaders had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his Prophethood. They had witnessed his honesty, integrity, and moral uprightness firsthand. Chapter 10 Yunus, verse 16:

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

Furthermore, the non-Muslims of Mecca were well-versed in the Arabic language and deeply familiar with poetry. They knew that the Holy Quran did not resemble human poetry in any respect. Whereas poetry often relies on exaggeration, embellishment, creative liberties, or fanciful expression, the Holy Quran is clear, precise, and purposeful. Its words are entirely free of falsehood, idle talk, or ambiguity, and each verse serves a practical function: guiding individuals toward moral refinement, spiritual elevation, and the correct ordering of their lives. The Holy Quran is a blueprint for ethical conduct and societal justice, offering instructions that can be implemented in everyday life, unlike poetry, which primarily entertains, inspires, or evokes emotion without necessarily providing actionable guidance. Poetry may be eloquent, captivating, or thought-provoking, but it can also glorify vanity, desire, or wrongdoing. It may express feelings and imagination, but it cannot serve as a comprehensive guide for human behaviour or guarantee spiritual development. In contrast, the Holy Quran consistently calls humanity toward truth, obedience to Allah, and accountability for one's actions. Its guidance addresses both the inner self and external society, creating balance in thought, emotion, and conduct. To

equate the Holy Quran with poetry reflects a fundamental misunderstanding. The Holy Quran is not merely a literary achievement to be admired for style or beauty—it is a divine revelation, uniquely eloquent and full of wisdom, designed to transform hearts, reform behaviour, and establish justice. Only those blinded by arrogance, desire, or ignorance would attempt to compare the Holy Quran to poetry, for its source, purpose, and impact transcend all human works.

Furthermore, the divine origin of the Holy Quran is strongly supported by the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to any of the earlier revealed scriptures. Neither the People of the Book nor the non-Muslims of Mecca could claim that he had studied or copied from these texts, for he had never recited, written, or learned from them before the revelation. This ensures that the Holy Quran could not have been authored by him or any human being, as he had no access to the knowledge contained within previous scriptures. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 37 As Saffat, verse 37:

“Rather, he has come with the truth and confirmed the [previous] messengers.”

The Holy Quran itself also emphasizes that it confirms and upholds the messages of the earlier Holy Prophets, peace be upon them. It validates the truth in previous revelations while presenting a distinct and complete guidance for humanity. This demonstrates both continuity in divine wisdom and the originality of the Holy Quran.

When a person allows their worldly desires and ambitions to take precedence over obedience to Allah, the Exalted, even the clearest signs and proofs of the truthfulness of Islam fail to influence them. In such cases, they continue to misuse the blessings Allah, the Exalted, has granted them, prioritizing momentary pleasures over their spiritual and moral responsibilities. This persistent disobedience disrupts the natural equilibrium of their life, preventing them from achieving harmony in their mental, emotional, and physical states. The imbalance manifests in all aspects of life. Relationships that could offer support and love—such as family ties, friendships, or marital bonds—become sources of tension and conflict. Careers and wealth, instead of providing stability and fulfilment, become additional burdens. The inability to manage desires and align them with divine guidance leads to chronic stress, restlessness, and dissatisfaction. Those who persist in this path may even blame others for their struggles, holding spouses, friends, or colleagues responsible for the stress that arises from their own choices. In extreme cases, this neglect can spiral into depression, substance dependence, or self-destructive behaviours. This reality is evident among many who misuse the blessings they have been granted, including those with material wealth, influence, or fame. Despite their apparent comfort and luxury, they remain spiritually and

emotionally empty because their actions are not guided by the principles of Islam. Temporary worldly success cannot substitute for the inner peace and balance that come from sincerely obeying Allah, the Exalted. Furthermore, their failure to prepare for accountability on the Day of Judgement compounds their ultimate risk. While they may enjoy fleeting pleasures in this life, the consequences of their actions in the hereafter will be severe and unavoidable. Chapter 37 As Saffat, verses 38-39:

“Indeed, you will be tasters of the painful punishment. And you will not be recompensed except for what you used to do.”

These verses underscore that misusing one's blessings not only disturbs harmony in this world but also determines the outcome of one's eternal existence. True peace, balance, and fulfillment are achievable only when a person aligns their actions with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By properly utilizing the blessings granted by Allah, the Exalted, one can cultivate a balanced life, harmonize their priorities and relationships, and prepare sincerely for the accountability that awaits in the next world. Chapter 37 As Saffat, verses 40-49:

“But not the sincere servants of Allah. Those will have a provision determined. Fruits; and they will be honored. In gardens of pleasure. On thrones facing one another. There will be circulated among them a cup from a flowing spring. White and delicious to the drinkers. No bad effect is there in it, nor from it will they be intoxicated. And with them will be women

limiting [their] glances, with large, [beautiful] eye. As if they were [delicate] eggs, well-protected.”

Earlier, Allah, the Exalted, warned against the negative effects of bad companionship and the following verses He further encourages people to avoid bad companions as they only lead others to difficulties and trouble in both worlds. Chapter 37 As Saffat, verses 50-51:

“And they will approach one another, inquiring of each other. A speaker among them will say, "Indeed, I had a companion [on earth].””

It is an inherent quality of the human spirit to be profoundly social and highly receptive to external influences. The environment one occupies, particularly the company one keeps, functions as a powerful, silent determinant that shapes one's perspective, values, emotional landscape, and conduct. This influence is constant and formidable, affecting the course of a life decisively, whether its effects emerge suddenly or accrue gradually. The choice of companionship is therefore never a neutral consideration; it is, in fact, one of the most significant forces steering an individual's destiny. This fundamental truth was underscored by the Holy Prophet Muhammad, peace and blessings be upon him, who taught, as recorded in Sunan Abu Dawud, number 4833, that one's associates serve as a mirror to one's moral and spiritual condition. Drawing an unforgettable analogy, he explained that just as a visitor leaves a perfumer's shop imbued with a fine fragrance and one who stands by a blacksmith carries away the taint of smoke, an individual inevitably absorbs the characteristics—be they virtuous or detrimental—of their companions.

Righteous company acts as a spiritual tonic, elevating the heart and strengthening virtues such as sincerity, humility, and complete devotion to Allah, the Exalted. Such associates are invaluable, providing essential reminders of duties, encouraging the proper gratitude and use of Divine blessings, and inspiring focused preparation for the final accountability on the Day of Judgement. Their very presence instils discipline, clarity, and purpose, fostering the balance necessary for spiritual and psychological health. In their company, the mind settles, contentment flourishes, and the heart achieves tranquillity. Conversely, corrupt company precipitates decline. When one surrounds oneself with the heedless, the rebellious, or those consumed by fleeting worldly appetites, a mirroring of these detrimental attitudes is inevitable. Chapter 37 As Saffat, verses 52-53:

“Who would say, 'Are you indeed of those who believe. That when we have died and become dust and bones, we will indeed be recompensed?'"

This decay often commences subtly—a minor erosion of commitment, a neglected responsibility, a gradual softening of resistance to sin, or an increased comfort with disobedience. Over time, spiritual sensitivity wanes, priorities become distorted, and the essential bond with Allah, the Exalted, weakens. Within this sphere, Divine blessings risk becoming instruments of self-indulgence rather than catalysts for gratitude. Unchecked desires and neglected responsibilities create a profound internal disorder; even amidst outward comfort, the individual suffers from an inner state of anxiety, restlessness, and deep dissatisfaction. This disequilibrium affects every facet of life, clouding Judgement and fracturing relationships. The ultimate consequence of such poor choices extends to the Hereafter. Companionship that guides one toward misguidance in this world leads to regret and grave accountability in the next. On the Day of Judgement,

those who misdirected others, or who were misled by others, will bitterly lament their chosen company, but that regret will then be futile. Chapter 37 As Saffat, verses 54-57:

“He will say, “Would you [care to] look?” And he will look and see him in the midst of the Hellfire. He will say, “By Allah , you almost ruined me. If not for the favor of my Lord, I would have been of those brought in [to Hell].”

Therefore, wisdom mandates the rigorous selection of one's inner circle—seeking those whose influence directs one nearer to Allah, the Exalted, whose speech imparts wisdom, and whose character provides moral strength. Such companionship represents a precious protection in this life and an illuminating guide toward lasting serenity, rectitude, and eternal success. Chapter 37 As Saffat, verses 58-61:

“Then, are we not to die. Except for our first death, and we will not be punished? Indeed, this is the great attainment. For the like of this let the workers work.”

When a person attains any form of worldly success, it naturally brings a sense of satisfaction and fulfillment for the effort, time, and dedication invested. For example, a university student often feels proud and gratified after countless hours of study and revision when they finally earn their degree. Similarly, an entrepreneur experiences joy and accomplishment

after months or years of hard work in building a successful business. The greater the achievement, the deeper the sense of pride and satisfaction, because it reflects the tangible results of persistent effort, discipline, and patience. This principle of effort leading to satisfaction applies even more profoundly to the eternal rewards of the hereafter. Those who attain Paradise will feel a sense of fulfilment far beyond any worldly achievement—not merely because of the reward itself, but because of the conscious, dedicated, and righteous efforts they made during their lives on Earth to earn it through obedience to Allah, the Exalted. The Holy Quran explicitly highlights this connection between effort and satisfaction in describing the people of Paradise. Chapter 88 Al Ghashiyah, verses 8-9:

"[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied."

This verse teaches that the bliss and contentment of the Hereafter are not arbitrary gifts; they are the direct outcome of consistent, sincere, and purposeful action. Just as one anticipates the satisfaction that comes from achieving a worldly goal, one should cultivate the same anticipation for the eternal satisfaction of Paradise, understanding that it requires conscious effort, sacrifice, and obedience. Reflecting on this, a person must consider the level of satisfaction they hope to experience on the Day of Judgement. This cannot be attained through mere wishful thinking or verbal declarations of faith alone. It demands practical action: using the blessings they have been granted—such as time, health, wealth, knowledge, and relationships—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures balance in the mental, emotional, and physical states of a person, while also allowing them to

correctly arrange priorities, manage relationships, and pursue goals that align with righteousness. By living in this manner, a person not only prepares for accountability on the Day of Judgement but also experiences inner peace, clarity, and fulfilment in both this life and the next. To illustrate, consider the analogy of a gardener. A gardener who plants seeds, waters them diligently, and protects them from harm will eventually enjoy the fruits of their labour. Similarly, a person who invests their time, effort, and resources in obedience to Allah, the Exalted, will witness the rewards of their actions in both tangible and eternal ways. Neglecting this effort, on the other hand, is akin to leaving seeds to wither: the potential for growth, beauty, and sustenance is lost, and the opportunity for lasting satisfaction is forfeited. Chapter 37 As Saffat, verse 61:

“For the like of this let the workers work.”

This verse serves as both instruction and motivation: those who consciously and diligently work in accordance with divine guidance will be the ones to experience true and enduring satisfaction. In contrast, those who ignore their responsibilities, squander their blessings, or indulge in fleeting worldly desires will find that the satisfaction they sought remains unattainable, and their lives become a source of stress, imbalance, and spiritual deprivation. In practical terms, striving for this satisfaction involves integrating righteous actions into daily life. This includes performing acts of worship with sincerity, helping others, seeking knowledge, maintaining good character, managing resources responsibly, and prioritizing actions that please Allah, the Exalted. By aligning their intentions and actions with this divine purpose, a person ensures that every aspect of their life—from work and family to health and community engagement—contributes toward meaningful, balanced, and fulfilling existence. Ultimately, the satisfaction of

Paradise is both a reward and a reflection of effort. Just as worldly achievements require commitment, persistence, and discipline, attaining true peace of mind and eternal contentment necessitates the same, but on a higher, spiritually guided level. This understanding transforms life into a purposeful journey, where every decision, action, and interaction is oriented toward lasting success in both this world and the next.

After illustrating the eternal bliss of Paradise, Allah, the Exalted, calls people to reflect on the stark contrast with the horrors of Hell. This comparison is intended to awaken awareness and motivate individuals to adopt the correct conduct in this world. Chapter 37 As Saffat, verses 62-68:

“Is Paradise a better accommodation or the tree of zaqqum? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire. Its emerging fruit as if it was heads of the devils. And indeed, they will eat from it and fill with it their bellies. Then indeed, they will have after it a mixture of scalding water. Then indeed, their return will be to the Hellfire.”

The graphic descriptions of Hell and the punishments of the Hereafter serve several vital purposes. First, they counter the false beliefs and misconceptions adopted by previous nations who denied or belittled these realities. In some communities, the Day of Judgement, Paradise, and Hell were either dismissed as myths or turned into objects of ridicule. This attitude often stemmed from wishful thinking, where individuals persisted in disobeying Allah, the Exalted, while assuming that they could still attain salvation without sincere effort. These false assumptions took many forms.

Some believed that the intercession of a righteous person could guarantee their salvation, even if they themselves remained heedless. Others assumed that merely professing faith verbally, without acting upon it, would suffice. Some relied on empty excuses or expected that superficial repentance would automatically absolve them on the Day of Judgement, regardless of their actions. Many even imagined that the punishments of the Hereafter would be no more severe than the hardships of this worldly life. All of these beliefs are illusions that misguide the heart and prevent a person from taking responsibility for their actions. To correct these misconceptions, Islamic teachings provide detailed depictions of the Hereafter, emphasizing both the rewards of Paradise and the punishments of Hell. By presenting these realities in clear and vivid terms, the Holy Quran ensures that people understand the gravity of their choices and the consequences of their actions.

These verses are therefore not meant to instil despair or hopelessness. Rather, they act as a wake-up call, guiding individuals to reflect seriously on their lives and their relationship with Allah, the Exalted. They remind people that salvation requires more than wishful thinking—it demands practical, conscious effort. True obedience involves correctly utilizing the blessings one has been granted, in ways that are pleasing to Allah, the Exalted, as explained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalizing these lessons, a person becomes aware of the dangers of complacency, the futility of false hopes, and the importance of sincerity in their faith and actions. They are encouraged to live with mindfulness, consistently striving to align their intentions, words, and deeds with divine guidance. This approach safeguards them from the severe consequences of misguidance, cultivates moral and spiritual discipline, and ensures both inner peace in this life and success in the life to come. In essence, the vivid depictions of Paradise and Hell are a profound invitation to self-reflection, urging each person to examine their behaviour, priorities, and use of blessings, so that

they may achieve a life of balance, accountability, and ultimate fulfillment in both worlds.

Allah, the Exalted, repeatedly warns against blindly following others, whether it be one's ancestors or the prevailing practices of society. Chapter 37 As Saffat, verses 69-70:

“Indeed they found their fathers astray. So they were hastened in their footsteps.”

This verse highlights a natural human tendency: when faced with uncertainty, many people imitate the behavior of those around them rather than examine matters critically. Observing the majority in society can give the false impression that their actions are correct, particularly when it comes to moral and spiritual matters. However, truth is not determined by numbers or tradition. History demonstrates that the popular opinion is often mistaken—for instance, the once widely held belief that the Earth was flat. Following the crowd without reflection is therefore perilous, as it can lead to misguided choices in both worldly and spiritual life. 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 37 As Saffat, verse 71:

“And there had already strayed before them most of the former peoples.”

These verses illustrate that merely imitating the majority or following inherited customs does not guarantee correctness. Each individual is endowed with reasoning, intellect, and insight to discern right from wrong. True guidance requires examining actions, intentions, and consequences, rather than unthinkingly adopting the behaviours of others. Islamic teachings, as conveyed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, strongly caution against blind imitation, especially in matters of faith and morality. Individuals are encouraged to study guidance carefully, act with understanding, and align their choices with what is pleasing to Allah, the Exalted. Chapter 12 Yusuf, verse 108:

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

By doing so, a person can make informed decisions, use their blessings wisely, maintain balance in their life, and protect themselves from

misguidance. This thoughtful approach ensures both spiritual and worldly success, safeguards one's mental and physical well-being, and prepares a person for accountability on the Day of Judgement.

Chapter 37 As Saffat, verses 69-70:

“Indeed they found their fathers astray. So they were hastened in their footsteps.”

These verses further illustrate that even when individuals recognize that the behaviour of the majority in their society is misguided—rooted in worldly ambitions and desires—they often follow it blindly, driven by the same impulses. People consumed by their desires lose the ability to act with reason or self-restraint, allowing their cravings to dictate their choices. In this state, they may ignore or dismiss the consequences of their actions, focusing solely on immediate gratification. Chapter 37 As Saffat, verse 71:

“And there had already strayed before them most of the former peoples.”

This condition is comparable to addiction. Just as an addict is compelled toward substances despite the harm they cause, a person dominated by excessive worldly desires—such as wealth, power, or status—can act

unethically, harming themselves or others without fully realizing it. Their Judgement becomes clouded, and they may rationalize immoral or harmful behaviour as necessary or unavoidable. For example, the desire for wealth can gradually take control of a person's life. When unchecked, it can influence decisions, disrupt relationships, and overshadow responsibilities. Similarly, the pursuit of fame, comfort, or material possessions can lead one to compromise their integrity, neglect moral obligations, or misuse the blessings they have been granted. Such uncontrolled desires not only affect behaviour but can also damage mental and physical well-being, causing stress, anxiety, and imbalance in both worlds. To avoid these outcomes, it is essential to develop self-discipline and moderation. A person should strive to channel their desires in ways that are lawful and balanced, ensuring that they do not dominate their actions or priorities. By doing so, one protects their mental, emotional, and physical health, maintains ethical conduct, and uses their blessings in a manner pleasing to Allah, the Exalted. This approach enables a life of harmony, prepares one for accountability on the Day of Judgement, and fosters peace and contentment in both this world and the hereafter.

The ultimate purpose behind the sending of divine revelation and the succession of Holy Prophets, peace be upon them, throughout history was to guide humanity toward true peace of mind in this world and the next. Chapter 37 As Saffa, verse 72:

“And We had already sent among them warners.”

No matter how advanced a civilization becomes, and regardless of the depth of knowledge it accumulates—whether in science, medicine, psychology, or any other field—it remains impossible for human beings to produce a complete and flawless code of conduct that aligns perfectly with human nature in every circumstance. People are still discovering aspects of their own physical and mental makeup; even our understanding of the human brain is far from complete. If humanity struggles to fully grasp individual components of its own existence, then it is even more inconceivable for it to develop a perfect moral and social system capable of addressing every situation faced by individuals or societies across all eras. Such perfection can only come from Allah, the Exalted. As the Creator of every atom in the universe, His knowledge is limitless—embracing the past, present, and future in their entirety. Because He alone possesses this complete knowledge, He alone is fully qualified to provide a comprehensive standard that distinguishes right from wrong, benefit from harm, and justice from injustice. This divine guidance, preserved in the Holy Quran and taught through the lives of the Holy Prophets, peace be upon them, is what enables a person to rise above confusion, inner conflict, and the stress of worldly life. History repeatedly demonstrates that whenever this divine code of conduct has been implemented sincerely in the lives of individuals and communities, the result has been an environment filled with fairness, stability, compassion, and peace. People who shaped their lives around divine guidance became balanced, purposeful, and content, while societies built upon it flourished in justice and harmony. Therefore, a person must approach the divine code revealed by Allah, the Exalted, with humility, recognizing that it represents what is most beneficial for both worldly life and eternal life—even when certain commands may challenge their desires or preferences. Their attitude should resemble that of a sensible patient who, trusting the expertise of a skilled physician, adheres to the prescribed treatment even if the medicine is bitter or the diet restrictive. They understand that the temporary discomfort leads to long-term well-being. In the same way, aligning one's actions with divine guidance may require discipline and sacrifice, but it leads to clarity of conscience, inner peace, moral strength, and a life grounded in purpose—benefits that no human-made system can ever fully provide. Chapter 37 As Saffa, verse 72:

“And We had already sent among them warners.”

It must be recognized that the good news and warnings found in Islamic teachings only bring benefit when a person responds to them through sincere and practical action. When an individual uses the blessings granted to them by Allah, the Exalted, in the manner taught in Islam, they naturally move toward peace of mind in both this life and the next. This is because they develop a balanced inner and outer state—emotionally, mentally, and physically—and they learn to give everything and everyone in their life the proper place and priority they deserve. In contrast, a person who does not act upon the guidance, encouragement, and warnings found in Islamic teachings will continue to misuse the blessings they possess. This neglect leads to a state of imbalance in both mind and body, causing disordered priorities, confusion, and an inability to structure their life in a healthy or purposeful way. Such a person also fails to adequately prepare for their accountability before Allah, the Exalted, on the Day of Judgement. As a result, they inevitably experience stress, hardship, and inner turmoil in both worlds—even if, on the surface, they appear to enjoy the comforts of worldly life. Chapter 37 As Saffat, verse 73:

“Then look how was the end of those who were warned.”

This verse cautions against becoming so inwardly focused that a person pays attention only to their own situation while overlooking the countless

lessons unfolding beyond them. When someone limits their perspective in this way, they deprive themselves of the insight that comes from observing the experiences of others, reflecting on past events, and considering the wisdom hidden within their own challenges. Such reflection is one of the strongest means of personal growth, as it helps a person avoid repeating harmful choices and supports the development of lasting inner stability by achieving a balanced mental and physical state and by placing each blessing and relationship in its proper position. For instance, when one notices how individuals blessed with wealth or fame misuse what they have been given—only to find themselves overwhelmed by stress, anxiety, addiction, or despair despite their comforts—it becomes clear that true contentment cannot be attained through material gain or unrestrained desires. Similarly, seeing someone endure illness ought to awaken gratitude for one's own well-being and inspire its careful preservation before it is taken away. Thus, Islam encourages people to think deeply, to broaden their outlook, and to learn from the world around them rather than viewing life through a narrow and self-centred lens. This mindful approach nurtures humility, strengthens one's character, and steers a person toward living in accordance with the guidance of Allah, the Exalted, ultimately safeguarding their peace in both this life and the next. Chapter 37 As Saffat, verse 74:

“But not the sincere servants of Allah.”

After emphasizing the necessity of obeying Him—since such obedience brings peace of mind in both this life and the next—Allah, the Exalted, turns to past events to illustrate the contrasting outcomes of those who submitted to His guidance and those who persisted in defiance. Chapter 37 As Saffat, verse 75:

“And Noah had certainly called Us, and [We are] the best of responders.”

The Holy Prophet Nuh, peace be upon him, endured a prolonged and exhausting mission, tirelessly inviting his people to right guidance while facing hostility, rejection, and aggression. Despite their stubbornness, he remained steadfast in his obedience to Allah, the Exalted. Because of this unwavering devotion, Allah, the Exalted, granted him peace and security in both worlds, ultimately rescuing him and the believers who stood with him from the devastating flood that obliterated his disobedient nation. Chapter 37 As Saffat, verse 76:

“And We saved him and his family from the great affliction.”

Through his sincere submission and perseverance, Allah, the Exalted, honoured him with lasting blessings. His lineage was preserved, and his memory was established across generations as a beacon of righteousness and a source of tranquillity, inspiration, and guidance for all who strive to emulate his noble example. Chapter 37 As Saffat, verses 77-80:

“And We made his descendants those remaining [on the earth]. And left for him [favorable mention] among later generations. Peace upon Noah among the worlds. Indeed, We thus reward the doers of good.”

Although he was a Holy Prophet, peace be upon him, Allah, the Exalted, described him with the honorable title of a believing servant. This designation is meant to inspire people to emulate his qualities so they may attain the same inner stability and peace in both worlds that he achieved. Chapter 37 As Saffat, verse 81:

“Indeed, he was of Our believing servants.”

It is noteworthy that the Holy Prophet Nuh, peace be upon him, was identified as a believer rather than simply a muslim. This distinction encourages people to strive for the higher spiritual rank. Due to a lack of knowledge from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a muslim possesses only a weak level of faith. Such weak faith leads them to repeatedly disobey Allah, the Exalted, particularly when their desires conflict with Islamic teachings, even if they perform the basic obligatory acts. In contrast, a believer accepts Islam upon clear understanding and evidence from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge produces firm and unwavering faith. Chapter 49 Al Hujurat, verse 15:

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

Because their faith is firm, believers remain devoted to the obedience of Allah, the Exalted, in all situations—showing patience during times of hardship and expressing gratitude during periods of ease. Gratitude is demonstrated through one’s intentions, speech, and actions: a grateful person acts solely for the pleasure of Allah, the Exalted; speaks only what is good or remains silent; and uses every blessing in a manner that aligns with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehensive form of gratitude draws further blessings, tranquillity, and success in both worlds. It nurtures a balanced mental and physical condition and enables a person to place everything and everyone in their appropriate place. Chapter 14 Ibrahim, verse 7:

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

Patience, on the other hand, requires refraining from complaints in words or behaviour while remaining steadfast in obeying Allah, the Exalted. It is rooted in the belief that His decisions are always for one’s ultimate benefit, even when their wisdom is not immediately clear. Chapter 2 Al Baqarah, verse 216:

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

Those who respond to every situation with both patience and gratitude receive the enduring support and mercy of Allah, the Exalted. This divine support leads to profound tranquillity in this life and the hereafter, produces harmony within one's mental and physical state, and allows a person to organize their life correctly. This teaching is reinforced in a Hadith found in Sahih Muslim, number 7500.

The Holy Prophet Nuh, peace be upon him, is described as a servant of Allah, the Exalted, which signifies the highest spiritual rank a person can attain. Chapter 37 As Saffat, verse 81:

“Indeed, he was of Our believing servants.”

To embrace true servanthood to Allah, the Exalted, means recognising that one's aim in this world is not to pursue personal pleasure, nor to seek the approval of other people or societal influences such as social media trends, fashion, or cultural expectations. Instead, the genuine servant concerns themselves entirely with seeking the pleasure of their Master, Allah, the Exalted. This devotion is expressed practically by using every blessing they have been granted in the precise manner taught in Islamic teachings, rather than in accordance with fleeting desires or impulses. Furthermore, a

person who has embraced their servanthood to Allah, the Exalted, does not expect or demand that others live to please them. Rather, they wish for others to direct their actions toward pleasing Allah, the Exalted. Such a person also understands that everything they possess—including their own life, abilities, opportunities, and resources—originates solely from Allah, the Exalted. Nothing truly belongs to them. Therefore, they recognise that these blessings must be used correctly and responsibly, following the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this mindset, a person lives with humility, purpose, and clarity, honouring their role as a servant of Allah, the Exalted.

However, the nation of the Holy Prophet Nuh, peace be upon him, refused to emulate his virtuous qualities and instead cultivated destructive traits such as arrogance, greed, and envy. These traits blinded them to the guidance he brought and drove them to misuse the very blessings Allah, the Exalted, had entrusted to them. Because of this misuse, their inner condition deteriorated: they fell into an imbalanced mental and physical state, their priorities and relationships became disordered, and they neglected the essential task of preparing for their accountability on the Day of Judgement. Their disobedience did not merely distort their spiritual state—it also produced relentless stress, hardship, and turmoil in their worldly lives, even though some of them outwardly enjoyed material comforts. Such comforts could not shield them from the consequences of their actions. Ultimately, their persistent defiance led to their destruction Chapter 37 As Saffat, verse 82:

“Then we drowned the others.”

In contrast to his people, the Holy Prophet Ibrahim, peace be upon him, chose to walk the same noble path as his forefather, the Holy Prophet Nuh, peace be upon him. Chapter 37 As Saffat, verse 83:

“And indeed, among his kind was Abraham.”

Both of them embraced the virtuous qualities emphasized in divine revelation—traits such as patience, generosity, humility, and compassion. At the same time, they consistently distanced themselves from destructive traits like arrogance, envy, greed, and self-importance. By nurturing noble qualities and suppressing harmful ones, they attained a state in which their hearts became refined and spiritually illuminated. Chapter 37 As Saffat, verse 84:

“When he came to his Lord with a purified heart.”

Anyone who strives to follow their example and succeeds in purifying the spiritual heart acquires a deep and lasting peace of mind, for tranquillity naturally arises from living in accordance with divine guidance. A purified heart does not merely enhance one’s inner state—it also shapes one’s outward conduct. It ensures that a person uses every blessing Allah, the Exalted, has granted—whether wealth, health, intellect, skills, or influence—in the manner outlined in the Holy Quran and the traditions of

the Holy Prophet Muhammad, peace and blessings be upon him. This approach prevents a person from abusing their blessings or letting them become sources of pride, corruption, or heedlessness. Instead, blessings become tools of gratitude, means of service, and pathways to sincere obedience. Living in this state of spiritual clarity allows a person to attain a balanced mental and physical condition. They learn to place every individual, responsibility, and possession in its proper place, neither exaggerating nor neglecting their rights. This balance stabilizes their worldly life while simultaneously enabling them to prepare successfully for their accountability on the Day of Judgement. Thus, the purification of the heart yields a twofold outcome: serenity in this earthly life and triumph in the eternal life to come. In this world, the purified soul experiences clarity of purpose, emotional resilience, and contentment during both comfort and hardship. In the Hereafter, it is welcomed with reward, mercy, and eternal peace from Allah, the Exalted. For this reason, spiritual purification is not merely a moral ideal but the very cornerstone of success in both worlds—it transforms character, directs blessings towards righteousness, and grants the individual enduring peace of mind now and forever.

When a person's heart becomes spiritually purified, their outward behaviour naturally reflects the inner transformation, inspiring others to act righteously and challenging anything that leads to disobedience of Allah, the Exalted. The Holy Prophet Ibrahim, peace be upon him, exemplified this by addressing his family and community with clarity and wisdom. Chapter 37 As Saffat, verses 85-87:

"[And] when he said to his father and his people, "What do you worship? Is it falsehood [as] gods other than Allah you desire? Then what is your thought about the Lord of the worlds?""

This verse demonstrates that one who has attained spiritual purity does not merely focus on personal conduct but actively seeks to guide others toward truth, using reason and insight to awaken hearts to the reality of divine guidance.

In contrast, those who abandon the divine code of conduct revealed by Allah, the Exalted, and instead follow human-made systems do so primarily to satisfy their worldly desires. Human-devised systems are inevitably shaped by personal ambitions, self-interest, and the inclinations of those who create them, rather than by objective wisdom, justice, or mercy. In particular, the wealthy and powerful are often deeply invested in maintaining such systems, because acknowledging the truth of Islam would require them to submit to a higher moral authority. This submission would limit their freedom to exploit others, indulge excessively, or wield authority unjustly. Out of fear of losing influence, social standing, or material privileges, they not only reject divine guidance themselves but also actively encourage others to follow them in error. By doing so, they attempt to protect their worldly status, even if it comes at the cost of their eternal well-being. This pattern of resistance is not new. Historically, the first individuals to oppose the Holy Prophets, peace be upon them, were often members of society's elite—people who feared that submission to divine law would reveal their wrongdoings and restrict their indulgence. It is important to recognise that their opposition is rarely rooted in genuine doubt or intellectual debate over truth and falsehood. Rather, it emerges from the heart: an unwillingness to restrain desires and submit to the authority of the Creator. Pride, arrogance, and the pursuit of self-interest dominate their choices, blinding them to the signs of Allah, the Exalted, that are clearly manifest before them. Thus, rejecting divine guidance is ultimately a matter of moral and spiritual failure rather than mere intellectual disagreement. It

reflects the consequences of a heart dominated by desires, a heart that refuses accountability, and a soul that prioritises transient worldly gains over eternal success. In contrast, a person who purifies their heart, embraces the divine code of conduct, and uses the blessings granted to them in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, attains true peace, balance, and purpose in both this life and the next.

After striving to guide his people through reasoned argument and wise counsel, the Holy Prophet Ibrahim, peace be upon him, turned to a more practical approach to awaken their conscience and confront their misguidance. When his people invited him to participate in their festivities, he refused, weary of their indulgence in falsehood and excess. Chapter 37 As Saffat, verses 88-94:

“And he cast a look at the stars. And said, “Indeed, I am ill.” So they turned away from him, departing. Then he turned to their gods and said, “Do you not eat? What is [wrong] with you that you do not speak?” And he turned upon them a blow with [his] right hand. Then the people came toward him, hastening.”

By seizing their attention in this manner, he demonstrated the futility of worshipping lifeless idols, crafted by human hands, which could neither speak nor act. He reminded them that true obedience and worship are owed only to their Creator, Allah, the Exalted. Chapter 37 As Saffat, verses 95-96:

"He said, "Do you worship that which you [yourselves] carve. While Allah created you and that which you do?""

His people's attachment to these idols was rooted in convenience. They sought to appear righteous in society while retaining the freedom to satisfy their worldly desires, misusing the blessings Allah, the Exalted, had granted them. A lifeless idol could impose no moral responsibility, allowing them to invent their own codes of conduct to justify indulgence. In essence, the worship of idols—or adherence to self-fashioned worldly systems—serves only the pursuit of personal desires, often while creating an illusion of virtue, leaving the soul enslaved to earthly cravings. When the Holy Prophet Ibrahim, peace be upon him, exposed their misguided ways, they were incapable of countering him with reason or evidence. Their response was instead rooted in anger and fear of social exposure. Lacking knowledge and moral courage, they resorted to violence, intending to eliminate him and prevent others from following his example. Chapter 37 As Saffat, verse 97:

"They said, "Construct for him a furnace and throw him into the burning fire.""

In every situation, a person must remain firmly devoted to sincere obedience to Allah, the Exalted, with full conviction that such commitment

leads to inner peace and shields them from harmful influences, even when this protection is not immediately apparent. Chapter 37 As Saffat, verse 98:

“And they intended for him a plan...”

When a person anchors their loyalty to Allah, the Exalted, they are guided to use every blessing they possess in the correct manner. This right use brings harmony to both the mind and body, enabling them to properly arrange their priorities, relationships, and responsibilities. It also ensures they remain mindful of their accountability on the Day of Judgement. Through this balanced way of living, tranquillity is established in both this world and the hereafter. Such individuals are guided through every circumstance they encounter—whether ease or hardship—and their peace of mind is strengthened, alongside the promise of abundant reward in both realms.

By contrast, those who abandon obedience to Allah, the Exalted, in an effort to gain the approval of others inevitably lose inner stability. Seeking the pleasure of people leads to the misuse of divine blessings, which in turn produces mental and physical disorder. Their lives become disoriented, priorities confused, and relationships misplaced, leaving them unprepared for their final accountability on the Day of Judgement. This path results in stress, hardship, and loss in both worlds, regardless of any outward comfort or material success they may possess. Chapter 37 As Saffat, verse 98:

“...but We made them the most debased.”

To maintain unwavering resolve, one must follow the example of the Holy Prophet Ibrahim, peace be upon him, by striving to cultivate a firm and living faith. Chapter 37 As Saffat, verse 99:

“And [then] he said, "Indeed, I will go to my Lord; He will guide me.””

Firm faith is essential for remaining consistently obedient to Allah, the Exalted, in every circumstance, whether life unfolds with ease or hardship. This steadfast faith is nurtured through understanding and putting into practice the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make it evident that sincere obedience to Allah, the Exalted, is the true source of tranquillity in this world and lasting peace in the hereafter. In contrast, a lack of awareness of Islamic teachings results in weak faith, which leaves a person susceptible to abandoning obedience, particularly when divine guidance conflicts with personal desires. Such ignorance obscures the reality that restraining one's desires and submitting to the commands of Allah, the Exalted, is not a loss, but rather the very means of achieving peace and stability in both worlds. For this reason, it is essential to strengthen faith through seeking Islamic knowledge and translating it into daily action. By doing so, a person remains obedient to Allah, the Exalted, at all times, uses the blessings entrusted to them in the correct manner, and attains balance in both mental and physical states,

enabling them to organise and prioritise every aspect of their life wisely and responsibly.

After the Holy Prophet Ibrahim, peace be upon him, left his people, his concern extended beyond his own safety and toward the future of the divine mission. He worried about who would carry forward the responsibility of inviting people to right guidance after him. For this reason, he turned to Allah, the Exalted, and supplicated for a righteous successor—someone worthy of inheriting the trust of Prophethood and continuing the call to truth. Chapter 37 As Saffat, verse 100:

“My Lord, grant me from among the righteous.”

This request reflects the deep sincerity the Holy Prophet Ibrahim, peace be upon him, possessed for the well-being and guidance of others. Such sincerity is a central principle in Islam. In fact, a Hadith recorded in Sahih Muslim, number 196, explains that sincerity toward people is an essential duty, alongside sincerity to Allah, the Exalted, the Holy Quran, and the Holy Prophet Muhammad, peace and blessings be upon him. Being sincere to others means genuinely wishing goodness for them at all times and demonstrating this concern through one’s speech and actions. It includes encouraging good, discouraging evil, and consistently treating others with mercy, compassion, and kindness.

This principle is beautifully summarised in a Hadith found in Sahih Muslim, number 170, which states that a person cannot reach true faith until they desire for others what they desire for themselves. The weight of this responsibility is further emphasised in a Hadith recorded in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, mentioned sincerity toward others alongside establishing the obligatory prayer and giving the obligatory charity. Being mentioned together with these foundational duties highlights how vital sincerity toward people truly is.

Part of this sincerity is sharing in the emotional states of others—feeling pleased at their happiness and saddened by their grief—so long as their attitudes do not contradict Islamic teachings. At its highest level, sincerity may even require personal sacrifice, where one willingly endures hardship to improve the condition of others, such as giving charity at the expense of personal comfort. Another key aspect of sincerity is striving to unite people upon what is good, as unity is beloved to Allah, the Exalted, whereas division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

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

Promoting unity also involves concealing the faults of others and offering sincere advice privately, rather than exposing or humiliating them. A Hadith recorded in Jami At Tirmidhi, number 1426, confirms that whoever conceals the faults of others will have their own faults concealed by Allah, the Exalted. Sincerity further includes supporting others in their absence, such as defending them from slander, and sincerely wishing for their

worldly and religious improvement by teaching and advising whenever possible. Turning away from people and focusing solely on oneself is not the conduct expected of a person of faith. Rather, it resembles instinctive, self-centred behaviour found in animals. Even if someone is unable to reform an entire society, they can still uphold sincerity by caring for and supporting those closest to them, such as family members, friends, and neighbours. At its core, sincerity toward others means treating people in the way one hopes to be treated themselves. Chapter 28 Al Qasas, verse 77:

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

Finally, true sincerity toward others must be driven solely by the desire to please Allah, the Exalted. One should not seek praise, recognition, or gratitude from people, as this undermines sincerity and diminishes reward. Genuine sincerity is selfless, discreet, and rooted in seeking the pleasure of Allah, the Exalted, alone.

In response to his sincerity and tireless obedience, Allah, the Exalted, blessed the Holy Prophet Ibrahim, peace be upon him, with a righteous successor from his own family—the Holy Prophet Ismaeel, peace be upon him. Chapter 37 As Saffat, verse 101:

“So We gave him good tidings of a forbearing boy.”

It is essential to recognise that this supplication was made only after the Holy Prophet Ibrahim, peace be upon him, had already demonstrated unwavering commitment to the obedience of Allah, the Exalted. He did not adopt a passive mindset in which one neglects practical obedience while merely expecting results through supplication alone. Rather, his prayer emerged from a life marked by sacrifice, struggle, and consistent submission to divine commands. A careful study of the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, reveals that effective supplication is always coupled with action. Every supplication recorded in the Holy Quran was made by individuals who were actively striving in obedience and who consistently used the blessings granted to them in ways pleasing to Allah, the Exalted. This demonstrates a clear principle: supplication reaches its full effectiveness only when it is supported by righteous effort. Unfortunately, many people fall into a state of complacency, excelling in verbal supplication while neglecting practical obedience. This often occurs because supplication alone demands little physical effort, time, or material sacrifice. However, Islamic teachings firmly establish that sincere prayer must be reinforced by action. The life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, clearly illustrate this balance. They never limited themselves to asking for relief, success, or victory while remaining inactive. Instead, they combined supplication with disciplined effort, patience, and correct use of the blessings entrusted to them. This principle is further reinforced by a Hadith recorded in Jami At Tirmidhi, number 3499, which highlights that the most hopeful times for supplication to be answered are directly connected to acts of obedience—after the obligatory prayers and during the final portion of the night, a time associated with voluntary worship. Chapter 35 Fatir, verse 10:

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

This verse confirms that words alone are insufficient; righteous deeds elevate supplication and give it substance.

Failing to grasp this relationship between supplication and action is a key reason why positive change does not occur in the lives of many people. True transformation requires reform at every level—intention, speech, and behaviour. Chapter 13 Ar Ra’d, verse 11:

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

In addition, one must make proper use of the resources available to them, such as time, effort, and energy, rather than relying solely on supplication. For instance, a person experiencing marital difficulties must actively work to resolve those issues—through communication, patience, and responsible action—while also seeking help from Allah, the Exalted. Merely making supplication while avoiding necessary steps contradicts Islamic guidance.

In summary, supplication in Islam is not a substitute for effort but a companion to it. When sincere prayer is combined with consistent

obedience and practical action, it becomes a powerful means of attaining divine assistance, growth, and lasting peace of mind in both this world and the hereafter.

Through his consistent practice of divine guidance, the Holy Prophet Ibrahim, peace be upon him, became a living model of faith within his own household. Because he embodied what he preached, his son, the Holy Prophet Ismaeel, peace be upon him, naturally adopted the same noble qualities, especially patience, trust in Allah, the Exalted, and unwavering obedience in every circumstance. Chapter 37 As Saffat, verses 101-102:

“So We gave him good tidings of a forbearing boy. And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.””

Since the dreams of the Holy Prophets, peace be upon them, are a form of divine revelation, both the Holy Prophet Ibrahim and the Holy Prophet Ismaeel, peace be upon them, clearly understood that this was a direct command from Allah, the Exalted. Their immediate acceptance and calm submission were not the result of impulse or emotion, but the outcome of strong faith cultivated through lifelong obedience and certainty. Such a level of surrender to Allah, the Exalted, is only possible when faith is deeply rooted in knowledge, practice, and trust.

This extraordinary submission from both father and son would not have been possible had the Holy Prophet Ibrahim, peace be upon him, not led by example long before this trial occurred. Leading by example means learning the teachings of Islam and living by them consistently, so that others recognise their truth through conduct and character rather than words alone. When faith is demonstrated through actions, it becomes convincing and firmly established in the hearts of those who observe it. Only through this approach can the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, be effectively conveyed to the next generation. When people are taught Islam with understanding and evidence, they are protected from blind imitation and are far more likely to remain steadfast upon the truth throughout their lives. Faith that is inherited without comprehension often weakens with time, especially when challenged by desires, social pressure, or changing cultural norms. It is therefore concerning that many parents place great emphasis on worldly education and material success while neglecting their responsibility to cultivate religious understanding within their families. While encouraging beneficial worldly knowledge is commendable, it should never come at the expense of teaching the foundations of Islam. Delegating religious education entirely to others or limiting it to rote recitation of the Holy Quran without comprehension is insufficient, particularly as children grow into adolescence. A young person must come to accept Islam through clarity, reasoning, and evidence. Otherwise, they may begin to see it as nothing more than cultural tradition—something optional that can be discarded over time. When Islam is accepted with understanding, it is recognised as a complete way of life that governs every situation and directs the correct use of every blessing granted by Allah, the Exalted. This level of understanding can only be achieved when elders within the family—especially parents—take responsibility for learning Islamic teachings themselves and embodying them in their daily lives. By doing so, they pass on faith as a lived reality, not a hollow inheritance, just as the Holy Prophet Ibrahim, peace be upon him, passed living faith, certainty,

and obedience to the Holy Prophet Ismaeel, peace be upon him. Chapter 37 Saffat, verse 103:

“And when they had both submitted and he put him down upon his forehead.”

Chapter 37 As Saffat, verse 102:

“And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.””

It is essential for people to realise that Allah, the Exalted, does not require them to endure the extreme trials and sacrifices that were borne by the Holy Prophets, peace be upon them, and the righteous predecessors. The responsibilities placed upon people today are far lighter in comparison to the immense hardships faced by those who came before, who were tested with persecution, exile, loss of family, and threats to their very lives. Generally speaking, the challenges most people encounter now are relatively minor. They are not being asked to abandon their homes, surrender their families, or give up everything they possess for the sake of Allah, the Exalted. Rather, they are asked to make modest and manageable sacrifices, such as giving up a small portion of sleep to

establish the obligatory dawn prayer or parting with a small amount of wealth to fulfil the obligation of charity. Recognising this should inspire genuine gratitude. True gratitude, however, is not merely expressed through words; it must be demonstrated through action by using the blessings one has been given in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Moreover, when a person encounters hardship, they should reflect upon the trials endured by the righteous predecessors and how they overcame them through unwavering obedience to Allah, the Exalted. Their strength came from fulfilling His commands, avoiding what He prohibited, and accepting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Remembering their struggles can provide comfort and resilience, as it reminds a person that those most beloved to Allah, the Exalted, were tested far more severely, yet they remained steadfast. This reality is clearly indicated in a Hadith recorded in Sunan Ibn Majah, number 4023, which states that the Holy Prophets, peace be upon them, were subjected to the greatest trials. By adopting the same steadfast attitude—remaining obedient, patient, and grateful—a person gains the strength to endure their own challenges with dignity and hope. It is through following the path of the righteous predecessors that one may aspire to be gathered with them in the Hereafter, having faced life's trials with faith, balance, and trust in Allah, the Exalted. Chapter 4 An Nisa, verse 69:

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

Allah, the Exalted, did not intend for the Holy Prophet Ismaeel, peace be upon him, to be physically sacrificed. Rather, His purpose was to immortalise the absolute submission of both the Holy Prophet Ibrahim and the Holy Prophet Ismaeel, peace be upon them, so that their response to divine command would stand as an enduring lesson and guiding example for all generations that followed. Once their sincerity, obedience, and readiness to place the command of Allah, the Exalted, above every worldly attachment had been fully demonstrated, the objective of the trial was fulfilled. At that moment, Allah, the Exalted, intervened with mercy. The command was lifted, the Holy Prophet Ismaeel, peace be upon him, was spared, and a sacrificial animal was provided in his place. In doing so, Allah, the Exalted, made it clear that He does not seek blood or suffering for its own sake; rather, He seeks hearts that are willing to submit completely to His will. Chapter 37 As Saffat, verses 103-108:

“And when they had both submitted and he put him down upon his forehead. We called to him, “O Abraham. You have fulfilled the vision.” Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice. And We left for him [favorable mention] among later generations.”

These verses highlight several profound truths. First, true success lies in submission, even when obedience appears to conflict with the strongest human emotions and attachments. Second, Allah, the Exalted, rewards sincerity and obedience, even if the final outcome is relief rather than hardship. Third, trials are not meant to destroy people but to purify them, elevate them, and make their example a source of guidance for others.

In addition, it is essential for a person to understand that this world is not meant to be a paradise. Rather, it is a realm created by Allah, the Exalted, to test humanity, and therefore it will never be free from trials and difficulties. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed..."

When a person recognizes this reality, encountering challenges does not come as a surprise, much like a person would expect danger if they found themselves near a wild animal. Mentally preparing for life's inevitable tests reduces the likelihood of impatience and frustration when difficulties arise. The story of the intended sacrifice of the Holy Prophet Ismaeel, peace be upon him, provides a timeless lesson: a person must always be ready to place the commands of Allah, the Exalted, above personal desires, attachments, and wishes. The annual ritual of animal sacrifice, performed by believers, symbolizes this principle. Chapter 22 Al Hajj, verse 37:

"Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you;..."

This verse reminds people that true value lies not in the physical sacrifice itself, but in cultivating a heart that consistently prioritizes the obedience of Allah, the Exalted, throughout the year. Following the example of the Holy Prophet Ibrahim, peace be upon him, requires placing divine commands above all worldly inclinations.

Another profound lesson from this event is the necessity of trusting Allah, the Exalted, even in situations that appear impossible or disastrous. Humans possess limited knowledge and perception, while the wisdom and foresight of Allah, the Exalted, are infinite. Just as a blind person trusts the guidance of their companion, a person must trust in Allah's choices, understanding that His decisions are always in their best interest. Patience and obedience, applied through using the blessings granted by Allah, the Exalted, in ways pleasing to Him, will carry a person through one trial to the next, even when such progress is not immediately apparent. Moreover, life repeatedly demonstrates that human desires often lead to outcomes contrary to expectations. Things one longs for may bring regret, while events initially disliked may ultimately prove beneficial. 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."

Given that destiny is beyond human control, a person should focus their energy on what is within their power: obeying Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and exercising patience in facing life's circumstances according to the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. Allah, the Exalted, has promised relief and protection to those who do so, just like He did for the Holy Prophets Ibrahim and Ismaeel, peace be upon them. Chapter 65 At Talaq, verse 2:

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

Neglecting what is within one's control, such as obedience to Allah, the Exalted, while worrying excessively about destiny is both unwise and counterproductive.

Chapter 37 As Saffat, verse 108:

“And We left for him [favorable mention] among later generations.”

By preserving the honourable mention of the Holy Prophet Ibrahim, peace be upon him, among later generations, Allah, the Exalted, ensured that his legacy would continue to inspire hearts toward faith, trust, and obedience. This event teaches that when a person sincerely commits to obeying Allah, the Exalted, even in the most difficult moments, divine mercy accompanies that obedience. The sacrifice required today is therefore not the loss of life, but the willingness to place the command of Allah, the Exalted, above

personal desires, fears, and attachments—an attitude that leads to peace of mind in this world and everlasting success in the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 37 As Saffat, verse 109:

"Peace upon Abraham."

The Holy Prophet Ismaeel, peace be upon him, may not be explicitly mentioned because he shared in the attainment of peace of mind in both worlds by adopting the righteous character of his father, the Holy Prophet Ibrahim, peace be upon him. Moreover, had the sacrifice been completed, the test would have been even more difficult for the Holy Prophet Ibrahim, peace be upon him, as he would have had to live with the profound knowledge and memory of sacrificing his own son, while leaving his son entirely to the mercy of Allah, the Exalted. This underscores why the test was particularly significant for the father, as reflected in the divine account.

For any person who follows the example of the Holy Prophets Ibrahim and Ismaeel, peace be upon them, by prioritizing obedience to Allah, the Exalted, above worldly desires and aspirations, and by using the blessings granted to them in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be

upon him, the reward is clear. Such a person will attain peace of mind in both worlds, achieving a balanced mental and physical state and properly placing everything and everyone in their life. Chapter 37 As Saffat, verse 110:

“Indeed, We thus reward the doers of good.”

To encourage people to follow in the footsteps of the Holy Prophet Ibrahim, peace be upon him, Allah, the Exalted, emphasizes his qualities that can be emulated, rather than focusing on his Prophethood, which cannot be attained today. Chapter 37 As Saffat, verse 111:

“Indeed, he was of Our believing servants.”

Notably, the Holy Prophet Ibrahim, peace be upon him, is described as a believer rather than merely a muslim, highlighting a higher spiritual rank that others should aspire to. A muslim has limited knowledge of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, may possess weak faith. Weak faith often leads to repeated disobedience to Allah, the Exalted, especially when personal desires conflict with divine guidance, even if one performs basic obligatory acts. In contrast, a believer accepts Islam with understanding and evidence from the Holy Quran and the teachings of the Holy Prophet Muhammad,

peace and blessings be upon him, cultivating firm and unwavering faith. Chapter 49 Al Hujurat, verse 15:

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

With firm faith, believers remain devoted to obeying Allah, the Exalted, in every circumstance—exercising patience during hardship and expressing gratitude during ease. Gratitude manifests in intentions, speech, and actions: a grateful person acts solely to please Allah, the Exalted; speaks only what is good or remains silent; and utilizes every blessing in a way that aligns with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such comprehensive gratitude attracts further blessings, tranquillity, and success in both worlds, nurtures a balanced mental and physical state, and allows a person to place everything and everyone in their proper position. Chapter 14 Ibrahim, verse 7:

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

Patience involves refraining from complaints in words or behavior while steadfastly obeying Allah, the Exalted. It is rooted in the understanding that Allah’s decisions are always for one’s ultimate benefit, even when the

wisdom behind them is not immediately clear. Chapter 2 Al Baqarah, verse 216:

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

Those who respond to every situation with both patience and gratitude receive the continuous support and mercy of Allah, the Exalted. This divine support fosters profound tranquillity in this life and the hereafter, harmonizes mental and physical well-being, and allows a person to arrange their life correctly. This principle is reinforced in a Hadith recorded in Sahih Muslim, number 7500.

The Holy Prophet Ibrahim, peace be upon him, is also described as a servant of Allah, the Exalted, reflecting the highest spiritual rank a person can attain. Chapter 37 As Saffat, verse 111:

“Indeed, he was of Our believing servants.”

True servanthood to Allah, the Exalted, entails recognizing that one’s purpose is not to pursue personal pleasure or seek the approval of others or societal influences such as trends, fashion, or social media. Rather, the

genuine servant's focus is entirely on seeking the pleasure of Allah, the Exalted. This devotion is demonstrated practically by using the blessings they have been granted exactly as outlined in Islamic teachings, not according to fleeting personal desires. A person who embraces servanthood to Allah, the Exalted, does not expect or demand that others live to please them, but instead wishes for others to direct their actions toward pleasing Allah, the Exalted. They understand that everything they possess—including their life, abilities, opportunities, and resources—originates solely from Allah, the Exalted. Nothing truly belongs to them, and thus every blessing must be used correctly, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this understanding, a person lives with humility, purpose, and clarity, honoring their role as a servant of Allah, the Exalted, and establishing a foundation for peace of mind in both worlds.

As previously noted, it was only after the Holy Prophet Ibrahim, peace be upon him, remained steadfast in obeying Allah, the Exalted, in every circumstance that he was granted blessings, including righteous offspring. Chapter 37 As Saffat, verse 112:

“And We gave him good tidings of Isaac, a prophet from among the righteous.”

This illustrates that anyone who seeks blessings, mercy, and peace of mind in both worlds must take practical steps by sincerely obeying Allah, the Exalted. Just as achieving worldly success, such as becoming a doctor,

demands sacrifice, effort, and perseverance, attaining peace of mind in both worlds similarly requires dedication, struggle, and consistent obedience to Allah, the Exalted.

Chapter 37 As Saffat, verse 112:

“And We gave him good tidings of Isaac, a prophet from among the pious.”

Although prophethood cannot be attained today, every person can and must strive to achieve piety. Piety involves obeying Allah, the Exalted, in every circumstance by 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. A crucial aspect of piety is avoiding certain lawful things out of caution that they may lead to the unlawful. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely forbid crossing His limits; He instructs people not even to approach them. This principle is repeated throughout the Holy Quran. For instance, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from a specific tree in

Paradise and warned him not even to approach it, though approaching it in itself was not unlawful. Chapter 7 Al A'raf, verse 19:

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

This demonstrates that lawful things are not always advisable to pursue, particularly when approaching them can lead to crossing divine limits. For example, vain speech, while not sinful by itself, often leads to backbiting or lying, and wasteful spending can lead to misusing wealth. Chapter 17 Al Isra, verse 27:

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

Most people who fall into misguidance do so gradually. They may start by merely approaching certain actions without participating, but over time, repeated exposure and temptation can lead them to commit unlawful acts. For example, someone who associates closely with those who consume alcohol is more likely to eventually partake themselves. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this principle in a Hadith found in Jami At Tirmidhi, number 2451, explaining that a person cannot attain true piety—that is, the ability to use their blessings in

ways pleasing to Allah, the Exalted—without abstaining from some lawful things out of concern they may lead to the unlawful. Therefore, one must carefully avoid not only the unlawful but also certain lawful, vain actions that could pave the way to sin. This disciplined approach helps a person remain steadfast in sincere obedience to Allah, the Exalted, which is the essence of righteousness and leads to peace of mind in both worlds by fostering a balanced mental and physical state and correctly placing everything and everyone within their 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.”

Conversely, those who disregard the importance of avoiding even the approach of Allah’s limits often overindulge in lawful, trivial pursuits. This behavior increases the likelihood of committing unlawful acts and misusing their blessings, ultimately resulting in stress, hardship, and imbalance in both mental and physical states. It leads to misplacing priorities and relationships and failing to prepare for accountability on the Day of Judgement, even if they experience fleeting worldly pleasures. The lives of many wealthy and indulgent people clearly illustrate the consequences of this neglect.

The non-Muslims of Mecca and the people of the book in Medina often boasted of being descendants of the Holy Prophet Ibrahim, peace be upon him, claiming that they carried forward his noble legacy. However, Allah, the Exalted, subtly criticizes such pride, addressing all who rely on

ancestral status rather than embodying the virtues of their forefathers. Chapter 37 As Saffat, verse 113:

“And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself.”

This verse makes it clear that true benefit does not lie in lineage or claims of heritage but in actively following in the footsteps of righteous predecessors. Those who fail to emulate the character, obedience, and piety of the Holy Prophets, peace be upon them, while instead misusing the blessings they have been granted, ultimately inflict harm upon themselves. They are unjust to themselves because their choices lead to imbalance, suffering, and loss of the true peace and harmony that obedience to Allah, the Exalted, provides. In this world, such individuals experience turmoil and disorder in both their mental and physical states. When one persists in disobedience, they misplace priorities and fail to organize the relationships and resources in their lives effectively. Family, friends, career, and wealth, which could be sources of support and contentment, instead become sources of stress, conflict, and dissatisfaction. The continual misuse of blessings blinds them to the guidance of Allah, the Exalted, and leads them to assign blame to others for the difficulties in their lives. For example, they may fault their spouse, children, or colleagues for the challenges they face, rather than reflecting on their own choices and accountability. This misalignment often creates a vicious cycle: as they distance themselves from righteous influences and surround themselves with distractions or indulgences, their stress and mental strain intensify. Over time, this can manifest as anxiety, depression, addictive behaviours, and even suicidal tendencies. The warning in this verse is evident when observing individuals who, despite possessing wealth, status, or comfort, remain unsettled and

restless because their inner lives are unbalanced and their blessings misused. Moreover, this world is temporary, and those who neglect preparation for the hereafter compound their loss. Failing to follow divine guidance and ignoring the lessons of the righteous forebears ensures that the consequences in the next life will be severe. The punishment of the hereafter is far greater than any temporary worldly difficulty, because it is the result of conscious disobedience to Allah, the Exalted, and the failure to act upon the blessings and opportunities He provides.

In essence, the verse serves as both a warning and a reminder: pride in ancestry or worldly status is meaningless unless it is paired with practical obedience, righteous action, and moral character. A person who sincerely follows in the footsteps of the Holy Prophets, peace be upon them, will attain true tranquillity, balance, and success in both worlds. Conversely, one who merely claims heritage without practicing piety and obedience will inevitably face mental and physical discord, misplaced priorities, stress, and ultimately the consequences of their neglect in the hereafter.

Allah, the Exalted, highlights two righteous individuals who truly followed in the footsteps of their ancestor, the Holy Prophet Ibrahim, peace be upon him, to illustrate the profound importance of practical obedience. Chapter 37 As Saffat, verse 114:

“And We did certainly confer favor upon Moses and Aaron.”

Allah, the Exalted, extended His favour and mercy to all those who practically followed in their footsteps, by correctly using the blessings He had granted them as outlined in divine teachings. Chapter 37 As Saffat, verse 115:

“And We saved them and their people from the great affliction.”

It is important to understand that divine assistance does not always align with a person's immediate desires or expectations. Instead, it unfolds according to the limitless knowledge and perfect wisdom of Allah, the Exalted. His support is never random, nor is it delayed without purpose; it comes at the most appropriate moments and in the forms most beneficial for each individual. Often, the wisdom behind this help may not be immediately apparent, yet it works with perfect precision, guiding events in ways that ultimately serve a person's long-term best interests. This teaches that divine support should not be judged by temporary desires or limited human understanding. What may seem like a delay, hardship, or deprivation can, in reality, be a hidden mercy and a form of guidance. By trusting fully in the perfect decree of Allah, the Exalted, a person cultivates patience, humility, and reliance on Him. This trust strengthens faith and ensures that divine assistance continues to flow, bringing peace, stability, and support in both this life and the Hereafter. Chapter 37 As Saffat, verse 116:

“And We supported them so it was they who overcame.”

Allah, the Exalted, has always supported those who remain steadfast in obeying Him. Beyond mere support, He has provided a complete and comprehensive code of conduct that ensures the well-being of both individuals and society. For a person, following this guidance leads to peace of mind, a balanced mental and physical state, and the ability to place everything and everyone in their life in their proper place. On a societal level, adherence to this guidance establishes justice, fairness, and harmony by ensuring that the rights of all people are respected and fulfilled. Chapter 37 As Saffat, verse 117:

“And We gave them the clear Scripture.”

No matter how advanced human knowledge becomes, no society can create a system that perfectly accommodates the complexities of human nature or addresses every challenge individuals and communities may face. Humanity may continue to make discoveries in medicine, psychology, or social sciences, but even the most sophisticated understanding cannot provide a flawless moral and practical framework that guarantees peace, balance, and justice. Only Allah, the Exalted, possesses the complete knowledge and wisdom to create such a guidance system, for He knows all that has happened, is happening, and will happen. His guidance clearly differentiates between what is beneficial and harmful, just and unjust, and right and wrong, providing a pathway to true and lasting peace. Chapter 37 As Saffat, verse 118:

“And We guided them on the straight path.”

History demonstrates that when people follow this divine code in both word and action, they naturally experience harmony, contentment, and justice. Individuals who align their lives with this guidance are able to manage their resources wisely, maintain healthy relationships, and navigate challenges with patience and clarity. Likewise, societies that implement this guidance collectively enjoy fairness, reduced conflict, and social stability. For a person, embracing this guidance requires more than passive acknowledgment; it demands practical application in daily life. For example, a person who is guided by divine teachings will manage wealth responsibly, avoid overindulgence, fulfill obligations to family and community, and use their abilities in ways that benefit others. They will approach challenges with patience, viewing hardships as opportunities for growth rather than sources of despair. Their decisions will reflect long-term wisdom rather than short-term desires, similar to how a patient trusts a physician's advice even when the treatment is difficult or uncomfortable. Ultimately, the divine code of conduct provides a standard that ensures a person's life is structured around righteousness and purpose. It teaches them to prioritize what truly matters, to use their blessings wisely, and to align their desires with what is beneficial and just. Those who follow it experience mental and physical balance, social harmony, and enduring peace. In contrast, those who ignore this guidance may achieve temporary comfort or success, but their lives become marked by imbalance, stress, and dissatisfaction, and they remain unprepared for the ultimate accountability in the Hereafter. Through adherence to this guidance, a person not only secures their own peace and balance but also becomes a source of justice, harmony, and benefit for those around them. This is the timeless wisdom of Allah, the Exalted, ensuring that individuals and societies alike can thrive when divine guidance is applied with sincerity, understanding, and consistent action.

As the Holy Prophets Musa and Harun, peace be upon them, consistently remained steadfast in their obedience to Allah, the Exalted, He ensured that their legacy would endure as a guiding example for all who aspire to attain the same blessings and peace of mind they achieved. Their lives serve as a timeless model, demonstrating that sincere dedication, patience, and adherence to divine guidance bring success in both this world and the next. Chapter 37 As Saffat, verses 119-121:

“And We left for them [favorable mention] among later generations. Peace upon Moses and Aaron. Indeed, We thus reward the doers of good.”

This verse highlights that the reward for those who act righteously and follow divine guidance is not limited to immediate outcomes; rather, it includes enduring remembrance, respect, and the continued influence of their example across generations. By studying and emulating the conduct of such exemplary figures, a person can cultivate patience, strengthen faith, and align their life with the principles of justice, gratitude, and obedience. In doing so, they also ensure that the blessings they have been granted—whether wealth, health, or influence—are used in ways pleasing to Allah, the Exalted, fostering balance and harmony within their life and society.

To inspire people to emulate the exemplary lives of the Holy Prophets Musa and Harun, peace be upon them, Allah, the Exalted, emphasizes

their qualities of character rather than their Prophethoods, which cannot be attained today. Chapter 37 As Saffat, verse 122:

“Indeed, he was of Our believing servants.”

It is significant that they are described as believers rather than simply as muslims. This distinction highlights a higher spiritual rank that every person should strive to achieve. A muslim lacks proper understanding of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, may possess weak faith. Weak faith often leads to inconsistent obedience to Allah, the Exalted, especially when personal desires conflict with divine guidance, even if basic religious duties are performed. In contrast, a believer approaches faith with knowledge, reflection, and evidence drawn from the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding produces firm, unwavering faith that shapes one’s actions and character. 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.”

A person with strong faith maintains obedience to Allah, the Exalted, in every circumstance. During challenges, they exercise patience, and in

times of ease, they express gratitude. Gratitude and patience are not passive qualities—they are actively demonstrated through using blessings in ways pleasing to Allah, the Exalted, avoiding complaints, and acting with intention and sincerity. Those who cultivate these qualities receive Allah's enduring support and mercy, which fosters a deep sense of peace in this life and the hereafter, strengthens mental and physical balance, and allows one to arrange their life and relationships in their proper place. This principle, that patience and gratitude in obedience lead to divine support and inner tranquillity, is emphasized in a Hadith recorded in Sahih Muslim, number 7500.

The Holy Prophets Musa and Harun, peace be upon them, are described as servants of Allah, the Exalted, reflecting the highest spiritual rank a person can achieve. Chapter 37 As Saffat, verse 111:

“Indeed, he was of Our believing servants.”

True servanthood to Allah, the Exalted, requires a profound understanding that the ultimate purpose of life is not the pursuit of personal pleasure, the approval of others, or conformity to the fleeting pressures of society, such as trends, fashion, or social media. It is not measured by the accumulation of wealth, status, or worldly recognition, nor by how others perceive one's achievements. Rather, true servanthood is defined by a wholehearted dedication to earning the pleasure of Allah, the Exalted, in every thought, word, and action. This devotion is not theoretical or abstract; it must be expressed practically. Every blessing granted—whether it be wealth, knowledge, health, influence, or opportunities—must be used in ways that

align precisely with divine guidance, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A genuine servant does not allow these blessings to be misused according to fleeting desires, whims, or selfish inclinations, understanding that each blessing carries a responsibility toward Allah, the Exalted. A person who truly embraces servanthood does not impose their own desires upon others, nor expect others to live according to their personal standards. Instead, they hope and pray that the actions of others are aligned with the commands and pleasure of Allah, the Exalted. They recognize the profound truth that everything they possess—their life, talents, wealth, relationships, opportunities, and even their very existence—originates entirely from Allah, the Exalted, and that nothing is truly theirs by ownership or right. This recognition fosters a deep sense of accountability and mindfulness, ensuring that all blessings are used responsibly and in accordance with divine guidance. Living in this consciousness cultivates humility, as the individual becomes aware of their dependence on Allah, the Exalted, for every provision and every success. It brings clarity of purpose, helping one distinguish between what is truly valuable and what is ephemeral, between actions that are pleasing to Allah and those that serve only self-interest. Such a mindset naturally fosters a life oriented toward both spiritual and practical excellence, creating balance in mental, emotional, and physical well-being. It encourages the proper organization of relationships, responsibilities, and resources, and nurtures a profound peace of mind that remains steady through trials and ease alike. In essence, the person who internalizes this understanding is able to navigate life with wisdom, gratitude, and patience, achieving harmony in their personal, social, and spiritual spheres, and securing enduring peace in both this life and the hereafter.

Allah, the Exalted, then refers to another nation from history, demonstrating the consequences of persisting in disobedience to Him. Chapter 37 As Saffat, verses 123-124:

“And indeed, Elias was from among the messengers. When he said to his people, “Will you not protect yourselves?””

The ultimate protection from real harm in both this world and the Hereafter comes through sincere obedience to Allah, the Exalted. True safety is not found in worldly measures of comfort, wealth, or influence, but in aligning one's actions with divine guidance. However, because obedience often requires sacrificing personal desires or restraining impulses, many people persist in disobeying Allah, the Exalted, misusing the blessings granted to them. This refusal to follow divine guidance leads to self-inflicted harm. A person who chooses disobedience will experience imbalance in their mental and physical well-being, confusion in priorities, and disorder in relationships and responsibilities. Over time, they become ill-prepared for their accountability on the Day of Judgement. Even if such individuals acquire worldly luxuries or social success, these achievements cannot compensate for the stress, difficulties, and internal turmoil resulting from a life lived apart from divine guidance. Thus, the example of the nation addressed by the Holy Prophet Ilyas, peace be upon him, serves as a clear warning: abandoning obedience to Allah, the Exalted, ultimately harms the individual in every aspect of life, both visible and unseen.

In truth, every person who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead follows systems of conduct created by humans does so primarily to satisfy their own worldly desires. Human-made codes are inherently shaped by the inclinations, ambitions, and self-interest of those who establish them. They reflect personal

preferences and societal pressures rather than objective wisdom or moral truth. In contrast, the divine law is grounded in perfect wisdom, justice, and mercy, offering guidance that leads to both spiritual and worldly benefit, ensuring balance and harmony in all aspects of life. The wealthy and influential are often the most deeply entrenched in reliance on man-made systems. They understand that acknowledging the truth of divine guidance would require them to submit to a higher moral authority—one that imposes limits on the pursuit of unrestrained desires, curtails the exploitation of others, restricts indulgence in excess, and prohibits the misuse of power. Chapter 37 As Saffat, verses 125-126:

“Do you call upon Ba’l and leave the best of creators. Allah , your Lord and the Lord of your first forefathers?”

Out of fear of losing their privileges, status, and influence, such individuals not only reject the truth themselves but also actively encourage others to follow in their footsteps, creating an environment where worldly gain is valued above spiritual success. In doing so, they prioritize temporary comforts over eternal well-being, sacrificing both moral integrity and ultimate accountability for the sake of power and social recognition. This dynamic is neither new nor unprecedented. Throughout history, those who first opposed the Holy Prophets, peace be upon them, were often the societal elites. They recognized that submission to divine guidance would expose their injustices, limit their authority, and force them to live within moral constraints they were unwilling to accept. Their opposition was not rooted in ignorance or lack of evidence, for the signs of Allah, the Exalted, were clearly evident. Rather, it arose from arrogance, pride, and a desire to continue living according to their own whims and desires. Thus, the rejection of divine guidance is rarely an intellectual dispute over truth or

falsehood. It is most often a matter of the heart—a refusal to restrain one’s desires, a stubborn attachment to personal interests, and an unwillingness to submit to the authority of the Creator. Chapter 37 As Saffat, verse 127:

“And they denied him, so indeed, they will be brought [for punishment].”

This verse serves as a clear warning: those who knowingly deny the truth and prioritize their worldly desires over obedience to Allah, the Exalted, set themselves on a path of harm that affects both their worldly life and their eternal destiny. By rejecting the divine guidance that ensures balance, justice, and well-being, they disrupt the harmony of their mental and physical state, misplace their priorities and relationships, and fail to prepare for their accountability in the Hereafter. Even if such individuals enjoy material comforts or societal recognition, their lives remain fraught with stress, disorder, and ultimate loss, as divine justice ensures that persistent disobedience and attachment to self-interest carries consequences both in this world and the next.

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even if doing so conflicts with their personal desires or inclinations. They must approach these teachings with the same trust and diligence as a wise patient who follows the medical guidance of their physician. Even when the treatment involves bitter medicines or a strict regimen, the patient understands that adherence will ultimately restore and maintain their physical and mental health. Similarly, a person who sincerely accepts and implements the guidance of Allah, the Exalted, will achieve a balanced mental and physical state, correctly prioritize their relationships

and responsibilities, and organize all aspects of their life in a manner that promotes true well-being. This is because only Allah, the Exalted, possesses the perfect knowledge required to ensure a person's life is rightly balanced. No individual, regardless of their intelligence or expertise, can fully comprehend the complexities of human existence or design a system that guarantees mental, emotional, and spiritual equilibrium. Chapter 37 As Saffat, verse 128:

“Except the sincere servants of Allah.”

Those who dedicate themselves to following divine guidance—acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—are recognized as the sincere servants of Allah, the Exalted. Their lives serve as examples of obedience and sincerity, demonstrating that true success and peace of mind are attained only through adherence to the divine path, rather than the pursuit of fleeting desires or societal approval. The Holy Prophet Ilyas, peace be upon him, exemplifies this principle. By consistently adopting righteous behaviour and remaining steadfast in the obedience of Allah, the Exalted, he became a model for future generations. His dedication ensured that his guidance and example would continue to inspire others to seek peace of mind in both worlds through the correct use of blessings and steadfast obedience. Chapter 37 As Saffat, verses 129-131:

“And We left for him [favorable mention] among later generations. Peace upon Elias. Indeed, We thus reward the doers of good.”

These verses emphasize that those who strive to act in accordance with divine guidance, even when it requires effort and self-restraint, are rewarded not only in their worldly life but also eternally. Their legacy becomes a source of inspiration and moral guidance for others, proving that obedience to Allah, the Exalted, ensures both personal peace and lasting recognition among generations to come.

To guide people toward following the example of the Holy Prophet Ilyas, peace be upon him, Allah, the Exalted, emphasizes the qualities of his character that can be emulated rather than focusing on his Prophethood, which is unique and cannot be attained today. Chapter 37 As Saffat, verse 132:

“Indeed, he was of Our believing servants.”

It is significant that the Holy Prophet Ilyas, peace be upon him, is described as a believing servant, highlighting a spiritual rank that goes beyond being a muslim. A muslim lacks deep understanding of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, may have a fragile faith. Fragile faith often leads to repeated disobedience to Allah, the Exalted, particularly when personal desires conflict with divine guidance, even if the basic obligations are performed. In contrast, a true believer embraces Islam based on comprehension and evidence from the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. This firm understanding cultivates unwavering faith, empowering a person to remain steadfast in obedience to Allah, the Exalted, in all circumstances, regardless of challenges or personal inclinations. 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.”

A person with firm faith responds to adversity with patience and to ease with gratitude. They utilize the blessings Allah has granted them in accordance with divine guidance, refraining from complaints or blame, whether in words or actions. This active engagement with obedience ensures balance in their mental and physical well-being, allows them to correctly organize relationships and responsibilities, and establishes enduring peace of mind.

The reward for maintaining patience and gratitude, combined with obedience, is the continuous support and mercy of Allah, the Exalted. Even if His assistance is not immediately apparent, it operates according to His infinite wisdom and knowledge, always bringing outcomes that serve the person’s ultimate benefit. What may appear as delay, trial, or hardship is often a hidden form of mercy, guiding them toward long-term success in both this life and the hereafter. By trusting in the perfect decree of Allah, the Exalted, a person strengthens their reliance, humility, and faith, ensuring they remain under His guidance and protection. This teaching is reinforced in a Hadith recorded in Sahih Muslim, number 7500, which

emphasizes that enduring patience, gratitude, and consistent obedience attract divine support and lead to true tranquillity.

The Holy Prophet Ilyas, peace be upon him, is described as a servant of Allah, the Exalted, signifying the highest spiritual station a person can attain. Chapter 37 As Saffat, verse 132:

“Indeed, he was of Our believing servants.”

Being a true servant of Allah, the Exalted, requires recognizing that one’s purpose in life is not to pursue personal desires, gain the approval of others, or be influenced by societal pressures such as trends, fashion, or social media. Rather, a genuine servant dedicates themselves entirely to earning the pleasure of Allah, the Exalted. This commitment must be reflected in practical action: every blessing they possess—whether it is their time, knowledge, skills, wealth, or opportunities—should be used in strict accordance with divine guidance as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of being guided by temporary whims or personal inclinations. A person who embraces servanthood to Allah, the Exalted, does not expect others to act in ways that please them, nor do they demand recognition or obedience from those around them. Instead, their hope is that the actions of others align with what pleases Allah, the Exalted. They understand that everything they have—including their life, talents, resources, and opportunities—comes solely from Allah, the Exalted, and nothing is truly their own. Each blessing carries the responsibility to use it properly, in accordance with divine guidance, to benefit themselves, those

around them, and their accountability on the Day of Judgement. Living with this awareness nurtures humility, clarity, and purpose. It fosters a mindset free from arrogance, selfishness, and attachment to fleeting worldly gains, allowing a person to maintain equilibrium in both their mental and physical state. By acting in accordance with this understanding, they can properly organize their relationships, responsibilities, and resources, ensuring that everything and everyone occupies its rightful place in their life. In this way, true servanthood to Allah, the Exalted, establishes a life of harmony and righteousness, creating a foundation for enduring peace of mind, balanced living, and spiritual fulfilment in this world and the next.

Allah, the Exalted, then brings attention to another nation from history, illustrating the grave consequences of persisting in disobedience to Him. Chapter 37 As Saffat, verse 133:

“And indeed, Lot was among the messengers.”

The Holy Prophet Luut, peace be upon him, serves as an enduring example of steadfast obedience. Those who emulate his actions by sincerely following Allah, the Exalted, through 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, achieve true peace of mind. This peace is manifested in a balanced mental and physical state and in the ability to arrange everything and everyone in their life properly, reflecting harmony and purposeful living. Chapter 37 As Saffat, verse 134:

“When We saved him and his family, all.”

However, his wife, despite her close connection to the Holy Prophet Luut, peace be upon him, failed to act in accordance with divine guidance. She did not practically follow his example by obeying Allah, the Exalted, and therefore did not attain salvation, just like the rest of her people. Chapter 37 As Saffat, verses 135-136:

“Except his wife among those who remained. Then We destroyed the others.”

Allah, the Exalted, is the ultimate and perfectly just Judge, and His assessment of each individual is based solely on their faith, intentions, words, and actions. It is never influenced by lineage, social standing, or personal relationships. Those who assume that noble ancestry or influential connections can shield them from accountability are in fact attributing injustice and partiality to Allah, the Exalted—an assumption that is entirely unfounded. Chapter 45 Al Jathiyah, verse 21:

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

This verse clarifies that no one will be treated unfairly, nor will wrongdoers be elevated due to superficial advantages such as wealth, family, or societal influence. A person must therefore abandon the false notion that they can persist in opposing Allah, the Exalted, while relying on others—be it family, friends, or prominent figures—to protect them from retribution on the Day of Judgement.

Historically, many nations fell into this error, assuming their proximity to revered figures or their societal status would exempt them from divine accountability. Unfortunately, some individuals today continue to entertain a similar misconception, believing that the Holy Prophet Muhammad, peace and blessings be upon him, will guarantee their protection regardless of their deeds. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is indeed acknowledged in Islamic sources—including the Hadith recorded in Sunan Ibn Majah, number 4308—it is imperative to understand that this intercession is granted only by the permission of Allah, the Exalted, and only for those who have earnestly strived to obey Him. Even with intercession, there will be individuals who face punishment, and the thought of a moment in Hell serves as a sobering reminder of the seriousness of accountability. Adopting the mindset that one can rely solely on intercession without striving for righteousness not only undermines the teachings of Islam but also disrespects the status of the Holy Prophet Muhammad, peace and blessings be upon him. Such an attitude may result in exclusion from his intercession, and in the most severe cases, he may bear witness against those who persist in this negligence. Chapter 25 Al Furqan, verse 30:

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

This verse directly addresses the community that recognizes the Holy Quran—the Muslims—emphasizing that abandoning its guidance will have serious consequences. Those who fail to act upon its teachings cannot rely on intercession alone to avert accountability.

Accordingly, every person must reject wishful thinking and instead cultivate genuine hope in the mercy of Allah, the Exalted. This hope is realized through sincere obedience, adherence to His commands, and responsible use of the blessings He has granted, in alignment with the guidance provided in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person ensures that their faith is rooted in action, sincerity, and awareness, rather than in empty reliance on others.

Allah, the Exalted, draws the attention of the people of Mecca—who would frequently pass by the remnants of past nations, such as the nation of the Holy Prophet Luut, peace be upon him—to reflect upon the fate of those who persisted in disobedience. Chapter 37 As Saffat, verses 137-138:

“And indeed, you pass by them in the morning. And at night. Then will you not use reason?”

These verses serve as a profound reminder to avoid living in a self-centered manner, where one's focus is limited solely to personal desires, conveniences, or immediate concerns, while ignoring the broader realities and lessons presented by history. Such a narrow perspective can harden the heart, preventing it from perceiving the wisdom embedded in the experiences of previous nations, personal trials, and the successes or failures of others. Reflection upon these lessons is one of the most effective means of cultivating good character, avoiding repeated mistakes, and attaining enduring inner peace. This peace is achieved through maintaining a balanced mental and physical state and properly organizing one's life, relationships, and responsibilities. Observing the lives of the wealthy and famous, for instance, often reveals that despite material abundance, their lives are plagued by anxiety, depression, addiction, and even suicidal tendencies. Such examples illustrate that true tranquillity cannot be bought with wealth or secured through indulgence in unchecked desires. Similarly, witnessing someone confront illness or loss should inspire gratitude for one's own health, life, and blessings, motivating a responsible and purposeful use of them before they are diminished or taken away. Islam, therefore, calls on people to remain conscious, mindful, and reflective—not merely reacting to personal circumstances but learning from the broader world around them. By doing so, a person can cultivate wisdom, avoid unnecessary suffering, and align their life with the guidance of Allah, the Exalted, ultimately achieving peace of mind and harmony in both this world and the hereafter.

Allah, the Exalted, then brings attention to another case of how He grants relief and blessings to those who remain firm on His obedience, despite the difficulties they face. Chapter 37 As Saffat, verses 139-142:

“And indeed, Jonah was among the messengers. When he ran away to the laden ship. And he drew lots and was among the losers. Then the fish swallowed him, while he was worthy of criticism.”

It is widely held that when Allah, the Exalted, informed the Holy Prophet Yunus, peace be upon him, that his people would face punishment due to their continued rejection and disobedience, he decided to distance himself from them. This decision was based on an established pattern observed among the Holy Prophets, peace be upon them: a nation would not be subjected to divine punishment until its Holy Prophet had departed from it. Acting upon this understanding, the Holy Prophet Yunus, peace be upon him, chose to leave his people. However, unlike other instances, he undertook this departure without receiving explicit permission from Allah, the Exalted. While this action was not a sin, it did not conform to the exceptionally high standard of conduct required by the station of Prophethood, a rank that demands unwavering compliance with divine command and perfect patience in awaiting instruction. Because of this, Allah, the Exalted, subjected him to a period of confinement within the belly of a great whale. This experience was not a punishment in the sense of retribution or anger. Rather, it was a form of divine correction and refinement, intended to elevate his rank further and reinforce the principle that even the most righteous must adhere completely to the will and timing of Allah, the Exalted. Through this ordeal, the Holy Prophet Yunus, peace be upon him, was taught a deeper lesson in humility, patience, and total reliance upon his Lord. His isolation in the depths of the sea became a powerful reminder—not only for him but for all people—that true success and relief come only through complete submission to Allah, the Exalted. During this trial, his heartfelt supplication exemplified sincerity, repentance, and absolute trust in divine mercy. This supplication was later honoured

and preserved in the Holy Quran as a timeless example for anyone facing distress, teaching that turning sincerely to Allah, the Exalted, even in the darkest moments, is the surest path to relief, growth, and spiritual elevation. Chapter 21 Al Anbiya, verse 87:

“...And he called out within the darknesses, "There is no deity except You; glorified are You. Indeed, I have been of the wrongdoers.”

Although the Holy Prophet Yunus, peace be upon him, did not commit a sin, he nevertheless acknowledged that his action fell short of the exceptionally high standard required by his noble station. Instead of justifying himself or shifting responsibility, he immediately turned back to Allah, the Exalted, with humility and sincere repentance. This response illustrates a critical moral principle: true righteousness is not measured by never erring, but by how one responds when they fall short. In contrast, one of the most destructive traits a person can adopt is the refusal to take responsibility for their own actions. When individuals habitually blame others for their mistakes, they close the door to self-improvement. A person who refuses to recognize their own faults will never correct their behaviour; rather, they will continue to misuse the blessings they have been entrusted with. Over time, this leads to a deterioration of both mental and physical balance, as such a person loses clarity in Judgement, misplaces priorities, mishandles relationships, and lives without meaningful preparation for standing before Allah, the Exalted, on the Day of Judgement. This negligence inevitably produces anxiety, hardship, and inner turmoil in both worlds, even if outward comfort or material luxury is temporarily present. Worldly ease cannot compensate for the unrest that stems from moral negligence and spiritual irresponsibility. Moreover, avoiding accountability prevents a person from fulfilling the rights of others. When individuals fail to own their actions, they not only harm themselves but also negatively

influence those around them, normalizing injustice, dishonesty, and corruption within society. Over time, this behaviour erodes trust, fractures communities, and undermines social stability. Such conduct stands in direct opposition to the ethical framework established by Islamic teachings, which emphasize personal responsibility, justice, sincerity, and moral integrity. Blaming others for one's own wrongdoing is never accepted by Allah, the Exalted—neither in this world nor in the Hereafter. The Holy Quran makes it explicitly clear that even attempts to shift blame onto the Devil will be rejected, despite his constant efforts to tempt and mislead humanity. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own disobedience, no individual will be permitted to transfer the consequences of their actions onto him. He possessed no power to compel anyone toward misguidance; his role was limited to invitation and deception. Those who willingly followed his call did so by choice and will therefore bear full responsibility for their decisions. On the Day of Judgement, every soul will stand alone, answerable only for its own intentions, words, and deeds. No excuses, deflections, or attempts at blame-shifting will offer protection. True success, therefore, lies in cultivating humility, accepting responsibility, and committing sincerely to reform. By holding oneself accountable, a person not only safeguards their own spiritual well-being but also contributes to the moral strength, justice, and harmony of the wider society.

Furthermore, although the Holy Prophet Yunus, peace be upon him, did not commit any sin, he exemplified true glorification of Allah, the Exalted, by refraining from attributing anything negative to Him. Even while confined within the belly of the whale—a situation that, by outward appearance, seemed constricting and distressing—he did not ascribe hardship, injustice, or wrongdoing to Allah, the Exalted. Instead, he engaged in glorification, affirming divine perfection and absolute wisdom. Chapter 37 As Saffat, verses 143-144:

“And had he not been of those who glorified Allah. He would have remained inside its belly until the Day they are resurrected.”

These verses illustrate that a core dimension of glorifying Allah, the Exalted, lies in never attributing negativity, deficiency, or injustice to Him under any circumstance. This form of glorification is deeply connected to the cultivation of a positive and faith-centred mindset. Such a mindset is not superficial optimism; rather, it is a deliberate spiritual discipline that enables a person to navigate life’s trials with resilience, clarity, and unwavering obedience to Allah, the Exalted. Obedience, in this context, entails utilizing the blessings granted by Allah, the Exalted, in ways that are acceptable to Him, as outlined in the Holy Quran and the noble traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When confronted with adversity, a person should immediately remind themselves that the situation could have been far more severe. If the hardship pertains solely to worldly matters, gratitude should be directed toward the preservation of faith, which remains the most invaluable possession. Rather than becoming consumed by immediate discomfort or loss, attention should be directed toward the immense and lasting reward promised to those who endure

patiently for the sake of Allah, the Exalted. When a particular blessing is withdrawn, a conscious effort should be made to reflect upon the countless other blessings that remain intact. Every trial should prompt a return to the guidance of the Holy Quran, which repeatedly reassures people that apparent difficulties conceal wisdoms and benefits not always visible at first glance. What seems unfavourable may, in reality, be far more beneficial than what was initially desired. Chapter 2 Al Baqarah, verse 216:

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

Accordingly, adopting a positive mindset transcends mere emotional coping or psychological comfort. It represents a sincere act of faith and a powerful form of glorifying Allah, the Exalted—by trusting His wisdom, recognizing His mercy, and submitting wholeheartedly to His decree. Through this perspective, every hardship is transformed into an opportunity for spiritual growth, deeper gratitude, and inner peace. Such balance nurtures both mental and physical well-being and enables a person to organize all aspects of life—responsibilities, relationships, and priorities—in a sound and purposeful manner.

In conclusion, these realities demand deep reflection in order to cultivate and sustain a positive mindset. This disposition is not simply a worldly strategy, but an essential component of correctly glorifying Allah, the Exalted. It is achieved by refusing to attribute anything negative to Him and by acknowledging His perfect wisdom in every decree. A person must train the heart to recognize blessings even within trials, to discern hidden

wisdoms within difficulties, and to remain grateful under all circumstances. The realization must take root that the cup is not half empty; rather, it contains precisely what Allah, the Exalted, has decreed for benefit in both this world and the Hereafter. Adopting this perspective leads to a life characterized by tranquillity, gratitude, and unwavering trust in Allah, the Exalted. It transforms every moment—whether marked by ease or hardship—into an opportunity for obedience. This obedience is manifested through the proper utilization of blessings, just as exemplified by the Holy Prophet Yunus, peace be upon him. Such a comprehensive approach ensures balance in mental and physical states, proper organization of all life affairs, and adequate preparation for accountability on the Day of Judgement. Ultimately, this way of living fosters lasting peace of mind in both this world and the Hereafter. Chapter 37 As Saffat, verses 145-146:

“But We threw him onto the open shore while he was ill. And We caused to grow over him a gourd vine.”

As his people repented, reformed their behavior, and practically obeyed Allah, the Exalted, they were granted peace of mind in this world also. Chapter 37 As Saffat, verses 147-148:

“And We sent him to [his people of] a hundred thousand or more. And they believed, so We gave them enjoyment and provision for a time.”

After presenting several historical examples that clearly demonstrated the consequences of obedience and disobedience to Him, Allah, the Exalted, then turned attention to criticizing the baseless belief system stubbornly upheld by the non-Muslims of Arabia. This belief system was neither grounded in authentic knowledge nor supported by sound reasoning or common sense. Instead, it was built upon conjecture, inherited customs, and self-serving assumptions. Chapter 37 As Saffat, verse 149:

“So inquire of them, “Does your Lord have daughters while they have sons?””

This rhetorical question highlights the deep contradiction and intellectual inconsistency within their beliefs. In general, many non-Muslims who claimed belief in Allah, the Exalted, nevertheless attributed to Him human weaknesses and limitations, such as fatigue or the need for rest. As a result, they imagined Allah, the Exalted, in the likeness of a worldly monarch. A worldly ruler, due to human limitations, cannot independently oversee all affairs of a kingdom and therefore appoints deputies, governors, and ministers to assist in administration. Based on this flawed analogy, these individuals assumed that Allah, the Exalted, likewise required intermediaries to manage creation. Consequently, they began directing acts of worship toward other entities in an attempt to gain proximity to Him. Among those entities were the Angels, whom they falsely claimed to be the daughters of Allah, the Exalted. This fabricated belief was further reinforced by their distorted social logic: just as a father in their society would not refuse the requests of his daughters, they assumed that venerating the Angels would guarantee divine favor and intercession. Through this construction, they justified their continued disobedience to

Allah, the Exalted, while reassuring themselves of success in both this world and the next. Chapter 37 As Saffat, verses 150-152:

"Or did We create the angels as females while they were witnesses?" Unquestionably, it is out of their [invented] falsehood that they say. "Allah has begotten," and indeed, they are liars."

Even more astonishing—and revealing of their moral and intellectual corruption—was the contradiction embedded within this attribution itself. They ascribed to Allah, the Exalted, what they personally despised. Chapter 37 As Saffat, verses 153-155:

"Has He chosen daughters over sons? What is [wrong] with you? How do you make judgement? Then will you not reflect?"

In their society, having daughters was viewed as a disgrace or misfortune, while sons were preferred and celebrated. Yet, despite holding such attitudes, they attributed daughters to Allah, the Exalted. Thus, even within their invented belief system, they failed to ascribe to Allah, the Exalted, what they loved and valued for themselves. This exposes the depth of their inconsistency: they neither honoured Allah, the Exalted, with perfection nor upheld basic principles of fairness and reason. Instead, they projected their own flawed social prejudices onto Him, revealing that their beliefs were

driven not by reverence, truth, or understanding, but by arrogance, imitation, and a desire to legitimize their own disobedience.

In general, harbouring dislike, disappointment, or resentment at the birth of daughters is an ignorant mindset that stands in clear contradiction to the teachings of Islam. Such an attitude does not arise from divine guidance or sound intellect, but rather from cultural prejudice, inherited arrogance, and remnants of pre-Islamic ignorance. This mentality mirrors the outlook of polytheists who evaluated human worth based on personal desire and social status instead of divine wisdom. For this reason, adopting such characteristics is spiritually dangerous and must be avoided entirely. Islam came to eradicate these false standards and to replace them with justice, gratitude, and recognition of every child as a gift from Allah, the Exalted, regardless of gender. Allah, the Exalted, exposes the ugliness of this mentality in vivid psychological and social detail in Chapter 16 An Nahl, verses 58–59:

“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed...”

These verses highlight the internal turmoil and public shame experienced by those who held such beliefs, demonstrating how far their hearts had strayed from gratitude and reason. Instead of recognizing the blessing placed in their hands, they responded with humiliation, anger, and despair. This reaction reveals a deep injustice—not only toward daughters, but toward Allah, the Exalted, whose decree they implicitly rejected. The Holy

Quran presents this mindset as morally repulsive and intellectually bankrupt, emphasizing that such thinking is rooted in ignorance rather than truth. In contrast, the teachings of Islam actively elevate the status of daughters and emphasize their immense spiritual value. In a Hadith recorded in Adab Al Mufrad by Imam Bukhari, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, gave glad tidings of Paradise to parents who correctly raise two daughters. This promise illustrates that daughters are not a burden, but rather a profound means of attaining divine reward. It is therefore striking that many people continue to strongly desire sons and display noticeably less joy at the birth of daughters, even though such explicit glad tidings have been attached to daughters in this manner and not to sons. This contradiction reflects the lingering influence of cultural bias overriding revealed guidance.

It is acknowledged that parents may naturally feel a heightened sense of concern and responsibility when raising daughters, especially in the modern age where moral, social, and safety challenges are more complex. However, this concern must never manifest as disappointment, dissatisfaction, or emotional distance. Feeling less pleased at the birth of a daughter is unjustifiable and directly conflicts with faith-based ethics. Parents must remember that their primary obligation is to educate, nurture, and guide their children according to the teachings of Islam. The future outcomes, trials, and destinies of children are not within human control, and excessive worry over these matters reflects a lack of trust in Allah, the Exalted. True responsibility lies in effort and guidance, not in attempting to control what has already been decreed.

Therefore, a person must actively reject and unlearn this ignorant mentality and instead cultivate contentment with whatever child Allah, the Exalted,

grants. Every child is a mercy, a trust, and a doorway to spiritual elevation. This realization becomes even more powerful when one reflects on the many married couples who long deeply for children yet are unable to have any. Gratitude for what has been given is a fundamental aspect of glorifying Allah, the Exalted, and honouring His wisdom. True success is not measured by gender, but by sincere upbringing, righteous intention, and fulfilment of responsibility—qualities that lead to peace of mind in this world and reward in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 37 As Saffat, verse 155:

“Then will you not reflect?”

Allah, the Exalted, draws attention to the fundamental weakness of the belief system followed by the non-Muslims of Arabia, highlighting that it was devoid of evidence, reason, or any trace of true divine knowledge. Their convictions were based on inherited traditions, personal whims, and social customs rather than on revelation, logic, or ethical certainty. Chapter 37 As Saffat, verses 156-157:

“Or do you have a clear authority? Then produce your scripture, if you should be truthful.”

This challenge exposes the emptiness of their claims. Truth, Allah, the Exalted, emphasizes, cannot be established through repetition, popular

consensus, or blind adherence to ancestors. It must rest upon clear authority, divine guidance, and evidence that transcends human bias. In their inability to produce such proof, the non-Muslims revealed the fragility of their worldview, demonstrating that their system of belief was built entirely on conjecture and self-interest.

In reality, any person who abandons the divinely revealed code of conduct and instead follows human-devised systems does so primarily to serve personal desires. Human-made systems are inevitably shaped by the ambitions, inclinations, and self-interest of their creators. Unlike divine law, which is founded upon perfect wisdom, justice, and mercy, these systems are flexible, inconsistent, and often reflect the pursuit of power, wealth, and comfort. Their moral compass is determined not by truth or fairness, but by convenience, personal gain, and the desire to maintain advantage. Those most resistant to divine guidance are frequently the elite, the wealthy, and the powerful. They understand that accepting the truth of Islam requires submission to a higher moral framework—one that limits indulgence, regulates wealth, and enforces justice. Such a framework would expose any exploitation, curb excesses, and impose accountability, threatening their comfort and status. For this reason, they reject the truth not because it lacks clarity, but because it challenges the very privileges that sustain their worldly dominance. Furthermore, these individuals often extend their resistance beyond personal rejection. By influencing others, promoting false beliefs, and reinforcing societal norms that favor self-interest, they seek to preserve their influence and perpetuate a system that protects their status. In doing so, they sacrifice long-term spiritual well-being for short-term worldly gain, demonstrating the extent to which desire and pride can cloud Judgement and obstruct submission to divine authority. History repeatedly confirms this pattern. The first and most vocal opponents of the Holy Prophets, peace be upon them, were often the leaders, elites, and influential figures of their communities—those whose power depended on maintaining social hierarchies and ignoring moral responsibility. Their

opposition was not due to ambiguity or lack of evidence, for the signs of Allah, the Exalted, were evident. Rather, it stemmed from arrogance, pride, and attachment to their personal desires, illustrating that the true obstacle to belief often resides in the heart rather than the mind. Ultimately, the rejection of divine guidance is rarely a matter of rational argument or intellectual debate. It is fundamentally a spiritual issue—a refusal to restrain the ego, submit to higher authority, and surrender personal inclinations in favor of divine wisdom. No argument, no proof, and no reasoning can fully convince a heart that refuses to acknowledge the sovereignty of Allah, the Exalted. Acceptance of divine guidance requires both recognition of truth and humility of heart—a willingness to place the Creator above self-interest and worldly ambition.

In their attempt to justify their irrational beliefs and deeply rooted superstitions, the non-Muslims of Arabia went so far as to fabricate a connection between Allah, the Exalted, and the Jinn. This claim was yet another manifestation of their departure from reason, revelation, and sound understanding. Chapter 37 As Saffat, verse 158:

“And they have claimed between Him and the jinn a lineage...”

This allegation was even more unfounded and illogical than their claim that the Angels were the daughters of Allah, the Exalted. At least in their distorted reasoning, they viewed the Angels as beings close to Allah, the Exalted, and involved in carrying out divine commands related to the administration of the universe. The Jinn, however, were never granted such proximity or responsibility. They do not manage creation, nor do they serve

as executors of divine decree in the manner assigned to the Angels. Therefore, attributing any form of lineage or familial relationship between Allah, the Exalted, and the Jinn was entirely baseless. Furthermore, the nature of the Jinn themselves completely invalidates this claim. Like human beings, the Jinn were granted free will and moral responsibility. They are subject to commands and prohibitions, capable of obedience and disobedience, and fully aware that they will be held accountable for their actions before Allah, the Exalted. Accountability, judgement, and punishment are attributes of created beings, not of those who possess any imagined divine connection. Had there been any such relationship, accountability in the sense known to creation would not apply. Allah, the Exalted, further clarifies this reality in the continuation of the same verse, emphasizing that even the Jinn themselves recognize the falsehood of these claims and the fate awaiting those who fabricate them. Chapter 37 As Saffat, verse 158:

“...but the jinn have already known that they [who made such claims] will be brought to [punishment].”

This statement highlights a striking irony: even the Jinn—who were falsely elevated by these claims—were fully aware that such beliefs were fabrications and that those who invented them would be held accountable. Thus, the Holy Quran exposes not only the ignorance of the non-Muslims of Arabia, but also the deeply self-deceptive nature of their theology. Their fabrications were not rooted in reverence for Allah, the Exalted, nor in sincere belief, but rather in confusion, conjecture, and an effort to legitimize their own misguidance. Ultimately, these claims reflect a broader pattern of distortion—projecting human notions of lineage, hierarchy, and association onto Allah, the Exalted, in order to justify false worship and evade

submission to pure monotheism. The Holy Quran decisively dismantles these false concepts, reaffirming that Allah, the Exalted, is absolutely unique, entirely independent of all creation, and far removed from any form of partnership, lineage, or resemblance. Chapter 37 As Saffat, verse 159:

“Exalted is Allah above what they describe.”

In order to safeguard oneself from developing misguided beliefs about Allah, the Exalted, it is essential to study and reflect upon His divine names and attributes as they are presented in the Holy Quran and conveyed through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Correct knowledge of Allah, the Exalted, forms the foundation of sound faith and protects the heart from distortion, exaggeration, or negligence. Chapter 37 As Saffat, verse 160:

“Except the servant servants of Allah [who do not share in that belief].”

This verse indicates that sincere servants are distinguished by their adherence to authentic knowledge and their refusal to adopt false assumptions regarding Allah, the Exalted. Such understanding nurtures a balanced and accurate belief, which naturally leads to sincere obedience. Obedience, in this sense, is demonstrated by correctly utilizing the blessings granted by Allah, the Exalted, in ways that align with Islamic principles and divine guidance. On the other hand, ignorance or

misunderstanding of the divine attributes and names of Allah, the Exalted, often results in distorted beliefs that encourage disobedience. One common manifestation of this distortion is wishful thinking—assuming divine mercy without fulfilling the obligations of faith. A person who truly understands that Allah, the Exalted, is All-Forgiving is motivated to strive diligently in obedience, repentance, and self-correction, while hoping for forgiveness. This hope is balanced with effort and humility. In contrast, one who lacks a proper understanding of the forgiveness of Allah, the Exalted, may persist in wrongdoing while falsely reassuring themselves that forgiveness is guaranteed regardless of conduct. Such an assumption contradicts true faith, as it separates divine mercy from accountability. The correct understanding of Allah's attributes therefore instils both hope and responsibility, preventing complacency and guiding a person toward sincere repentance, consistent obedience, and a conscious awareness of divine accountability.

Generally, when an individual consciously chooses a path different from that of their peers—especially a path rooted in obedience to Allah, the Exalted—it often unsettles others who have prioritized personal desires over moral restraint. This contrast can provoke feelings of discomfort, insecurity, or self-doubt, as the steadfast commitment of one individual implicitly challenges the choices of others. Rather than engaging in self-reflection, some respond defensively by criticizing or undermining the person who remains firm in faith. This reaction is frequently observed within close social circles, including family members, where emotional proximity intensifies the sense of perceived Judgement or inadequacy.

In addition to interpersonal pressures, broader societal influences significantly contribute to this tension. Social media platforms, fashion

trends, and prevailing cultural norms often promote lifestyles centered on self-indulgence, status, and material success. Within such environments, adherence to Islamic values is frequently portrayed as restrictive or outdated, and advocacy of Islam is viewed as an obstacle to achieving wealth, popularity, or social influence. As a result, sectors of society that are criticized by Islam for moral excess or injustice tend to resist the application of Islamic principles and actively discourage people from practicing their faith. This resistance plays a substantial role in the spread of anti-Islamic sentiment, particularly across digital platforms where misinformation and mockery are easily amplified.

Furthermore, individuals who strive to live according to Islamic teachings—teachings that emphasize moderation, self-control, and responsible use of blessings—often encounter hostility from those who live without restraint. Islam exposes the dangers of unregulated desire and warns against living purely on impulse, a lifestyle that reduces human behaviour to instinct rather than reason and morality. This exposure unsettles those who indulge excessively, prompting them to react with ridicule or opposition. Consequently, they attempt to discourage others from embracing Islam or continuing in its practice, often by portraying obedience to Allah, the Exalted, as burdensome or unnatural. A common tactic employed by such critics is to focus narrowly on specific aspects of Islam, particularly the dress code for women, in an effort to undermine its appeal. These criticisms, however, lack sincerity and intellectual consistency. Discerning individuals can readily observe that similar scrutiny is not applied to dress codes in other respected professions, such as law enforcement, the military, healthcare, education, or the corporate world. In these fields, uniforms and dress standards are accepted as symbols of discipline, professionalism, and purpose. The selective criticism of Islamic dress, alongside silence regarding other regulated forms of attire, exposes the weakness and superficiality of these arguments. Ultimately, it is not a single aspect of Islam that provokes such opposition, but rather its core

principles—self-discipline, moral accountability, and submission to divine guidance. The structured and principled conduct encouraged by Islam stands in direct contrast to a culture driven by unrestricted desire. This contrast prompts critics to attack Islam from any angle available, not because of genuine concern or intellectual disagreement, but because its teachings challenge their way of life. In this manner, opposition to Islam often serves as a reflection of discomfort with restraint, responsibility, and obedience to Allah, the Exalted, rather than a reasoned critique of the faith itself.

Regardless of the power, wealth, influence, or resources possessed by those who oppose divine guidance, their efforts to remove it from society will ultimately fail. They are incapable of overpowering Allah, the Exalted, or extinguishing the guidance He has bestowed upon humanity. Any attempt to replace divine guidance with man-made systems of conduct is destined to be overcome, as truth inevitably prevails over falsehood. Divine guidance will always remain accessible to those who sincerely seek it, enabling them to recognize it, embrace it, and act upon it. Chapter 37 As Saffat, verses 161-162:

“So indeed, you and whatever you worship. You cannot tempt [anyone] away from Him.”

These verses clarify that no force—whether ideological, political, or cultural—can divert a person whom Allah, the Exalted, wills to guide. Attempts to mislead others are fundamentally limited, as guidance is ultimately in the hands of the Creator, not His creation. Because this

struggle is, in reality, directed against Allah, the Exalted Himself, its outcome is already determined. History bears clear witness to the fact that opposition to Islam has never succeeded in erasing its truth. Across different eras, numerous individuals, movements, institutions, and entire industries have risen with the aim of undermining or eliminating Islam. They have employed a wide range of methods, including political manipulation, military confrontation, propaganda, social pressure, and, in more recent times, digital media campaigns. Yet despite these persistent efforts, Islam has remained firm and continues to endure—and will do so until the Day of Judgement. The futility of these attempts is aptly illustrated by the analogy presented in the Holy Quran: striving to eliminate Islam is no different from attempting to extinguish the light of the Sun by blowing at it. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

This verse affirms that divine truth is self-preserving and divinely protected. Opposition, ridicule, and hostility only serve to expose the weakness of falsehood, while the light of guidance continues to spread and endure.

The teachings of Islam have been perfected and fully conveyed to humanity. The responsibility now rests with individuals to decide whether they will engage with these teachings and implement them in their lives. Those who do so will attain tranquillity in both this world and the Hereafter. By following divine guidance, they establish balance in their mental and physical well-being, correctly prioritize their responsibilities, and organize

their relationships and pursuits in a manner that reflects wisdom and purpose. Most importantly, they prepare themselves adequately for their accountability on the Day of Judgement.

In contrast, those who choose to cling to worldly desires inevitably misuse the blessings granted to them. This misuse leads to imbalance, confusion, and internal unrest. When divine guidance is absent, priorities become distorted, and relationships, careers, wealth, and social standing—rather than serving as sources of stability—transform into sources of stress and anxiety. Such individuals often misplace blame for their distress, directing it unjustly toward others, including spouses or family members, rather than recognizing their own disobedience to Allah, the Exalted. As positive influences are gradually removed from their lives, emotional and psychological instability intensifies. This can manifest in serious mental health struggles, including depression, substance abuse, and even suicidal thoughts. These consequences are particularly evident when observing individuals who possess immense wealth, fame, and luxury, yet remain deeply dissatisfied and troubled due to the persistent misuse of their blessings. Their outward comfort conceals profound inner turmoil. Moreover, by persisting in disobedience, such individuals fail to prepare for their ultimate accountability. When the Day of Judgement arrives, no further opportunities for reform will be granted, nor will wealth, status, or relationships offer protection. The stress and punishment of the Hereafter will far exceed the difficulties of this world, and no one and nothing will be able to avert the consequences of their actions. Chapter 37 As Saffat, verse 163:

“Except he who is to [enter and] burn in the Hellfire.”

Allah, the Exalted, clarifies the true status and role of the Angels, correcting the false assumptions held by those who attributed independent power or intercessory authority to them. The Angels are not divine beings, nor do they possess autonomy in decision-making or action. Rather, they are obedient servants of Allah, the Exalted, who carry out only what He commands. As such, they have no authority to intercede on behalf of anyone unless Allah, the Exalted, explicitly grants them permission. Their obedience is absolute, their roles are clearly defined, and their actions are entirely subordinate to the divine will. Chapter 37 As Saffat, verses 164-166:

“[The angels say], ‘There is not among us any except that he has a known position. And indeed, we are those who line up [in obedience]. And indeed, we are those who glorify Allah.’”

These verses emphasize that every Angel has a specific, assigned role decreed by Allah, the Exalted. None of them exceed their boundaries, nor do they seek elevation beyond what has been assigned to them. Their orderly alignment symbolizes complete discipline, unity, and submission, reflecting their unwavering commitment to obedience. This structured obedience stands in direct contrast to the false belief that Angels possess independent authority or familial closeness to Allah, the Exalted. Furthermore, the continuous glorification performed by the Angels highlights their primary function: the worship and exaltation of Allah, the Exalted. Their existence is defined by servitude, humility, and obedience, not by intercession at will or by acting as intermediaries without permission. Any intercession attributed to them is entirely dependent upon divine authorization, reinforcing the principle that all power, judgement, and mercy

belong solely to Allah, the Exalted. Through this clarification, the Holy Quran dismantles the false beliefs surrounding the Angels and reaffirms pure monotheism. It establishes that neither Angels nor any other created beings can be relied upon independently for salvation or favour. Instead, success lies in turning directly to Allah, the Exalted, obeying His commands, and glorifying Him as the Angels themselves do—through complete submission and unwavering obedience.

Allah, the Exalted, further reproaches the non-Muslims of Arabia by exposing the insincerity behind their claims. While observing the People of the Book—who had been granted Holy Prophets, peace be upon them, and divine revelation—they expressed envy and asserted that, had they been given similar guidance, they would have surpassed others in righteousness and devotion. This claim, however, was not rooted in genuine sincerity, but rather in arrogance and self-deception. Chapter 37 As Saffat, verses 167-169:

“And indeed, they used to say. ‘If we had a message from [those of] the former peoples. We would have been the sincere servants of Allah.’”

These words reveal a common human tendency: idealizing righteousness when it remains hypothetical, while failing to uphold it when responsibility becomes real. Their claim suggested moral superiority without evidence, as true sincerity is proven through action, not assertion. This attitude is not confined to a single generation. Throughout history, people have repeatedly claimed that if they were granted worldly means—such as wealth, influence, or authority—they would use them responsibly and in

obedience to Allah, the Exalted. Yet, when such resources are actually bestowed upon them, many abandon their promises and instead pursue personal desires. Rather than using blessings as a means of obedience and service, they misuse them to indulge in excess, mirroring the conduct of the non-Muslims of Arabia. Chapter 9 At Tawbah, verses 75-76:

“And among them are those who made a covenant with Allah , [saying], “If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.” But when he gave them from His bounty, they were stingy with it and turned away while they refused.”

And chapter 37 As Saffat, verses 170:

“But they disbelieved in it, so they are going to know.”

This concise warning underscores the inevitability of accountability. Rejection of guidance after demanding it reflects deep ingratitude and arrogance, and its consequences cannot be avoided. Persisting in such behaviour leads to the continuous misuse of blessings. Over time, this misuse produces imbalance in both mental and physical well-being. Priorities become distorted, relationships are mismanaged, and responsibilities are neglected. As a result, individuals fail to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy temporary worldly comforts or luxuries, their lives become marked by

stress, confusion, and dissatisfaction. Ultimately, this path results in hardship in both this world and the Hereafter, revealing that blessings devoid of obedience do not bring peace, but instead become a source of loss and regret.

In order to prevent the harmful outcome of misusing blessings and falling into imbalance, Allah, the Exalted, directs people toward the example of the Holy Prophets, peace be upon them. They were granted assured success and inner tranquility in both this world and the Hereafter, despite enduring severe hardships, opposition, and trials. Their success was not the result of worldly comfort, but rather of attaining a balanced mental and physical state and correctly placing every responsibility and relationship within their lives. This balance was achieved because they remained unwavering in obedience to Allah, the Exalted, and consistently utilized the blessings He granted them in the manner He prescribed. Chapter 37 As Saffat, verses 171-173:

“And Our word has already preceded for Our servants, the messengers. Indeed, they would be those given victory. And [that] indeed, Our soldiers will be those who overcome.”

And chapter 3 Alee Imran, verse 139:

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

Allah, the Exalted, clarifies that people need only attain true belief in order to achieve success and elevation in both worlds. True belief encompasses fulfilling the commands of Allah, the Exalted, abstaining from His prohibitions, and responding to destiny with patience and trust, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This belief governs both the relationship with Allah, the Exalted, and interactions with others. Included within these responsibilities toward people is the principle of loving for others what one loves for oneself, as emphasized in a Hadith recorded in Jami At Tirmidhi, number 2515. This principle nurtures justice, compassion, and social harmony, and prevents the misuse of blessings through selfishness or arrogance. Such conduct requires learning the teachings of Islam and actively implementing them in daily life. It was through this rightly guided attitude that success, honour, and lasting superiority were granted to the Holy Prophets, peace be upon them. Their lives demonstrate that obedience, discipline, and patience are the true foundations of victory. Therefore, if people desire similar success and peace of mind, they must return to this same framework of belief and conduct. Since people affirm belief in the Holy Quran, they are expected to understand this clear and simple guidance and translate it into action. True success does not require innovation or complexity; it requires sincere submission, consistent obedience, and trust in the promise of Allah, the Exalted. Through this path alone are balance, tranquillity, and success in both this world and the Hereafter attained.

Islam does not impose right guidance upon people by force, as coercion would nullify the very purpose of life in this world, which is a test of free will, sincerity, and obedience. Instead, Allah, the Exalted, invites people toward right guidance with clarity, evidence, and mercy, while allowing them complete freedom to choose their path. However, alongside this freedom comes a clear warning: every choice carries consequences, even if those consequences are delayed and not immediately apparent. Chapter 37 As Saffat, verses 174-175:

“So, leave them for a time. And observe them, for they are going to see and understand.”

These verses indicate that respite should not be mistaken for approval or neglect. Delay in consequence is part of divine wisdom, allowing individuals time to reflect, repent, and reform before they face the consequences of their actions. A person who persistently misuses the blessings granted to them must not deceive themselves into believing that the absence of immediate punishment signifies safety from consequence. Nor should they assume that failing to recognize punishment means it does not exist. Chapter 37 As Saffat, verse 176:

“Then for Our punishment are they impatient?”

In this world, persistent misuse of blessings prevents a person from achieving balance in both mental and physical well-being. As divine guidance is ignored, priorities become distorted, and the individual begins to misplace everything and everyone within their life. As a result, aspects that should provide stability and comfort—such as family, friends, career, and wealth—gradually transform into sources of stress, frustration, and anxiety. If disobedience to Allah, the Exalted, continues unchecked, such individuals often misdirect blame for their inner turmoil. Rather than recognizing the spiritual root of their distress, they unjustly fault the people closest to them, including spouses and family members. When these positive influences are pushed away or removed, emotional isolation intensifies, worsening mental instability. Over time, this deterioration may manifest in depression, substance addiction, and even suicidal tendencies. This outcome is visibly evident when observing individuals who persistently misuse their blessings—such as the wealthy and famous—who, despite access to luxury and comfort, often live in profound psychological unrest. Moreover, because such an attitude prevents preparation for accountability on the Day of Judgement, the consequences in the Hereafter will be far more severe. Unlike this world, where opportunities for reflection and repentance still exist, the Hereafter allows no return, no delay, and no second chances. Chapter 37 As Saffat, verse 177:

“But when it descends in their territory, then evil is the morning of those who were warned.”

This verse stands as a profound warning against becoming trapped in a self-centred way of living, where a person’s focus is limited to personal circumstances while remaining heedless of the broader realities unfolding around them. Such a restricted perspective gradually hardens the heart

and obstructs the ability to recognize wisdom found in history, personal experiences, and the lives of others. When reflection is absent, individuals are more likely to repeat the same errors, remain spiritually stagnant, and struggle to attain lasting inner peace. Deliberate reflection upon these lessons is among the most effective means of refining character and developing sound Judgement. By learning from past events, trials, and the outcomes experienced by others, a person can avoid many pitfalls and navigate life with greater clarity. This reflective approach enables the attainment of a balanced mental and physical state and helps place every responsibility, relationship, and priority in its proper position. Through this balance, life becomes more organized, purposeful, and emotionally stable. For instance, observing how individuals of wealth and fame often misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicidal tendencies despite their material comfort—clearly demonstrates that genuine tranquillity cannot be bought with wealth nor achieved through the pursuit of unchecked desires. Such examples expose the illusion that comfort and happiness are guaranteed by status or luxury, revealing instead that peace is rooted in discipline, gratitude, and obedience to Allah, the Exalted. Similarly, witnessing someone afflicted by illness should awaken gratitude for one's own health and encourage its proper use before it is diminished or taken away. Health, like all blessings, is a trust that must be utilized responsibly, not taken for granted. Awareness of another's hardship serves as a reminder of one's own fragility and the fleeting nature of worldly ease. For these reasons, Islam urges people to remain mindful, observant, and reflective. It encourages looking beyond the narrow lens of personal experience and extracting wisdom from the world at large. By doing so, a person nurtures humility, gratitude, and foresight, ultimately fostering inner peace and preparing responsibly for accountability before Allah, the Exalted.

Allah, the Exalted, again warns those who fail to learn from history and from the people around them that the respite for repentance and

reformation they are giving must be used before their opportunities run out.
Chapter 37 As Saffat, verses 178-179:

“And leave them for a time. And watch, for they are going to see and understand.”

Even though those who persist in disobedience to Allah, the Exalted, will inevitably face the consequences of their actions in both this world and the Hereafter, those who remain steadfast in obeying Him are not exempt from opposition. Islam, by its very nature, challenges human desires, societal norms, and worldly attachments, and as a result, those who follow its guidance often encounter criticism and resistance from others. In the face of such adversity, a person must remain firm in obedience to Allah, the Exalted, by using the blessings He has bestowed in ways that align with His commands, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. An integral aspect of obeying Allah, the Exalted, is glorification—acknowledging His perfection and avoiding the attribution of any negativity to Him, even in the face of difficulties and trials. Chapter 37 As Saffat, verse 180:

“Glorified is your Lord...”

Glorifying Allah, the Exalted, requires cultivating a positive mindset, which serves as an essential tool for navigating life’s challenges while maintaining

steadfastness in faith and obedience. This mindset encourages individuals to recognize that hardships, though difficult in appearance, are ultimately decreed by Allah, the Exalted, and contain hidden wisdom and benefits. Obedience in this context involves utilizing blessings in a manner that pleases Allah, the Exalted, reflecting gratitude and responsible stewardship. When facing adversity, individuals should remind themselves that the situation could have been far worse. If the challenge is purely worldly, they should be grateful that their faith remains intact and unshaken. Instead of dwelling on the immediate pain or inconvenience, they should focus on the ultimate reward awaiting those who patiently endure for the sake of Allah, the Exalted. Similarly, when a person experiences the loss of certain blessings, they should consciously reflect upon the multitude of blessings that remain in their life. Each test, difficulty, or disappointment carries lessons and benefits that may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

By contemplating such truths, a person cultivates the mindset necessary to properly glorify Allah, the Exalted, avoiding the attribution of negativity to Him. This perspective allows individuals to perceive the cup as half full rather than half empty, embracing gratitude even amidst trials.

Allah, the Exalted, also reproaches the non-Muslims of Arabia for the baseless and illogical beliefs they attributed to Him, exposing the ignorance underlying their misconceptions. Chapter 37 As Saffat, verse 180:

“Exalted is your Lord, the Lord of might, above what they describe.”

This verse underscores the absolute transcendence and perfection of Allah, the Exalted, affirming that He is entirely beyond any limitations, defects, or human-like qualities that people mistakenly attribute to Him. Such false beliefs not only distort the understanding of the Creator but also divert individuals from genuine devotion and obedience. Misconceptions about Allah, the Exalted, create a barrier between the heart and true faith, making it more difficult for people to submit sincerely to His will. To prevent such errors, it is essential for individuals to study and reflect upon the divine names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A correct understanding of Allah, the Exalted, forms the foundation of sound faith, shaping both belief and conduct. True knowledge inspires sincere obedience, which is expressed by using the blessings granted by Allah, the Exalted, in ways that align with Islamic teachings and His divine guidance. In this way, knowledge of Allah directly translates into responsible action and moral discipline. Conversely, neglecting to understand Allah's attributes leads to confusion, wishful thinking, and disobedience. For instance, a person who recognizes that Allah, the Exalted, is All-Forgiving will approach life with humility, striving to fulfil His commands while seeking His mercy and forgiveness. Their hope is accompanied by active efforts to reform themselves and correct mistakes. On the other hand, someone who lacks this comprehension may persist in sin, falsely assuming that forgiveness will be granted automatically regardless of their actions. Such attitudes stem from ignorance of Allah's nature and from failing to appreciate the wisdom inherent in His decrees. Thus, acquiring knowledge of Allah, the Exalted, is far more than an intellectual exercise; it is the cornerstone of

true belief, ethical conduct, and proper stewardship of the blessings one receives. Deep understanding nurtures awareness, accountability, and a heart devoted to obedience, ensuring that faith is not merely theoretical but is consistently reflected in thought, speech, and action. By grounding belief in knowledge of Allah, the Exalted, a person safeguards their faith from error and directs their life toward both spiritual and worldly fulfillment.

Allah, the Exalted, further emphasizes that those who seek the tranquility and inner peace granted to the Holy Prophets, peace be upon them, must follow their example in a practical and sincere manner. This requires obedience to Allah, the Exalted, expressed through the proper use of the blessings He has bestowed, in accordance with the guidance outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 37 As Saffat, verse 181:

“And peace upon those who have been sent.”

By emulating the Holy Prophets, peace be upon them, in their approach to life, individuals align themselves with a path of discipline, gratitude, and purposeful action. Such conduct enables them to attain a balanced mental and physical state, ensuring that all aspects of life—including relationships, responsibilities, and personal priorities—are appropriately organized. Furthermore, this disciplined approach prepares them for accountability on the Day of Judgement, fostering awareness, responsibility, and spiritual readiness. Ultimately, adopting the guidance and example of the Holy Prophets, peace be upon them, leads to true peace of mind in both this world and the Hereafter. It cultivates stability amid life’s challenges,

contentment despite trials, and a sense of fulfilment grounded in obedience to Allah, the Exalted, and in the proper stewardship of His blessings. This is the essence of the tranquillity promised to those who follow divine guidance faithfully.

The chapter concludes with a powerful affirmation of the praise of Allah, the Exalted, expressed as a noun rather than a verb. Chapter 37 As Saffat, verse 182:

“And praise to Allah...”

The use of a noun here conveys permanence, signifying that all praise belongs to Allah, the Exalted, for eternity, without beginning or end. Unlike a verb, which requires an actor to perform the action, the noun form demonstrates that Allah, the Exalted, is worthy of praise independently of creation. Even if no created being were to praise Him, all praise would still belong solely to Him, highlighting the absolute and infinite nature of His perfection and majesty. This concept underscores that the worship and praise offered by human beings do not add to the divine status of Allah, the Exalted. The value of praise is for the one who performs it, fostering humility, gratitude, and spiritual growth, rather than enhancing the Creator in any way. Chapter 29 Al Ankabut, verse 6:

“And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds.”

Similarly, a Hadith recorded in Sahih Muslim, number 6572, emphasizes that Allah, the Exalted, is entirely independent of creation and has no need for their worship. This principle serves as a reminder that praise and devotion are ultimately for the benefit of the individual, nurturing their faith, humility, and moral discipline. Consequently, a person is urged to avoid pride or arrogance in their worship. The act of praising Allah, the Exalted, should be carried out with sincerity and self-awareness, recognizing that it benefits the individual spiritually and morally, rather than adding anything to the divine essence. True praise, therefore, is an exercise in humility, reflection, and devotion, cultivating a closer relationship with Allah, the Exalted, while affirming His eternal and independent perfection.

Chapter 37 As Saffat, verse 182:

“And praise to Allah...”

In addition, this verse reminds a person that any praiseworthy quality found within themselves or observed in the rest of creation is a gift from none other than Allah, the Exalted. Consequently, all praise belongs to Him alone and ultimately returns to Him. Recognizing this reality safeguards a person from the deadly sin of pride, the weight of which, even as small as

an atom, is sufficient to lead one to Hell, as warned in a Hadith recorded in *Sahih Muslim*, number 265. Pride is further avoided when a person understands that the inspiration, knowledge, strength, and opportunity to praise Allah, the Exalted, are themselves granted by Him. Nothing in creation exists independently, and all abilities, understanding, and actions of praise originate solely from Allah, the Exalted. This awareness cultivates humility and directs the heart toward sincere devotion.

Chapter 37 As Saffat, verse 182:

“And praise to Allah...”

All reasons for praise exist inherently within Allah, the Exalted, and any praiseworthy quality found in creation is present only because Allah, the Exalted, has willed and granted it. Thus, He alone is the ultimate and eternal recipient of all praise. His perfection is absolute: His attributes and qualities are flawless, complete, and entirely free from any defect or shortcoming. Every favor He bestows, every blessing granted, and every manifestation of might, knowledge, or authority flows from His will alone. Unlike creation, which may possess qualities in a limited or conditional manner, Allah, the Exalted, embodies them infinitely and inherently. Consequently, all admiration, gratitude, and reverence rightly belong to Him, and His praiseworthiness exists independently of the recognition or acknowledgment of anyone else. In creation, the reasons people offer praise are often limited and intertwined with expectation. A person may praise another for their virtues, achievements, or generosity, but this praise is rarely free from some form of desire or anticipated benefit. When

performing a favor, humans frequently hope for a return, whether it is divine reward, acknowledgment from others, repayment of the favor, or protection of their reputation. Because such intentions are not entirely selfless, the actions of humans cannot achieve the same purity of benevolence that belongs to Allah, the Exalted. Their praise, no matter how sincere it may appear, is always accompanied by an element of personal interest. Allah, the Exalted, however, is entirely different. He grants endless and continuous blessings to creation without expectation of reward, gain, or recognition. His generosity flows purely from His infinite mercy and wisdom, and He derives no benefit from the acts of creation or their acknowledgment of Him. This absolute independence distinguishes Him as the only One truly deserving of praise, since all praiseworthy qualities—be they perfection, benevolence, might, or majesty—exist intrinsically within Him and not because of creation. Understanding this principle carries profound spiritual significance for a person. It cultivates humility, reminding them that all virtues, talents, and successes they possess are ultimately gifts from Allah, the Exalted. It fosters gratitude, as one recognizes that even the ability to act, speak, or think correctly is a blessing from Him. It deepens devotion, motivating sincere worship and ethical conduct, as all praise and obedience are acts that benefit the believer spiritually rather than enhancing Allah in any way. This comprehension also strengthens a person's perspective on life itself. By recognizing that the infinite blessings, guidance, and sustenance from Allah, the Exalted, are given without need or expectation, they develop trust in His wisdom and justice. They learn to value every blessing, act with integrity, and exercise moderation, knowing that nothing in creation exists independently and that all prosperity, power, and knowledge are ultimately from Him. In essence, understanding Allah's exclusive worthiness of praise shapes the entire spiritual, moral, and practical approach of a person, grounding their faith, refining their character, and aligning their life with the eternal truth of divine mercy, perfection, and independence.

Chapter 37 As Saffat, verse 182:

“And praise to Allah...”

In addition, this verse highlights the foundational step toward genuine belief in Allah, the Exalted: cultivating gratitude for the countless and continuous blessings He bestows upon a person. Chapter 14 Ibrahim, verse 34:

“...And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

Gratitude, therefore, is inseparable from true belief. The Holy Quran frequently links belief in Allah, the Exalted, with expressing thankfulness to Him, indicating that one cannot attain sincere faith without actively showing gratitude. Chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you. And be grateful to Me and do not deny Me.”

True gratitude is not limited to occasional words of thanks; it encompasses a consistent mindset and intention. A person who is genuinely grateful seeks solely to please Allah, the Exalted, in every thought, speech, and action, without desiring recognition or repayment from others. Gratitude manifests in the way one speaks—either by saying what is good or choosing silence—and in how one utilizes the blessings they have received. Every favor, talent, or resource should be employed in ways that are pleasing to Allah, the Exalted, in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By practicing gratitude in this holistic manner, a person not only earns Allah's favour but also cultivates inner peace and a balanced mental and physical state. Gratitude helps them correctly prioritize all aspects of their life, including relationships, responsibilities, and personal goals, ensuring harmony beyond the basic obligations of faith. In essence, sincere gratitude transforms belief from a passive acknowledgment into an active, practical way of life, enabling a person to align every action, thought, and intention with the will of Allah, the Exalted, and to experience true tranquillity in both this world and the Hereafter. Chapter 14 Ibrahim, verse 7:

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

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

When a person accepts Allah, the Exalted, as their Lord, this acceptance encompasses both worship and obedience. Worship includes the rituals and acts of devotion commanded by Allah, the Exalted, such as prayer, fasting, and other forms of remembrance. Obedience, on the other hand, extends to the proper use of the blessings and resources that Allah, the Exalted, has granted, including one's time, wealth, knowledge, and abilities, in ways that are pleasing to Him. By combining worship with obedience, a person aligns their entire life with the guidance of Allah, the Exalted, ensuring that every action, whether spiritual or worldly, contributes to a life of righteousness, such as earning wealth through lawful means and fulfilling responsibilities with integrity.

Sadly, many people excel at fulfilling outward acts of worship, such as the daily prayers, yet fail to exercise obedience in their day-to-day activities. They may neglect to use their blessings responsibly, indulge in personal desires at the expense of ethical conduct, or ignore the rights of others. Such an attitude contradicts the very essence of accepting Allah, the Exalted, as Lord, for true lordship entails both devotion and submission in all aspects of life.

Failure to recognize this truth leads to the misuse of blessings and a life out of balance. A person who disobeys Allah, the Exalted, in their everyday actions risks losing harmony in both mind and body, misplacing priorities, straining relationships, and failing to prepare adequately for accountability.

on the Day of Judgement. Even if they enjoy worldly luxuries, their life will be fraught with stress, dissatisfaction, and unforeseen difficulties.

In contrast, a person who strives to obey Allah, the Exalted, by properly utilizing the blessings they have been granted, in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, attains both peace and success in this world and the next. This obedience cultivates a balanced mental and physical state, allows one to organize all aspects of life harmoniously, and ensures preparedness for the accountability to come. In essence, true acceptance of Allah, the Exalted, as Lord transforms every blessing into a source of goodness, aligns all actions with divine guidance, and secures lasting tranquillity and fulfilment in both worlds.

When a person observes the natural world—the Heavens above and the Earth below—they cannot fail to notice the remarkable peace and balance that permeates creation. For instance, the water cycle operates with precise equilibrium, ensuring that all living beings receive the water they need to survive and thrive. Similarly, the rising and setting of the Sun follow a perfect rhythm, allowing people to measure time, organize their daily activities, and rest during the night. Such harmony and order are not coincidental; they reflect a deeper truth: everything in creation sincerely praises and obeys Allah, the Exalted, the Lord of all. Chapter 17 Al Isra, verse 44:

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting...”

This verse highlights that all of creation participates in glorifying Allah, the Exalted, in the manner He has ordained, even if human beings cannot fully perceive it. When a person joins in this praise and aligns their actions with divine guidance, they too can experience a state of balance in mind and body. This balance fosters inner peace, stability, and clarity of thought, while extending outward to promote harmony and wellbeing in society at large. Praising Allah, the Exalted, is not limited to verbal expression. It encompasses obedience through intention, speech, and action, ensuring that every blessing and resource granted by Allah, the Exalted, is utilized in ways that are pleasing to Him. By consciously aligning their life with this principle, a person mirrors the order and harmony found in the rest of creation, achieving personal tranquillity while contributing to a broader atmosphere of peace and balance in the world around them.

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

This verse clarifies that worship directed toward creation is invalid and misplaced. People often venerate or worship created things because of the

beauty, power, or remarkable qualities they perceive in them. However, these attributes do not exist inherently within the created entities themselves; they are gifts granted by Allah, the Exalted. The elegance, strength, or usefulness that inspires admiration is a reflection of divine wisdom and mercy, not an independent source of worthiness. As a result, any created object, regardless of how extraordinary it may appear, is not deserving of worship. Only the One who brought the entity into existence and bestowed upon it these praiseworthy qualities—Allah, the Exalted—is truly worthy of devotion. Recognizing this truth safeguards a person from misdirected reverence and reinforces the understanding that all beauty, power, and virtue originate solely from Allah, the Exalted, emphasizing His unique status as the only legitimate object of worship.

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

Acknowledging the Lordship of Allah, the Exalted, inherently involves accepting one’s own servanthood to Him. A person who sincerely recognizes their servanthood does not seek personal pleasure or validation from worldly sources, such as social media, fashion, cultural trends, or the approval of others. Instead, their primary focus is the pleasure of their Master, Allah, the Exalted. This acknowledgment is demonstrated practically through the correct use of the blessings and resources they have been granted. A true servant of Allah, the Exalted, does not act according to personal whims or desires, but rather aligns their choices, actions, and intentions with the guidance provided in the Holy Quran and

the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Every blessing—whether it be wealth, knowledge, skills, time, or even one’s own life—is recognized as a trust from Allah, the Exalted, and is to be used responsibly and in a manner that pleases Him. Furthermore, a person who accepts their servanthood does not act to impress or gain favour from other people. Their ultimate concern is the satisfaction of Allah, the Exalted, in all aspects of life. By maintaining this perspective, a person cultivates humility, gratitude, and moral discipline, understanding that nothing truly belongs to them. All they possess is entrusted to them by Allah, the Exalted, and their duty is to utilize these blessings in accordance with divine guidance. Through this conscious devotion, a person aligns their entire existence with the will of Allah, the Exalted, achieving balance, purpose, and peace in both this world and the Hereafter.

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

When a person reflects upon the Heavens and the Earth, the signs of the Oneness and Lordship of Allah, the Exalted, become evident. The natural world exhibits an extraordinary balance, order, and harmony that cannot be explained by chance or coincidence. For example, the alternation of day and night follows a precise rhythm, allowing life to function in a predictable and sustainable manner. The Earth maintains an ideal distance from the Sun; if it were closer or farther, the planet would be uninhabitable. The water cycle demonstrates an intricate equilibrium, with evaporation, condensation, and precipitation operating in harmony. Acid rain is naturally

neutralized by the mountains and rocks, ensuring the stability of the ecosystem. The Earth itself is uniquely balanced, being soft enough to allow a small seed to grow and penetrate the soil, providing sustenance through plants and crops, yet firm enough to support heavy structures. Oceans possess the perfect density to enable ships to sail while simultaneously sustaining diverse marine life. Each of these phenomena, from the vast movements of celestial bodies to the smallest processes on Earth, points to deliberate design, not random occurrence. Furthermore, reflecting on the precise timing and synchronization of day and night leads to a profound insight into the Oneness of Allah, the Exalted. If multiple deities existed, each would attempt to exercise control according to their own will, resulting in chaos and destruction. The continuity and order in the universe, uninterrupted and flawless, clearly demonstrate that there is only one God, 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...”

This principle can also be understood through analogy: just as a land cannot have two kings without conflict over ultimate authority, neither can the universe sustain more than one God. By definition, a true God is the supreme, ultimate, and unrivaled deity. The existence of multiple gods would contradict this very definition, as true divinity entails singular, absolute authority and perfection. The flawless order in the Heavens and the Earth thus serves as a clear testament to the Oneness and unmatched sovereignty of Allah, the Exalted. Chapter 17 Al Isra, verse 42:

“Say, “If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way.””

And chapter 23 Al Mu’minun, verse 91:

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

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

This verse also serves as a reminder that a person must always seek refuge with Allah, the Exalted, from all difficulties, trials, and tests, for He alone has the power to grant relief and ease, as He is the ultimate Manager of all affairs. Chapter 65 At Talaq, verse 2:

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

Seeking refuge in Allah, the Exalted, is not limited to mere supplication; it requires sincere obedience, which is expressed through utilizing the blessings granted by Allah, the Exalted, in ways that please Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This obedience ensures that one's reliance on Allah is grounded in action rather than empty words, reinforcing the connection between trust, gratitude, and moral responsibility.

Moreover, because Allah, the Exalted, alone governs the affairs of creation, a person should not become overly anxious or preoccupied with the actions of others. Nothing occurs in the universe without His will. Chapter 9 At Tawbah, verse 51:

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

Understanding this truth allows a person to face challenges with calmness and confidence, knowing that all events unfold according to divine wisdom. Even when circumstances appear adverse or confusing, one can maintain sincere obedience, trusting that Allah, the Exalted, decrees what is ultimately best. 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.”

Acknowledging that nothing occurs outside of the will of Allah, the Exalted, prevents a person from placing fear or hope in creation, which often leads to disobedience. Instead, a person remains steadfast in obeying Allah, the Exalted, by using their blessings in ways pleasing to Him, even if others act against them, fully aware that every outcome is determined by divine decree. Chapter 35 Fatir, verse 2:

“Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter...”

However, it is crucial to distinguish between genuine hope in Allah and mere wishful thinking. Wishful thinking occurs when a person persists in disobedience yet expects help and mercy of Allah, the Exalted. This is invalid, as it contradicts sincere obedience. In contrast, true hope in Allah, the Exalted, is inseparable from sincere compliance with His commands. A person who strives to learn and act upon the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, uses the blessings granted by Allah in ways that are pleasing to Him and repents from any errors they commit. Such a person fulfills the conditions of genuine hope and reliance upon Allah’s mercy and assistance. The distinction between wishful thinking and true hope in Allah is further clarified in a Hadith found in Jami At Tirmidhi, number 2459. In

essence, a person who properly combines trust, hope, and obedience recognizes that all relief, success, and mercy come from Allah, the Exalted, and that sincere reliance upon Him is both a shield against life's trials and a pathway to peace and spiritual fulfillment.

Chapter 37 As Saffat, verse 182:

“And praise to Allah, Lord of the worlds.”

As the term “Lord” implies both sustaining and maintaining, it is essential to understand that Allah, the Exalted, has not created the world and then left it to function without His oversight. Just as a wise and just king would ensure that his subjects are held accountable for breaking laws and would prevent disorder within his realm, Allah, the Exalted, the Lord of the worlds, meticulously manages creation and administers justice. The absence of immediately visible consequences does not imply that disobedience to Allah, the Exalted, goes unnoticed or unpunished. In many cases, the effects of one's actions manifest subtly during one's lifetime, but due to lack of awareness or understanding, a person may fail to recognize them. Nonetheless, all deeds—whether apparent or hidden—will be fully revealed and accounted for on the Day of Judgement. This reality underscores the importance of taking seriously the period of respite granted by Allah, the Exalted, in this world. Such a period offers an opportunity for sincere repentance, reflection, and reform, allowing a person to correct their wrongdoings before the consequences become unavoidable, both in this life and in the Hereafter. By acknowledging Allah's sustained Lordship and actively seeking His forgiveness, a person aligns themselves with divine

guidance, cultivating moral awareness, responsibility, and preparedness for ultimate accountability. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

To conclude, a person must accept and implement Islamic teachings for their own well-being, even when doing so challenges their personal preferences or immediate desires. This can be compared to a patient who follows a doctor’s advice, taking bitter medicine and adhering to a strict regimen, fully aware that these measures are necessary for long-term health. Just as such a patient attains physical and mental balance by trusting the doctor’s expertise, a person who follows the guidance of Islam achieves harmony in their mind, body, and life, cultivating peace and stability. This outcome is only possible because Allah, the Exalted, possesses perfect knowledge of what is required to maintain balance and order in human life. Human understanding, no matter how advanced, is limited by incomplete knowledge, personal biases, and the inability to foresee all challenges. Advice from society or experts may be helpful, but it cannot guarantee protection from every stress, difficulty, or misplacement of priorities. In contrast, Allah, the Exalted, has provided complete guidance through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, offering a framework that ensures a person can live in balance, utilize their blessings correctly, and prepare for accountability in the Hereafter. The benefits of adhering to Islamic guidance are evident when comparing the lives of those who follow it with those who disregard it. While patients often follow a doctor’s instructions without fully

understanding the science behind them, Allah, the Exalted, encourages reflection and reasoning, inviting people to recognize the wisdom and truth of His guidance. Blind obedience is not demanded; rather, He provides clear evidence for those who approach the teachings with an open and impartial mind. Chapter 12 Yusuf, verse 108:

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

Additionally, Allah, the Exalted, alone controls the hearts of people, the source of true peace and contentment. He alone determines who attains tranquility and who does not. Chapter 53 An Najm, verse 43:

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

True peace of mind is therefore granted only to those who employ the blessings they have been given in ways that are pleasing to Allah, the Exalted, following the principles outlined in Islamic teachings. By doing so, a person aligns their actions with divine wisdom, achieves balance in mental and physical health, cultivates harmony in relationships and responsibilities, and secures both worldly tranquillity and preparation for the Hereafter. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 38 – Saad, Verses 1-88 of 88

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَاتْ حِينَ مَنَاصٍ ﴿٣﴾

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾

أَجْعَلِ لِلْأَلْهَةِ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

وَانْطَلِقِ الْمَلَائِكَةُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِهِتِكُمْ ۖ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ۖ إِنْ هَذَا إِلَّا خُلُقٌ نَجِسٌ ﴿٧﴾

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۖ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾

أَمْرٌ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

أَمْرٌ لَهُمْ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي
الْأَسْبَابِ ﴿١٠﴾

جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾

إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

وَمَا يَنْظُرُهُمْ زُلُفٌ إِلَّا صَيْحَةٌ وَاحِدَةٌ مَا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

وَقَالُوا رَبَّنَا عَجَلْنَا قِطْنًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

وَالطَّيْرَ مُحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

❖ وَهَلْ أَتَاكَ نَبَأُ الْخَصَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى
بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجَّةً وَلِي نَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي
فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجَّتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ
وظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

يٰۤدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو
الْأَلْبَابِ ﴿٢٩﴾

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِثَتُ الْجِيَادُ ﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ
بِالْحِجَابِ ﴿٣٢﴾

رُدُّوَهَا عَلَيَّ فَنُفِثَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٣٥﴾

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَتَاءٍ وَغَوَاصٍ ﴿٣٧﴾

وَأَخْرَيْنَا مُقَرَّرِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّعَاقٍ ﴿٤٠﴾

وَإِذْ كُرِعَ عَبْدُنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ
وَعَذَابٍ ﴿٤١﴾

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْأُولَىٰ الْأَلْبَبِ ﴿٤٣﴾

وَحُذِّبِيكَ ضَعُفًا فَاضْرِبِي بِهِ وَلَا تَحْنَثِي إِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ
إِنَّهُ أَوَّابٌ ﴿٤٤﴾

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

جَنَّاتٍ عَدْنٍ مُمْنَحَةٍ لَهُمْ الْأَبْوَابُ ﴿٥٠﴾

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

﴿٥٢﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أُنْزَالٌ ﴿٥٢﴾

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

هَذَا وَإِلَى اللَّطِيفِينَ لَشَرِّ مَآبٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا فَيُئْسِلُ إِلَيْهَا دُ ﴿٥٦﴾

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

وَأَخْرَجْنَا مِنْ شَكْلِهِ أَزْوَاجَ ﴿٥٨﴾

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيُئْسِلُ الْقَرَارُ ﴿٦٠﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

أَتَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

قُلْ هُوَ نَبَوُّ عَظِيمٌ ﴿٦٧﴾

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنْمَأَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

قَالَ يَبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَتَكْبَرْتَ أَمْ كُنْتَ
مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلِتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

Sad. By the Qur'an containing reminder.

But those who disbelieve are in pride and dissension.

How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.

And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar.

Has he made the gods [only] one God? Indeed, this is a curious thing."

And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended.

We have not heard of this in the latest religion. This is not but a fabrication.

Has the message been revealed to him out of [all of] us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.

[They are but] soldiers [who will be] defeated there among the companies [of disbelievers].

The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the owner of stakes,

And [the tribe of] Thamud and the people of Lot and the companions of the thicket. Those are the companies.

Each of them denied the messengers, so My penalty was justified.

And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.

And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account"

Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].

Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.

And the birds were assembled, all with him repeating [praises].

And We strengthened his kingdom and gave him wisdom and discernment in speech.

And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber -

When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.

Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."

[David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they."

And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

So We forgave him that; and indeed, for him is nearness to Us and a good place of return.

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who

go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?

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

And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].

[Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]."

[He said], "Return them to me," and set about striking [their] legs and necks.

And We certainly tried Solomon and placed on his throne a body; then he returned.

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

So We subjected to him the wind blowing by his command, gently, wherever he directed,

And [also] the devils [of jinn] - every builder and diver

And others bound together in shackles.

[We said], "This is Our gift, so grant or withhold without account."

And indeed, for him is nearness to Us and a good place of return.

And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

[So he was told], "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink."

And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.

[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision.

Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].

And indeed they are, to Us, among the chosen and outstanding.

And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.

This is a reminder. And indeed, for the righteous is a good place of return

Gardens of perpetual residence, whose doors will be opened to them.

Reclining within them, they will call therein for abundant fruit and drink.

And with them will be women limiting [their] glances and of equal age.

This is what you, [the righteous], are promised for the Day of Account.

Indeed, this is Our provision; for it there is no depletion.

This [is so]. But indeed, for the transgressors is an evil place of return -

Hell, which they will [enter to] burn, and wretched is the resting place.

This - so let them taste it - is scalding water and [foul] purulence.

And other [punishments] of its type [in various] kinds.

[Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."

They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire."

And they will say, "Why do we not see men whom we used to count among the worst?"

Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

Indeed, that is truth - the quarreling of the people of the Fire.

Say, "I am only a warner, and there is not any deity except Allah , the One, the Prevailing.

Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."

Say, "It is great news

From which you turn away.

I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].

It has not been revealed to me except that I am a clear warner."

[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

So the angels prostrated - all of them entirely.

Except Iblees; he was arrogant and became among the disbelievers.

[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

He said, "I am better than him. You created me from fire and created him from clay."

[Allah] said, "Then get out of Paradise, for indeed, you are expelled.

And indeed, upon you is My curse until the Day of Recompense."

He said, "My Lord, then reprieve me until the Day they are resurrected."

[Allah] said, "So indeed, you are of those reprieved

Until the Day of the time well-known."

[Iblees] said, "By your might, I will surely mislead them all

Except, among them, Your chosen servants."

[Allah] said, "The truth [is My oath], and the truth I say -

[That] I will surely fill Hell with you and those of them that follow you all together."

Say, "I do not ask you for the Qur'an any payment, and I am not of the pretentious

It is but a reminder to the worlds.

And you will surely know [the truth of] its information after a time."

Discussion on Verses 1-88 of 88

The complete meaning of the opening verse is a mystery. Chapter 38 Saad, verse 1:

“Saad...”

This may suggest that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs, who were its initial audience. This shows that they had no valid reason to question its divine origin, as they fully understood its language and directly witnessed its unparalleled eloquence. Although they were renowned masters of Arabic and prided themselves on their linguistic skill, they could not produce a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, and perfection of guidance. Their inability to match it—despite having every linguistic advantage—remains a lasting and undeniable proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

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

This helps explain why the Holy Quran is referenced immediately in the same verse. Its placement emphasizes that the scripture revealed to them—constructed from the very letters and language they knew—serves as the clearest evidence of its divine origin and the strongest refutation of their continuing doubts. Chapter 38 Saad, verse 1:

“...By the Qur'an containing reminder.”

Even if someone achieved the utmost mastery of Arabic eloquence, their expression would still fall far short of encompassing the vast wisdom contained in the Holy Quran concerning human nature, psychology, and moral character. No human composition can match its perfect balance of simplicity and depth—it presents insights so profound that scholars devote lifetimes to studying them, yet remains clear and practical enough for any seeker to implement in daily life. The Holy Quran uniquely translates abstract and profound truths into guidance that is both lucid and applicable, reaching the core of human nature and providing a timeless framework relevant to every individual, society, and generation. Each verse stands as a powerful testament to its divine origin, marked by unmatched precision and eloquence that surpasses all human speech. Unlike other texts that may contain inconsistencies, the Holy Quran is entirely free from error, preserved by Allah, the Exalted. It delivers a complete and authentic account of earlier nations, despite being conveyed by the Holy Prophet Muhammad, peace and blessings be upon him, who received no formal education in history. Additionally, the Holy Quran serves as a comprehensive guide for humanity, commanding all that benefits life and forbidding all that is harmful. It nurtures justice, balance, and harmony within individuals and societies, avoiding the exaggeration or embellishment common in myths or poetry. Every verse is deliberate and

invigorating; even repeated recitation unveils new layers of meaning and insight. By grounding its promises and warnings in reason and by providing practical means to embody virtues such as patience, the Holy Quran makes divine guidance both accessible and achievable for all. Chapter 38 Saad, verse 1:

“...By the Qur'an containing reminder.”

The Holy Quran calls upon humanity to understand the true purpose of life: to sincerely serve Allah, the Exalted, by using every blessing granted to them in ways that earn His pleasure. Through such devoted obedience, individuals attain peace and success in both this world and the Hereafter, achieving harmony of mind, body, and soul, with every aspect of life properly ordered. For those who seek lasting fulfillment, the Holy Quran illuminates the straight path with unmatched clarity and beauty. Its guidance is perfectly suited to human nature, remaining timeless and universally relevant. When sincerely understood and applied, it offers practical solutions for all dimensions of human life—addressing emotional, financial, and physical challenges, and harmonizing the needs of individuals with the welfare of society. History provides clear evidence of its transformative impact: communities that genuinely followed its teachings flourished in justice, wisdom, and peace. Most extraordinary of all is the divine preservation of the Holy Quran itself. Across the centuries, not a single letter has been altered, for Allah, the Exalted, has promised to protect it forever. 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 exhibits such an extraordinary and unparalleled quality. Allah, the Exalted, directly confronts the fundamental challenges encountered by every community, offering solutions that are both effective and enduring. By addressing these core issues, the Holy Quran also prevents or mitigates the countless secondary problems that could emerge from them. This demonstrates the perfection and comprehensive nature of its guidance—it contains every essential principle required for the prosperity, stability, and moral elevation of both individuals and society. Those who sincerely follow its teachings attain true success in this world and everlasting 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 represents the most remarkable and lasting miracle that Allah, the Exalted, granted to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 36 Yaseen, verses 3-5:

“Indeed you are from among the messengers. On a straight path. A revelation of the Exalted in Might, the Merciful.”

Yet its deep guidance and transformative benefits are accessible only to those who engage with it sincerely, humbly, and with a true desire for the truth. Those who allow personal desires or worldly inclinations to shape their approach—accepting only what suits them while ignoring or rejecting what challenges them—ultimately cut themselves off from its full power. Such partial obedience brings nothing but confusion, misguidance, and lasting regret, both in this world and in the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 38 Saad, verse 1:

“Saad...”

This chapter of the Holy Quran, like many others, begins with isolated letters whose exact meanings are known only to Allah, the Exalted. Their presence serves as a profound reminder of the limits of human understanding and the essential need for humility when approaching divine revelation. These letters affirm that the Holy Quran is not the product of human intellect but a direct communication from Allah, the Exalted. By acknowledging the boundaries of their own reasoning, individuals open

their hearts to receive the deep wisdom contained within its verses. In contrast, those who approach the Holy Quran with arrogance—relying solely on their own logic and dismissing what lies beyond their comprehension—often fall into doubt and misinterpretation. When they encounter verses that surpass human understanding, they may respond with denial or distortion. This reflects not a deficiency in the Holy Quran, but the blindness caused by their own pride. The relationship between a person and the Holy Quran can be likened to that of a humble student and a wise teacher. A sincere student benefits even from lessons that are challenging or not immediately clear, gaining understanding gradually with patience. The arrogant student, however, who only accepts what fits their preconceived notions, deprives themselves of true learning. Only those who approach the Holy Quran with reverence and humility fully benefit from its guidance. This humility brings peace to the heart, aligning the mind and body with divine wisdom. It enables a person to recognize the rightful place of everything in life according to the order established by Allah, the Exalted. In essence, humility before the Holy Quran is not merely an intellectual attitude—it is the pathway to balance, tranquillity, and enduring success in this world and the Hereafter. Chapter 38 Saad, verse 1:

“Saad...”

The building blocks of all human communication and knowledge are letters; accordingly, the opening of this chapter highlights the indispensable role of knowledge in human life. It serves as a reminder that understanding is essential for navigating both worldly responsibilities and spiritual matters. Every person is obliged to seek and apply beneficial knowledge, a principle strongly emphasized in the prophetic traditions regarding the duties of the faithful. Ignorance inevitably leads to misguidance and wrongdoing, for

without knowledge, one cannot discern truth from falsehood or avoid moral errors. Yet the mere possession of information is not enough. Its true value is realized only when it is translated into action. Knowledge that is left unpractised is like a map that is never consulted—though it may indicate the route to success, it cannot guide anyone to their destination unless actively followed. Just as a traveller must walk the path shown by a map, a person must act upon their understanding to achieve genuine guidance and spiritual growth. Therefore, beneficial knowledge must be both acquired and applied. It should refine a person's character, purify their intentions, and shape their conduct. When understanding is put into practice, it becomes a source of illumination, lighting the way for the individual and for those around them. In this way, the sincere pursuit and implementation of beneficial knowledge lead to true success in this world and eternal salvation in the Hereafter, by the will of 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 supreme and most profound form of guidance granted to humanity is highlighted in this verse, showing that all other forms of knowledge ultimately reach their fulfillment and perfection through the divine wisdom contained in the Holy Quran. This sacred guidance offers a complete framework for every aspect of human life, addressing both worldly needs and spiritual aspirations. By following its teachings, individuals attain harmony in mind and body, arranging every priority and relationship according to the proper order and purpose. Through this balance, they achieve true success in this world and attain eternal salvation in the Hereafter, by the mercy of Allah, the Exalted. Chapter 38 Saad, verse 1:

“...By the Qur'an containing reminder.”

To truly benefit from the Holy Quran, one must engage with it according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This engagement requires more than precise and consistent recitation; it demands a sincere effort to understand its meanings and apply its guidance across all aspects of daily life. Recitation alone is insufficient, for the Holy Quran is not merely a text for vocal expression—it is a complete and practical source of divine instruction. Genuine transformation occurs only when its teachings are acted upon. Just as a map benefits a traveller only when followed, the Holy Quran guides only those who walk the path it reveals. Moreover, it must not be used as a tool for materialistic gain, such as repeating specific verses solely to obtain wealth, children, or personal status. It was not revealed to satisfy individual whims, since worldly blessings have their own divinely appointed means. Rather, the Holy Quran directs humanity toward the ethical and balanced use of the blessings granted by Allah, the Exalted. Those who sincerely follow its guidance achieve harmony of mind and body, managing their lives with wisdom and purpose, while preparing conscientiously for accountability on the Day of Judgement. In doing so, they attain peace, success, and balance in both this world and the Hereafter. Thus, the Holy Quran is not only the pinnacle of knowledge but also the ultimate guide to righteous living—capable of transforming hearts, conduct, and societies when approached with sincerity, humility, and action.

Chapter 38 Saad, verse 1:

“...By the Qur'an containing reminder.”

Divine revelation in this verse is described as a reminder, and indeed, the teachings of Islam function as such for all people. They are not foreign impositions but are designed in perfect alignment with human nature. Any system of conduct that clashes with the innate disposition of humanity inevitably feels burdensome, producing mental and physical unrest when individuals attempt to follow it. By contrast, Islamic teachings, being divinely crafted, correspond to the very essence of humanity. They feel familiar, nurturing equilibrium in both body and mind. This harmony is especially evident among those who embrace Islam after living under another religion or way of life. Many converts testify that even without prior study, the principles of Islam resonate deeply within them, as though they are rediscovering something already inscribed upon their hearts. Islam does not impose an artificial framework upon human beings; rather, it restores them to the natural state upon which Allah, the Exalted, has created all people. Other systems, however, often impose codes of conduct that are alien to human nature, leading to inner conflict, imbalance, and dissatisfaction. Yet this truth may not be fully appreciated until one approaches Islamic teachings with sincerity and impartiality. Prejudice, arrogance, or blind attachment to inherited traditions can veil the heart from recognising the harmony between revelation and human nature. When approached with humility, however, divine guidance reveals itself not as a burden, but as a reminder that restores balance, cultivates tranquillity, and directs humanity towards its true purpose. In this way, revelation serves both as a mirror and a compass. It is a mirror that reflects the innate truth already present within the human soul, reminding each person of the divine imprint upon their nature. It is also a compass that guides the soul towards

peace of mind in both worlds—through achieving balance in mental and physical states and through correctly ordering all aspects of life.

When a person chooses to live by principles that differ from those around them—particularly when those principles are rooted in obedience to Allah, the Exalted—it often unsettles others. Their own choices, driven largely by personal desires, can appear inadequate in comparison, and this discomfort frequently manifests as criticism directed at the one who remains firm in faith. At times, such criticism even arises from family members, highlighting how deeply resistance to truth can penetrate.

Beyond the family circle, wider societal pressures intensify the challenge. Social media, fashion, and cultural trends often promote values that stand in opposition to Islamic teachings. The public expression of Islam is frequently perceived as a barrier to ambitions of wealth, status, or influence. Industries that thrive on indulgence and excess naturally resist Islamic principles, and this resistance fuels anti-Islamic sentiment across platforms, where Muslims are discouraged from practicing their faith openly.

Those who strive to live according to Islamic guidance—moderating their desires and responsibly enjoying the blessings bestowed upon them—are often met with hostility from individuals who indulge without restraint. Islam describes such behaviour as animalistic, for it reduces human beings to creatures governed solely by impulse. Critics attempt to dissuade others from accepting Islam or discourage Muslims from practicing it, enticing them instead toward a lifestyle of unchecked desires. A common tactic is to

target specific aspects of Islam, such as the dress code for women, in an effort to undermine its appeal. Yet thoughtful observers can easily discern the weakness of these arguments. They stem not from genuine concern but from disdain for Islam's emphasis on self-discipline. The inconsistency of such criticism is clear: while opponents object to Islamic dress codes, they remain silent about the strict uniforms required in professions such as law enforcement, the military, healthcare, education, and business. This selective criticism exposes the fragility of their reasoning and the superficiality of their objections. Ultimately, it is the core principles of Islam—its call to moderation, restraint, and accountability—that provoke these attacks. The disciplined conduct of its adherents stands in stark contrast to a culture of excess, and this contrast incites opposition. Yet for those who reflect sincerely, these criticisms only highlight the strength and truth of Islam's teachings, which continue to guide individuals toward balance, dignity, and peace of mind. Chapter 38 Saad, verse 2:

“But those who disbelieve are in pride and strong opposition.”

In every situation, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. This devotion brings serenity and shields them from harmful influences, even if such protection is not immediately apparent. By remaining loyal to Allah, they will use the blessings granted to them in the right way, achieving harmony in both mind and body. This balance enables them to organize their lives effectively, prepare for accountability on the Day of Judgement, and experience tranquillity in both worlds. Through this commitment, they will be guided in times of ease and difficulty alike, gaining peace of mind and securing endless rewards in this life and the Hereafter.

Conversely, those who disregard the commands of Allah, the Exalted, in order to gain the approval of others will inevitably forfeit inner peace. Their outlook in this world will prevent them from attaining a balanced mental and physical state, leading them to misplace priorities and relationships. As a result, every aspect of their life—family, friends, career, and wealth—will become a source of anxiety and distress. If they persist in disobedience, they will begin to misdirect blame, holding the wrong people and circumstances responsible for their troubles. Even those who are a genuine source of good in their lives, such as a righteous spouse, may be unfairly accused. Cutting such individuals out of their lives only deepens their affliction, increasing their vulnerability to mental disorders until they descend into depression, substance abuse, and even suicidal inclinations. This reality is clearly observable in those who continually misuse the blessings granted to them—such as the wealthy and famous—despite their access to worldly luxuries. Their indulgence does not shield them from inner turmoil. Moreover, because their attitude has prevented them from preparing for accountability before Allah, the Exalted, on the Day of Judgement, the punishment awaiting them in the Hereafter will be far more severe. Chapter 38 Saad, verse 3:

“How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.”

This verse delivers a strong warning against adopting a self-centred outlook, where one’s focus remains confined to personal circumstances while ignoring the broader realities of life. Such a narrow perspective blinds the heart from perceiving the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflecting upon these

lessons is one of the most effective ways to refine character, avoid repeating mistakes, and attain lasting inner peace—through achieving balance in both mental and physical states and by correctly ordering all aspects of life. For example, observing how the wealthy and celebrated misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true tranquillity cannot be purchased with wealth or secured through unchecked desires. Likewise, witnessing someone endure illness should inspire gratitude for one's own health and encourage its proper use before it slips away. Islam therefore calls upon people to remain mindful and reflective, urging them to look beyond the narrow lens of their own situation and to draw wisdom from the world around them. In doing so, revelation becomes a guide that cultivates humility, gratitude, and resilience, qualities that safeguard against imbalance and lead to peace in both this life and the Hereafter.

Across history, the leaders of non-Muslims—like those in Mecca—employed various strategies to prevent people from embracing Islam, driven by fear of losing their authority and social influence. One of their objections was directed at the human nature of the Holy Prophet, peace be upon him. They argued that a Holy Prophet Muhammad, peace and blessings be upon him, should be a supernatural being, such as an Angel, rather than a human from among their own people. Chapter 38 Saad, verse 4:

“And they wonder that there has come to them a warner from among themselves...”

This objection reflects a misunderstanding of the role of Prophethood. The mission of a Holy Prophet, peace be upon them, is uniquely suited to humanity. A Holy Prophet, peace be upon them, must serve as a practical example, showing how to live in accordance with divine guidance while enduring the same challenges faced by all people. Angels, by contrast, do not experience fatigue, hunger, or other human limitations. If an Angel were appointed as a Holy Prophet, peace be upon them, people could argue that his example was unattainable, thereby excusing their disobedience before Allah, the Exalted, on the Day of Judgement. For this reason, even if Allah, the Exalted, had chosen an Angel, He would have had to manifest him in human form so that people could realistically follow his example. It is therefore unreasonable to be astonished that a Holy Prophet, peace be upon them, was chosen from among human beings. Is it not natural that humanity should be guided by one of their own, who understands their struggles and can model obedience in everyday life? What is truly remarkable is not that Allah, the Exalted, sent a human Holy Prophet, peace be upon them, but that people would reject His mercy and guidance, choosing instead to persist in error. Their disbelief, despite the clarity of this arrangement, is indeed extraordinary.

The behaviour of the leaders of the non-Muslims of Mecca towards the Holy Prophet Muhammad, peace and blessings be upon him, was indeed extraordinary and deeply unjust. Chapter 38 Saad, verse 3:

“And they wonder that there has come to them a warner from among themselves. And the disbelievers say, “This is a magician and a liar.””

These accusations were entirely baseless and contradicted the reality they themselves had witnessed. The people of Mecca had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before the announcement of Prophethood. During this time, they had ample opportunity to observe his character, his honesty, and his conduct. They knew he was not a liar, nor a magician, nor insane. His reputation as the trustworthy one was firmly established among them, and they themselves had entrusted him with their possessions and disputes. 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 prior interaction with earlier divine scriptures. Both the People of the Book and the non-Muslims of Mecca acknowledged this fact. He had not studied, recited, or written any scripture before the revelation of the Holy Quran. This reality itself is a powerful testimony to the divine origin of the Quran. Had he been familiar with previous texts, critics could have claimed that he borrowed or imitated them. Yet his complete lack of exposure to such writings made this impossible. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Thus, the accusations of the Meccan leaders only revealed their desperation and fear of losing influence. Unable to refute the unmatched wisdom, eloquence, and miraculous nature of the Holy Quran, they resorted to slander and falsehood. Yet the very facts of his life—their own knowledge of his impeccable character, his lack of exposure to previous scriptures, and the divine qualities of the Holy Quran—stood as irrefutable evidence of his truthfulness and the heavenly source of his mission. Their rejection, despite such clarity, was not only unreasonable but extraordinary in its stubbornness.

In reality, every individual who turns away from the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of conduct does so to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. They are influenced by personal motives, cultural biases, and the pursuit of power, rather than by universal truth. The wealthy and powerful are often the most entrenched in this mindset, for 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. Chapter 38 Saad, verse 5:

“Has he made the gods [only] one God? Indeed, this is a curious thing.”

Out of fear of losing their influence and privileges, these elites not only reject the truth themselves but also actively encourage others to follow their lead. They rally their followers to resist divine guidance, attempting to preserve their worldly status even at the expense of their eternal well-being. Their opposition is not passive; it is deliberate and strategic. They use rhetoric, propaganda, and social pressure to convince others that Islam is a threat to their traditions and way of life. In doing so, they attempt to create a collective resistance against the truth, hoping to strengthen their own position by misleading others. Chapter 38 Saad, verse 6:

“And the eminent among them went forth, [saying], “Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended.”

This pattern is not new. 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 in both scripture and creation. Rather, their opposition stemmed from arrogance, pride, and the desire to continue living according to their whims. They feared losing control over their followers, losing the wealth they had accumulated through unjust means, and losing the privileges that came with their social standing. Their

resistance was therefore not intellectual but emotional, rooted in selfishness and pride. Chapter 38 Saad, verse 7:

“We have not heard of this in the latest religion. This is not but a fabrication.”

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. Those who oppose Islam do not lack evidence; they lack humility. Their hearts are veiled by arrogance, their minds clouded by prejudice, and their souls corrupted by the pursuit of worldly gain. They prefer the fleeting pleasures of this life over the eternal rewards of the Hereafter, and in doing so, they expose themselves to ruin. Their rejection is therefore not a rational conclusion but a deliberate choice to remain in error, despite the clarity of the signs before them. This reality underscores the importance of sincerity and humility when approaching divine guidance, for only those who open their hearts to truth will recognize its harmony with human nature and its power to lead them to peace in both worlds.

Allah, the Exalted, makes it clear that one of the primary reasons the leaders of the non-persons of Mecca rejected Islam was jealousy toward the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 38 Saad, verse 8:

“Has the message been revealed to him out of [all of] us?”...”

The influential figures among the non-persons of Mecca found it intolerable to submit to and follow the Holy Prophet Muhammad, peace and blessings be upon him, even though he belonged to the most noble lineage among them. What intensified their rejection was the fact that he had been a poor orphan, while they measured worth through wealth, status, and worldly authority. As they were deeply attached to leadership, dominance, and material power, jealousy took hold of their hearts when the Holy Prophet Muhammad, peace and blessings be upon him, was chosen for Prophethood and granted honor, authority, and superiority over all creation. Rather than accepting the truth, their envy blinded them, leading them to reject divine guidance in order to preserve their pride and worldly ambitions.

Some of the non-Muslims of Mecca were so deeply absorbed in their worldly ambitions and desires that they became incapable of recognizing or appreciating the wisdom and benefit of the Islamic way of life. Their hearts were veiled by arrogance and their minds clouded by the pursuit of fleeting pleasures. Chapter 38 Saad, verse 8:

“...Rather, they are in doubt about My reminder...”

When a person allows worldly desires to dominate them, those desires cease to remain under control. Instead, they begin to dictate the person's decisions, priorities, and behaviour. At this stage, the distinction between right and wrong is no longer carefully weighed, and long-term consequences are ignored in favour of immediate gratification. This condition closely resembles that of addiction. A drug addict, for instance, becomes so consumed by dependency that it governs their actions, often driving them toward harmful and immoral behaviour such as theft, deception, or neglect of responsibilities, while blinding them to the damage inflicted upon themselves and others. Worldly desires can produce a similar effect when left unchecked. The relentless pursuit of wealth, status, or pleasure gradually transforms into an obsession that dictates how a person lives, thinks, and treats others. Once this obsession takes hold, ethical boundaries weaken, compassion diminishes, and both mental and physical well-being begin to deteriorate. The individual becomes enslaved to their impulses, sacrificing peace of mind and moral integrity for temporary satisfaction. For this reason, it is essential for a person to regulate their desires, pursuing only what is lawful and doing so with moderation and balance. Discipline in this regard safeguards the heart from corruption and the mind from turmoil. Without such restraint, desires inevitably lead to moral decline, inner chaos, and serious harm to both body and soul. By contrast, obedience to Allah, the Exalted, restores balance, cultivates tranquillity, and ensures that blessings are used in a way that benefits both the individual and society.

Chapter 38 Saad, verse 8:

“...Rather, they are in doubt about My reminder...”

In general, strong faith is essential, for it enables a person to remain steadfast in obeying Allah, the Exalted, regardless of whether they are experiencing ease or hardship. It acts as a stabilizing force, guiding them through every circumstance without wavering. Such faith is cultivated by learning and applying the clear evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the path to true tranquillity in both this life and the Hereafter. In contrast, those who remain ignorant of Islamic teachings develop weak faith. Without knowledge, they lack the strength to resist temptation and will readily disobey Allah, the Exalted, whenever their desires are challenged. They fail to see that abandoning their impulses in favour of divine guidance leads to lasting peace of mind. Their ignorance leaves them vulnerable to imbalance, chasing fleeting pleasures that bring neither stability nor eternal success. For this reason, certainty of faith must be pursued through both learning and practice. Certainty is not achieved by knowledge alone but by living according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ensures that obedience to Allah, the Exalted, remains firm in all situations, protecting the person from deviation. This involves using the blessings granted by Allah, the Exalted, in the correct manner, as outlined in Islamic teachings. Wealth, health, family, and influence must be managed responsibly, directed towards righteousness rather than indulgence. When blessings are used properly, they become a source of benefit rather than harm, leading to peace of mind in both worlds. Ultimately, strong faith allows a person to place everything and everyone in their life in its rightful position, without excess or neglect. It creates harmony between inner states and outward responsibilities, ensuring a life of balance, dignity, and purpose. This is the foundation of true tranquillity, a peace that endures both in this world and in the Hereafter.

Chapter 38 Saad, verse 8:

“...Rather, they are in doubt about My reminder...”

Divine revelation in this verse is described as a reminder, and this description captures its true purpose. The teachings of Islam are not foreign constructs imposed upon humanity; rather, they are perfectly aligned with the natural disposition upon which Allah, the Exalted, has created all people. Any system of conduct that conflicts with this innate nature inevitably feels burdensome, producing unrest in both mind and body when individuals attempt to follow it. By contrast, Islamic guidance resonates deeply because it corresponds to the essence of human existence, nurturing balance and harmony in every aspect of life. This harmony is often most evident among those who embrace Islam after living under another religion or philosophy. Many converts testify that even without extensive study, the principles of Islam feel familiar, as though they are rediscovering something already inscribed upon their hearts. This is because Islam does not impose an artificial framework; it restores people to their original state of purity and balance. Other systems, however, frequently impose codes of conduct that are alien to human nature, resulting in inner conflict, dissatisfaction, and imbalance. Yet this reality may remain hidden unless one approaches Islamic teachings with sincerity and openness. Prejudice, arrogance, or blind loyalty to inherited traditions can veil the heart from recognizing the harmony between revelation and human nature. When approached with humility, however, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. In this way, revelation serves both as a mirror and a compass. It is a mirror that reflects the innate truth already present within the human

soul, reminding each person of the divine imprint upon their nature. It is also a compass that guides them toward peace of mind in both worlds—through achieving balance in mental and physical states and through correctly ordering all aspects of life. Revelation therefore awakens what lies dormant within, directing humanity to obedience, gratitude, and ultimate success.

Some of the other non-Muslims of Mecca had become so entrenched in their way of life that no amount of reasoning, evidence, or gentle reminder could move them. Their stubbornness was so severe that only the direct experience of punishment could shake them from their heedlessness. Chapter 38 Saad, verse 8:

“...Rather, they have not yet tasted My punishment.”

This verse highlights a dangerous spiritual condition: when a person becomes so hardened in their rejection of truth that they refuse to learn from signs, proofs, or the experiences of others. Instead of reflecting upon the fate of past nations who were destroyed for their arrogance, they persist in their own rebellion, as though immune to consequence. Such people are not guided by reason or wisdom, but only by force. Their attitude demonstrates a refusal to benefit from the mercy of reminders, preferring instead to wait until punishment overtakes them directly. One must therefore avoid adopting a stubborn attitude whereby they behave like an animal that only learns through being beaten, rather than through common sense, logic, and observation. Animals lack the capacity to reflect upon examples or anticipate consequences; they respond only when pain

is inflicted. For a human being to adopt this mentality is to degrade themselves below the dignity of their own nature. Allah, the Exalted, has granted people intellect, memory, and the ability to reflect upon history and the experiences of others. To ignore these faculties and insist upon learning only through personal suffering is a sign of arrogance and spiritual blindness. The wise person, by contrast, learns from the mistakes of others and takes heed from the warnings of revelation. They recognize that punishment is not inevitable if one reforms before it arrives. By reflecting upon the downfall of past nations, they avoid repeating their errors. They use reason to weigh right and wrong, and they allow reminders to soften their hearts before calamity strikes. This is the path of humility and foresight, which leads to peace of mind and protection in both worlds. Thus, the lesson of this verse is clear: stubbornness is a path to destruction, while reflection and humility are paths to salvation. A person must choose to learn through wisdom rather than through punishment, for the latter is far more painful and far less forgiving.

As the leaders of the non-Muslims of Mecca grew envious of the lofty rank granted to the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, reminded them—and by extension all who harbor envy—that He alone is the One who bestows blessings upon His creation. To resent the blessings given to another is to directly challenge His divine choice. Chapter 38 Saad, verse 9:

“Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?”

This reminder establishes why envy is considered a major sin. The envious person behaves as though Allah, the Exalted, has erred in His distribution of blessings, questioning His wisdom by wishing that a particular favour had been granted to them instead of another. When envy drives a person to act verbally or physically against the one they envy, it only leads to the destruction of their own good deeds. This danger is highlighted in a Hadith found in Sunan Ibn Majah, number 4210. Islam distinguishes between unlawful envy and lawful envy. Lawful envy occurs when one desires to obtain a similar blessing to another without wishing for the latter to lose what they have been granted. Even then, this form of envy is only praiseworthy in religious matters and blameworthy in worldly matters. The Holy Prophet Muhammad, peace and blessings be upon him, clarified two examples of lawful and praiseworthy envy in a Hadith found in Sahih Muslim, number 1896: envy of the person who uses their knowledge correctly and teaches it to others, and envy of the person who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted.

To avoid envy, one must recognize that it is a grave sin which challenges the divine distribution of blessings. They must understand that Allah, the Exalted, grants each person what is best for them, even if this is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Therefore, instead of envying others, a person should focus on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as

outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach leads to further blessings, peace of mind, and success in both worlds—through achieving balance in mental and physical states and by correctly placing everyone and everything within their life. Chapter 14 Ibrahim, verse 7:

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

By contrast, envy only leads to disobedience. It causes a person to misuse the blessings they have been granted, resulting in imbalance, misplaced priorities, and failure to prepare adequately for accountability on the Day of Judgement. This path leads to stress, hardship, and difficulties in both worlds, even if outwardly they enjoy certain worldly luxuries.

As for the person who is envied, they must remain patient in the face of verbal or physical harm from their envier, defending themselves only within the bounds of Islam. Patience means refraining from complaint in speech and action, while maintaining sincere obedience to Allah, the Exalted, by using their blessings in ways pleasing to Him. This is the true means of seeking refuge with Allah, the Exalted, from the harm of envy. Chapter 113 Al Falaq, verses 1 and 5:

“Say, “I seek refuge in the Lord of daybreak...And from the evil of an envier when he envies.””

In return, Allah, the Exalted, will safeguard a person from the harmful effects of envy, even if this protection is not immediately apparent. His protection is granted according to His infinite knowledge and wisdom, not according to the limited understanding of human beings. Therefore, patience, gratitude, and reliance upon Allah, the Exalted, serve as a person's shield against envy, securing peace of mind and divine protection in both this world and the Hereafter.

Allah, the Exalted, then silences the arrogance of the non-Muslims of Mecca, and all who adopt their attitude, by reminding them of their true position. Despite their perceived worldly power and authority, they hold no control over the affairs of the universe. Their dominion is an illusion, confined to temporary influence over people and possessions, while the true sovereignty belongs solely to Allah, the Exalted. If they persist in disobedience, they will inevitably be crushed, just as they would be obliterated if they attempted to confront the Angels in combat. Chapter 38 Saad, verses 10-11:

“Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access. Defeated soldiers just like companies before them.”

This passage exposes the futility of arrogance. Those who boast of worldly strength are reminded that countless nations before them, far greater in

number and might, were defeated when they opposed divine guidance. Their downfall serves as a warning that no army, wealth, or influence can withstand the decree of Allah, the Exalted. True authority lies only with Him, and those who rebel against His command will meet the same fate as the defeated companies of the past. Chapter 38 Saad, verses 12-14:

“The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the possessor of stability. And [the tribe of] Thamud and the people of Lot and the companions of the thicket. Those are the companies. Each of them denied the messengers, so My punishment was justified.”

This verse offers a striking caution against slipping into a self-centred existence, where one's focus is limited to personal circumstances while disregarding the broader realities of life. Such a restricted outlook blinds the heart, preventing it from drawing wisdom from history, from the trials one endures, and from the experiences of others. Reflection upon these lessons is one of the most effective ways to refine character, avoid repeating mistakes, and attain lasting inner peace. It allows a person to achieve balance in both mental and physical states, while ensuring that everything and everyone in their life is placed in its rightful position. For instance, observing how the wealthy and celebrated often misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true tranquillity cannot be purchased with wealth or secured through unchecked indulgence. Likewise, witnessing someone struggle with illness should awaken gratitude for one's own health and inspire its proper use before it is lost. These examples show how reflection upon the circumstances of others can cultivate humility, gratitude, and wisdom. Islam therefore calls upon people to remain mindful and reflective,

urging them to look beyond the narrow lens of their own situation. By doing so, they can extract wisdom from the world around them, learning from both ease and hardship, and cultivating a perspective that leads to balance, peace, and purposeful living. Revelation guides humanity to see life not as an isolated personal journey, but as part of a greater design established by Allah, the Exalted, where every trial and blessing carries a lesson for those willing to reflect.

Those who refuse to take heed from the lessons of history or from the examples unfolding around them inevitably continue to misuse the blessings they have been granted. Their negligence leads them into imbalance, both mentally and physically, as they fail to place everything and everyone in their life in its rightful position. In this state of disorder, they neglect to prepare adequately for their accountability on the Day of Judgement. The result is a life filled with stress, turmoil, and difficulty in both worlds, even if outwardly they appear to enjoy certain worldly luxuries. Chapter 38 Saad, verse 15:

“And these await not but one blast; for it there will be no delay.”

The imagery of “one blast” conveys the suddenness of punishment—there will be no opportunity for delay, no chance to repent once the decree has arrived. It is a reminder that the time for reflection and reform is now, before the moment of accountability overtakes them without warning.

The leaders of the non-Muslims of Mecca, fearful of losing their influence and authority, devised various strategies to turn people away from Islam. Among these was their demand that the punishment promised to them should be brought down immediately. When Allah, the Exalted, granted them respite out of His mercy, they twisted this delay into a false argument against the truth of the message. Chapter 38 Saad, verse 16:

“And they say, “Our Lord, hasten for us our share [of the punishment] before the Day of Account.””

This verse exposes the danger of misinterpreting divine patience. A person who misuses the blessings they have been granted must not assume that the absence of visible punishment means they are safe. Delay is not denial; it is an opportunity for repentance. Yet those who persist in arrogance allow their attitude to corrupt their inner state. They lose balance mentally and physically, misplace priorities, and fail to give proper value to the people and responsibilities in their lives. Family, friends, career, and wealth—meant to be sources of comfort—become sources of stress and turmoil. If they continue in disobedience, they begin to blame the wrong things and people for their difficulties, sometimes even turning against those who support them. Cutting away such good influences only deepens their disorder, driving them further into anxiety, depression, substance abuse, and even suicidal tendencies. This tragic cycle is evident in the lives of many who misuse their blessings, including the rich and famous, who despite enjoying worldly luxuries often suffer inner collapse. Most critically, this heedless attitude prevents them from preparing for accountability on the Day of Judgement. The punishment awaiting them in the Hereafter will be far more severe than any hardship they face in this life. The respite they are granted is a mercy, but if they squander it, it becomes the very proof of

their negligence. Thus, the verse reminds humanity that divine patience is not weakness, but a chance to reform before the inevitable reckoning arrives.

Islam calls upon people to restrain their worldly desires, and for this reason those whose sole pursuit is indulgence often criticize it, claiming that such restraint makes them appear animalistic. In addition, businesses and industries that thrive on the unchecked fulfilment of desires oppose Islamic teachings, striving to divert people from obedience. In the face of such criticism, a person must remain steadfast in obeying Allah, the Exalted, trusting that He will grant them peace of mind and protection from harm, even if this protection is not immediately visible. Chapter 38 Saad, verse 17:

“Be patient over what they say...”

Patience means refraining from complaint in both words and deeds, while remaining steadfast in obedience to Allah, the Exalted. It is rooted in the conviction that whatever Allah decrees is ultimately for a person's benefit, even if this wisdom is not immediately apparent to them. True patience is therefore not passive endurance, but active trust in divine choice, expressed through consistent devotion and disciplined conduct. 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.”

Patience in the face of opposition is strengthened by reflecting upon the examples of history. Many before endured hardship and resistance yet remained firm in their obedience to Allah, the Exalted, and as a result were granted peace of mind in both worlds. Their perseverance allowed them to achieve balance in mental and physical states and to correctly place everything and everyone within their lives. Chapter 38 Saad, verse 17:

“...and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].”

The mention of the Holy Prophet Dawud, peace be upon him, serves as both a reminder and a prophecy. It hinted that the Holy Prophet Muhammad, peace and blessings be upon him, despite the fierce resistance he faced in Mecca, would eventually be granted authority and power. More broadly, the verse teaches that those who remain firm in obedience to Allah, the Exalted, will be granted strength and superiority, just as Dawud, peace be upon him, was. Since Allah, the Exalted, governs the universe and controls all affairs, He alone grants stability, authority, and success to those who remain steadfast. When a community collectively upholds His commands, Allah, the Exalted, aids them, enabling them to establish the Islamic code of conduct in their lives and societies. In this way, Islamic guidance not only leads individuals to peace of mind in both worlds but also ensures justice, harmony, and prosperity across society. This is not a mere theory but a reality demonstrated throughout history:

whenever Islamic teachings were sincerely upheld, societies flourished in justice, knowledge, and prosperity. Chapter 24 An Nur, verse 55:

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them...”

Chapter 38 Saad, verse 17:

“Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].”

This verse makes clear that patience is rooted in the strength of faith. Without firm belief, a person cannot remain consistent in obeying Allah, the Exalted, whether they are experiencing ease or hardship. Strong faith is cultivated by learning and applying the clear evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, is the path to true tranquillity in both this life and the Hereafter. By contrast, ignorance of Islamic teachings produces weak faith. A person who lacks knowledge will easily fall into disobedience whenever

their desires are challenged, because they fail to recognize that abandoning their impulses in favour of divine guidance leads to lasting peace of mind. Their weakness lies in their inability to connect obedience with inner balance, leaving them vulnerable to dissatisfaction and disorder. For this reason, certainty of faith must be actively pursued. It is achieved not only through study but also through practice, by living according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ensures that obedience to Allah, the Exalted, remains firm in all circumstances. Part of this certainty involves using the blessings granted by Allah, the Exalted, in the correct manner, as outlined in Islamic teachings. Wealth, health, family, and influence must be directed toward righteousness and gratitude rather than indulgence. When blessings are used properly, they become a source of balance and harmony, leading to peace of mind in both worlds. Ultimately, strong faith allows a person to correctly order their life, placing everything and everyone in its rightful position without excess or neglect. It harmonizes inner states with outward responsibilities, ensuring a life of dignity, justice, and purpose. In this way, patience and faith together secure tranquillity in both this world and the Hereafter.

All of creation, with the exception of mankind, has fully submitted to the command of Allah, the Exalted, and thus exists in a state of perfect balance and harmony. This harmony is evident when one reflects upon the universe: the precise rising and setting of the Sun, the orderly phases of the moon, and the countless planets that remain fixed in their orbits. Such order is only possible because they all obey the will of Allah, the Exalted, without deviation. Humanity, however, stands apart, for many do not submit to His obedience, and therefore the same harmony is not observed among them. If a person desires to attain the balance and tranquillity they witness in the universe, they must emulate creation by sincerely obeying Allah, the Exalted, at all times. This requires using the blessings they have been granted in the manner prescribed by Islamic teachings. In doing so, they

will secure a harmonious mental and physical state, correctly ordering all aspects of their life, while preparing themselves for accountability on the Day of Judgement. Such conduct ensures peace and tranquillity in both this world and the Hereafter. The Holy Prophet Dawud, peace be upon him, recognized this truth. By joining the rest of creation in obedience to Allah, the Exalted, he attained peace of mind and was granted divine support. His example demonstrates that true strength and stability are found only in submission to Allah, the Exalted, and that harmony in life is achieved through aligning oneself with the obedience that governs the entire universe. Chapter 38 Saad, verses 18-20:

“Indeed, We subjected the mountains [to praise] with him, glorifying [Allah] in the [late] afternoon and [after] sunrise. And the birds were assembled, all with him repeating [praises]. And We strengthened his kingdom...”

When the Holy Prophet Dawud, peace be upon him, was entrusted with judging between his people, Allah, the Exalted, blessed him with two qualities that are indispensable for leadership and guidance: wisdom and discernment in speech and the ability to speak in an appropriate and just manner. Chapter 38 Saad, verse 20:

“And We strengthened his kingdom and gave him wisdom and discernment in speech.”

This verse highlights that true authority is not founded upon mere power or influence, but upon the ability to apply knowledge correctly and to communicate in a manner that is just, balanced, and beneficial. Without these qualities, leadership becomes oppressive and knowledge becomes a tool of harm rather than benefit. Dawud, peace be upon him, was granted these gifts so that his Judgements would be fair, his words would uplift, and his example would remain a timeless lesson for all who seek to guide others.

Wisdom is the faculty that ensures knowledge is used in the right way. It is not enough to possess information; one must know how to apply it so that it benefits both oneself and others in this world and the Hereafter. Knowledge without wisdom can easily be misdirected, producing harm instead of good. For example, a person who possesses wisdom will use their scientific knowledge to develop medicines that heal and serve humanity, thereby fulfilling the divine purpose of benefiting creation. In contrast, one who lacks wisdom may exploit the same knowledge to create destructive weapons, spreading fear and devastation. Wisdom therefore acts as a safeguard, ensuring that knowledge becomes a source of progress, healing, and justice rather than a cause of corruption and suffering. It is the bridge between knowing and doing, and without it, knowledge remains incomplete.

Discernment in speech is equally vital, for words carry immense power. To speak with discernment means to understand the nature of speech and to use it appropriately. Speech can be harmful, beneficial, or vain. Harmful speech includes lies, slander, and insults, which must be avoided entirely as they corrupt hearts and destroy relationships. Beneficial speech includes truth, kindness, and guidance, which should be spoken at the right time and

in the right manner so that they uplift and inspire. Vain speech, though not sinful in itself, is empty and purposeless. It wastes valuable time and often leads to harmful words. On the Day of Judgement, a person will regret the hours spent in vain talk when they realize how much good they could have achieved instead. For this reason, Islam teaches that one should either speak what is good or remain silent. This principle is emphasized in a Hadith found in Sahih Muslim, number 176, where the Holy Prophet Muhammad, peace and blessings be upon him, advised that speech should always be purposeful and beneficial. Discernment in speech therefore requires self-control, awareness of context, and a commitment to truth and benefit.

Together, wisdom and discernment in speech form the foundation of just leadership and righteous living. They ensure that knowledge is directed toward benefit and that words are used to uplift rather than harm. These qualities were granted to the Holy Prophet Dawud, peace be upon him, enabling him to judge fairly, guide his people, and remain a model of strength and humility. For individuals today, these qualities remain essential. Wisdom ensures that blessings such as knowledge, wealth, and influence are used correctly, while discernment in speech ensures that communication builds rather than destroys. When combined, they safeguard both personal conduct and societal harmony, leading to justice, balance, and peace in both worlds.

Allah, the Exalted, then relates an event from the life of the Holy Prophet Dawud, peace be upon him, full of various wisdoms vital for achieving positive characteristics, which lead to peace of mind. Chapter 38 Saad, verses 20-21:

“And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber. When they entered upon David and he was alarmed by them?...”

Allah, the Exalted, begins by drawing attention to the inappropriate behaviour of the two adversaries who failed to observe the proper etiquette of visiting another person, particularly a Holy Prophet, peace be upon him. Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants...”

This command is not merely a social courtesy; it is a divine instruction that reflects the comprehensive nature of Islamic guidance. When Allah, the Exalted, addresses the believers, His call is never limited to ritual or formality. It is an invitation to translate spoken faith into lived action. A claim of belief without deeds is hollow, just as a tree without fruit offers little benefit. Faith only achieves its true weight and value when it produces righteous conduct. In this verse, Allah, the Exalted, reminds humanity that His code of conduct encompasses every aspect of life—religious and worldly alike. Islam does not separate prayer from social interaction, nor worship from daily manners. Every moment and every action falls under the scope of divine law. Therefore, a person must reject the misguided notion that Allah, the Exalted, is concerned only with ritual obligations such as the five daily prayers while overlooking social or moral behaviour. In reality,

accountability extends to all matters—whether they involve worship, speech, or interaction with others. Each circumstance is an opportunity to act in accordance with divine wisdom. Striving to apply Islamic teachings in every situation ensures that one's actions remain correct, balanced, and purposeful. This striving brings harmony to both mental and physical states, allows one to place everything and everyone in their rightful position, and prepares them adequately for the Day of Judgement. The result of this comprehensive obedience is inner peace and tranquillity in both worlds. For this reason, Islam must never be treated like a garment to be worn and removed according to personal whims. An individual who behaves in this way is not truly worshipping Allah, the Exalted, but rather 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?...”

The one who fails to consistently implement the divine code of conduct in both private and public life inevitably misuses the blessings they have been granted. This misuse leads to imbalance, both mentally and physically, as they misplace their priorities, relationships, and values. Such a person lives in confusion and dissatisfaction, unprepared for their accountability on the Day of Judgement. Even if they appear to enjoy worldly luxuries, their inner state remains restless and burdened. True success and serenity are found only in complete submission to the perfect and comprehensive guidance of Allah, the Exalted—a guidance that governs every moment and every action of life.

Family life is among the most intimate and sensitive aspects of human existence, and for this reason Islam places great emphasis on protecting its sanctity. Entering the home of another without prior permission is impermissible, even if the individuals concerned are close relatives or trusted friends. The home is a sanctuary where people attend to their private affairs, nurture their families, and find rest from the demands of the outside world. To intrude upon this space without consent is to disregard both courtesy and the dignity of those who reside there. In the modern age, upholding this etiquette has become even simpler. With the ease of communication, one can readily contact a household beforehand to arrange a suitable and convenient time to visit. This small act of consideration allows the family to prepare themselves, complete their private matters, and welcome their guests with tranquillity. In this way, the visit becomes a source of blessing, comfort, and mutual joy, rather than an inconvenience or burden. Unfortunately, this etiquette is often neglected. Many people, including those otherwise mindful of religious and social duties, arrive at the homes of others unannounced, expecting to be received and hosted. Others may give only a few minutes' notice before arriving, which in practice forces the host to accommodate them even if they are engaged in pressing responsibilities. Such behaviour disregards the sanctity of family life and places unnecessary strain upon others. True consideration lies in recognizing that every household has its own rhythm, duties, and private concerns. Respecting these boundaries is not merely a matter of social courtesy but a reflection of faith, good character, and mutual respect. By seeking permission and arranging visits thoughtfully, a person preserves the dignity of the host, safeguards the privacy of the household, and ensures that the gathering itself becomes a source of blessing, comfort, and genuine hospitality. In addition to seeking permission, one must adopt the right attitude when visiting. A guest should arrive with humility, gratitude, and respect, remembering that they are entering another's private domain. They should avoid imposing upon the host, remain mindful of the family's circumstances, and ensure that their presence contributes to harmony rather than disruption. In this way, visiting becomes not only a social interaction but an act of faith, reflecting the

values of patience, respect, and consideration that lie at the heart of Islamic character. Chapter 24 An Nur, verse 27:

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants...”

The greeting of peace in Islam is far more than a customary phrase; it is a solemn pledge that must be upheld through consistent behaviour. To fulfil this greeting properly, a person must ensure that peace is evident in both their words and their actions, refraining from causing harm to others or their possessions. According to a Hadith found in Sunan An Nasai, number 4998, this very principle defines the true believer. Extending the greeting of peace while simultaneously harming others through speech or deeds is therefore hypocritical, as it undermines the very essence of the greeting itself. In light of this, it becomes essential to observe the etiquettes and conditions of visiting others as taught in Islam. Visits should be occasions of reward, not burdens. Guests must avoid overstaying, as this places unnecessary strain upon the host and their family. In the modern age, it is simple to contact a household beforehand to arrange a suitable time, ensuring that the visit is convenient and considerate. This small act of thoughtfulness allows the family to prepare themselves and welcome their guests with ease, transforming the visit into a source of blessing and joy rather than inconvenience. During visits, individuals must also guard their tongues and actions. Sins such as gossip, backbiting, and slander must be avoided, for they corrupt gatherings and diminish reward. Conversations should be purposeful, revolving around matters that bring benefit in worldly life and in the Hereafter. Only when visits are conducted in this manner will they yield the reward promised in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. If these etiquettes are

neglected, the visit may bring no reward at all, and in some cases may even result in sin, depending on the conduct of the guest. Sadly, many people are eager to perform the outward act of visiting others, which is indeed a righteous deed, but they fail to fulfil its conditions correctly. They overlook the importance of preparation, consideration, and purposeful speech, thereby turning what could have been a source of blessing into a cause of burden. True adherence to the greeting of peace requires that visits reflect harmony, respect, and benefit, ensuring that they become occasions of reward in both this world and the Hereafter. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

Allah, the Exalted, establishes in this verse the inviolable sanctity of people's homes, prohibiting entry without explicit permission even when one suspects that the house may be empty. Chapter 24 An Nur, verse 28:

“And if you do not find anyone therein, do not enter them until permission has been given to you...”

This command highlights the principle that privacy must never be violated. Human error is easy in such matters, for one might assume that no one is inside when, in reality, the inhabitants have not heard the guest at the door, or they may have deliberately chosen not to respond because it is not a suitable time for visitors. To enter without permission in such circumstances is to breach trust and disregard the dignity of the household. The only exception is in genuine emergencies, where immediate access is necessary to preserve life or prevent serious harm. In such cases, police officers, firefighters, or paramedics may be required to enter without permission, even if they suspect the house to be empty, in order to protect the safety of its occupants. This balance demonstrates the wisdom of Islamic etiquette: it upholds the highest respect for privacy and personal boundaries, while allowing exceptions where necessity and compassion demand urgent action. It reminds believers that safeguarding the honour and dignity of others is a central part of faith, and that even seemingly small actions, such as waiting for permission before entering, carry immense weight in the sight of Allah, the Exalted. Furthermore, Islam establishes that it is entirely acceptable to turn guests away when circumstances make receiving them inappropriate. Chapter 24 An Nur, verse 28:

“...And if it is said to you, "Go back," then go back; it is purer for you...”

This instruction makes clear that the command to return without entering is not a matter of social preference but a direct order from Allah, the Exalted. Therefore, a person has no right to feel offended or upset if asked to leave. Any sign of displeasure or resentment towards the host in such a situation is, in reality, disobedience to the command of Allah, the Exalted. The verse teaches that purity lies in respecting boundaries, accepting the host's decision with humility, and recognizing that the sanctity of family life must

always be preserved. In this way, Islam elevates social etiquette into an act of worship, reminding people that every interaction is an opportunity to demonstrate faith, good character, and respect for others.

Despite the fact that the two adversaries who climbed into the private quarters of the Holy Prophet Dawud, peace be upon him, failed to observe the proper manners and etiquettes of visiting another person—especially a Prophet of Allah—the Holy Prophet Dawud, peace be upon him, did not respond with anger or punishment. Although he was naturally alarmed by their sudden intrusion, he refrained from ordering their removal or arrest and instead chose to listen to them with patience. Chapter 38 Saad, verse 22:

“When they entered upon David and he was alarmed by them? They said, “Fear not...””

This response demonstrates the remarkable tolerance of the Holy Prophet Dawud, peace be upon him, and his refusal to act hastily without first understanding the situation. His conduct reflects the principle taught by the Holy Prophet Muhammad, peace and blessings be upon him, who advised in a Hadith found in Jami At Tirmidhi, number 2012, that careful thought and deliberation are from Allah, the Exalted, while hastiness is from the Devil. This teaching is of immense importance, for many people who perform righteous deeds often undermine them through hastiness. A person may, for example, utter harmful words in a fit of rage, thereby nullifying their good deeds and even risking punishment in Hell on the Day of Judgement. This danger is highlighted in another Hadith found in Jami At

Tirmidhi, number 2314, which warns against the destructive consequences of careless speech. The majority of sins and difficulties in life—such as arguments, disputes, and conflicts—arise because people fail to think matters through and instead act impulsively. True intelligence is shown when a person pauses to reflect before speaking or acting, ensuring that their words and deeds are beneficial in both worldly and religious matters. At the same time, while a person should not delay in performing righteous deeds, they must still think carefully before acting. A deed performed hastily may lose its reward if its conditions and etiquettes are not fulfilled. Thus, one should only proceed after ensuring that their action is correct, balanced, and purposeful. The one who adopts this manner of conduct will not only minimize their sins and increase their obedience to Allah, the Exalted, but will also reduce the difficulties they encounter in life. Arguments, disagreements, and unnecessary hardships will be avoided, and their life will be marked by greater harmony, patience, and peace. In this way, the example of the Holy Prophet Dawud, peace be upon him, serves as a timeless reminder of the value of tolerance, reflection, and restraint.

The inappropriate behaviour of the two adversaries is further highlighted when they demand the Holy Prophet Dawud, peace be upon him, to judge between them in a fair and just manner, despite the fact that they knew he was a Holy Prophet, peace be upon them, who never acted in an unjust manner. Chapter 38 Saad, verse 22:

“...They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not be unjust and guide us to the sound path.””

The incident of the two adversaries who intruded upon the private quarters of the Holy Prophet Dawud, peace be upon him, illustrates a profound lesson in humility and restraint. Despite their inappropriate behaviour and rude demand, he did not challenge them or respond harshly. Instead, he overlooked their conduct and listened patiently. This demonstrates that not every instance of rude speech or action requires a reply. In fact, in most cases, responding only inflames the situation further. Chapter 25 Al Furqan, verse 63:

“...and when the ignorant address them they say peace.”

Ignorance in this context is not limited to a lack of knowledge or manners. It also refers to the state of losing control over one's emotions, particularly anger. Even a person of knowledge can behave ignorantly when overcome by rage. Anger, when unchecked, clouds Judgement, blinds the heart, and often leads to words or actions that bring regret. Wisdom dictates that one should not escalate matters by responding with harshness to someone who has lost control. To argue with an angry person is like adding fuel to a fire—it only intensifies the flames. Silence, patience, and restraint are far more effective responses, preventing the situation from spiralling into conflict and sin. It is also wise to avoid prolonged interaction with someone overcome by anger. An emotional person is often deaf to reason and blind to good counsel. Words of advice, no matter how sincere, rarely penetrate a heart consumed by rage. The best course of action is to withdraw until the individual regains composure. Once balance has returned, the matter can be revisited with clarity and mutual respect. This approach reflects the broader Islamic principle of gentleness and patience in human interactions. The Holy Prophet Muhammad, peace and blessings be upon him,

embodied this principle throughout his life. When confronted with hostility, insults, or provocation, he responded with calmness and dignity. His restraint disarmed opponents and softened hearts, proving that silence and patience are not signs of weakness but of wisdom and strength. Moreover, withdrawing from a situation dominated by uncontrolled anger benefits both parties. It protects the one who withdraws from being dragged into sin, and it prevents the angry person from committing further wrongs through their words or actions. In this way, restraint becomes an act of mercy, shielding everyone involved from harm. Ultimately, the servant of Allah, the Exalted, must strive to mirror the harmony of creation itself. Just as the stars remain fixed in their orbits and the seas remain within their bounds, so too should a believer remain within the bounds of patience and self-control. By doing so, they preserve their own dignity, foster reconciliation, and contribute to justice and peace within society.

As the Holy Prophet Dawud, peace be upon him, replied to their inappropriate behaviour with calmness and patience, they were given the opportunity to present their case to him. Chapter 38 Saad, verse 23:

"Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."

When the Holy Prophet Dawud, peace be upon him, was approached by the two adversaries, he did not hastily issue a Judgement after hearing only one side of the matter. Instead, he made a public comment that reflected a general truth about human dealings. Chapter 38 Saad, verse 24:

“[David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.”...”

Generally speaking, the Holy Prophet Muhammad, peace and blessings be upon him, reinforced this principle in a Hadith found in Sunan Ibn Majah, number 2146, where he warned that merchants will be raised as immoral people on the Day of Judgement, except those who fear Allah, the Exalted, act righteously, and speak the truth. This warning applies broadly to all who engage in business transactions. It emphasizes the need to fear Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, while treating others with kindness and fairness. The golden rule is clear: one should treat others as they themselves wish to be treated. In business dealings, honesty is paramount. A person must disclose all relevant details of a transaction to those involved. A Hadith found in Sahih Bukhari, number 2079, warns that concealing defects in goods or hiding important information leads to a loss of blessings. Deception, whether through dishonesty or unfair pricing, contradicts the spirit of Islam. Acting righteously means ensuring fairness, transparency, and justice in every transaction. Righteous conduct also requires avoiding illegal practices, whether prohibited by Islamic law or by the law of the land. If one is dissatisfied with the regulations of a particular country, they should refrain from conducting business there rather than resorting to unlawful practices. Integrity demands compliance with both divine and legal standards. Moreover, acting righteously includes using one's business success in accordance with Islamic teachings. Wealth and prosperity must be directed toward gratitude, charity, and constructive purposes. This ensures balance in mental and physical states, proper

prioritization of relationships and responsibilities, and adequate preparation for accountability on the Day of Judgement. Such conduct leads to peace of mind in both worlds.

Conversely, those who misuse their business success by indulging in arrogance, greed, or negligence will suffer imbalance in their lives. They will misplace priorities, misuse blessings, and fail to prepare for their ultimate accountability. Even if they enjoy worldly luxuries, their inner state will remain restless, burdened, and troubled.

Finally, truthfulness must be the foundation of all dealings. Lying in business leads to immorality, and immorality leads to Hell. A Hadith found in Jami At Tirmidhi, number 1971, warns that a person who persists in lying will eventually be recorded as a great liar by Allah, the Exalted. This shows that dishonesty not only destroys trust in this world but also seals a person's fate in the Hereafter.

The incident of the Holy Prophet Dawud, peace be upon him, serves as a profound reminder of the responsibility that comes with the position of a judge. Although he did not issue a formal Judgement, his comment on the case before hearing both sides reflected a degree of bias, which is contrary to the principles of justice. A judge is required to remain impartial until all evidence has been presented and both parties have been heard. This principle was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, when he advised Ali Ibn Abu Talib, may Allah be pleased with him, that if two rivals came to him for Judgement, he should not decide until he had listened to both sides. He explained that this

approach would make the matter clear, ensuring fairness and accuracy. Imam Ibn Kathir records this advice in *The Life of the Prophet*, Volume 4, Page 147. The Holy Prophet Dawud, peace be upon him, recognized his mistake in commenting prematurely, and this acknowledgment itself reflects his humility and sincerity in seeking justice. His example teaches that even the most righteous must remain vigilant against assumptions, for assumptions often lead to error and sin. Chapter 49 Al Hujurat, verse 12:

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

This verse highlights the danger of forming conclusions without sufficient evidence. Assumptions cloud Judgement, foster injustice, and can easily lead to sinful behaviour. In judicial matters, assumptions may result in unfair treatment of one party, while in everyday life they can cause misunderstandings, conflicts, and broken relationships. The lesson here is timeless: justice requires patience, impartiality, and careful consideration. One must resist the urge to comment or decide hastily, whether in formal Judgement or in personal interactions. By avoiding assumptions and ensuring that all sides are heard, a person safeguards themselves from sin, preserves fairness, and upholds the dignity of others. This approach not only fulfils the requirements of justice but also nurtures peace of mind and harmony in society.

The incident involving the Holy Prophet Dawud, peace be upon him, reveals the profound wisdom of recognizing life's trials as tests from Allah, the Exalted. When confronted with the situation, he realized that it was not

merely about the dispute itself but a divine lesson in Judgement and restraint. Chapter 38 Saad, verses 24-25:

“...And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance. So We forgave him that...”

This verse demonstrates that even though the Holy Prophet Dawud, peace be upon him, had not committed a sin, he still turned to Allah, the Exalted, in repentance. His humility and vigilance show that the righteous never consider themselves beyond error. Instead, they treat every moment as an opportunity to refine their obedience and draw nearer to Allah, the Exalted. By acknowledging the test, he increased his caution to ensure that his Judgements would always meet the highest standards of fairness and truth. Chapter 38 Saad, verse 25:

“...and indeed, for him is nearness to Us and a good place of return.”

This assurance highlights that the Holy Prophet Dawud, peace be upon him, was elevated in rank precisely because of his humility, vigilance, and readiness to learn from the test. His example teaches that true success lies not in being flawless, but in recognizing trials as opportunities to strengthen one's faith, refine one's conduct, and remain steadfast in obedience. The lesson for people is clear: every situation in life—whether in Judgement,

family, business, or personal conduct—requires careful assessment before action. Hastiness leads to assumptions and mistakes, while patience and reflection safeguard justice and righteousness. By following the example of the Holy Prophet Dawud, peace be upon him, one learns that vigilance, humility, and repentance are the keys to nearness to Allah, the Exalted, and peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, reminded the Holy Prophet Dawud, peace be upon him, of his elevated role as His representative on Earth. Chapter 38 Saad, verse 26:

“[We said], "O David, indeed We have made you a successor upon the earth...””

This representation, which all people have been entrusted with, carries two essential dimensions. The first concerns one’s conduct towards Allah, the Exalted. A person fulfils this responsibility by correctly using the blessings granted to them in accordance with Islamic teachings. When blessings are used properly, they bring balance to both mental and physical states, allowing one to place everything and everyone in their rightful position. This prepares the believer for accountability on the Day of Judgement and ensures peace of mind in both worlds. The second dimension concerns fulfilling the rights of people, the foundation of which is justice. Chapter 38 Saad, verse 26:

“...so judge between the people in truth and do not follow desire, as it will lead you astray from the way of Allah...”

Here, the test of life is made clear: whether one will uphold the rights of Allah, the Exalted, and the rights of people through justice and fairness. This can only be achieved when obedience to Allah, the Exalted, is chosen over personal desires or the desires of others. If worldly ambitions are prioritized over divine obedience, a person inevitably neglects their accountability on the Day of Judgement and misuses the blessings they have been granted. Such an attitude prevents balance in mental and physical states, causing disorder in priorities, relationships, and values. Family, friends, career, and wealth—rather than being sources of comfort—become sources of stress. Persisting in disobedience leads to misplaced blame, often directed at innocent people such as one’s spouse, which only deepens the cycle of imbalance. Cutting away good influences results in further decline, manifesting in mental disorders, depression, substance abuse, and even suicidal tendencies. This tragic outcome is evident when observing those who persistently misuse their blessings, such as the rich and famous, who despite enjoying worldly luxuries often live in turmoil. Moreover, neglecting justice in dealings with people inevitably spreads corruption and injustice throughout society. When individuals fail to uphold fairness, the entire community suffers. Finally, those who ignore their accountability on the Day of Judgement face consequences far more severe in the Hereafter. Chapter 38 Saad, verse 26:

“...Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

This verses teaches that true representation of Allah, the Exalted, requires vigilance in both dimensions: obedience to Him and justice towards people. Only by fulfilling both can a person achieve balance, peace, and success in this world and the Hereafter, on an individual and societal level.

Allah, the Exalted, further calls upon people to discharge their obligations to Him and to fellow human beings, since all will face His judgement in both worlds. This truth is self-evident when considering the creation of the Heavens and the Earth. Chapter 38 Saad, verse 27:

“And We did not create the heaven and the earth and that between them aimlessly...”

This verse reminds humanity that every aspect of creation is deliberate, balanced, and meaningful. When one reflects upon the universe, countless examples of harmony and precision become evident. The Earth exists at a perfectly balanced distance from the Sun; if it were slightly closer or further away, life would not be sustainable. The water cycle, involving evaporation, condensation, and rainfall, is finely tuned to sustain life on Earth. Even the soil demonstrates balance: it is soft enough for fragile shoots to penetrate and grow, yet strong enough to support heavy structures. These examples testify not only to the existence of a Creator but also to His wisdom in establishing balance throughout creation.

Yet, amidst this universal harmony, one glaring imbalance remains—the actions of mankind. Oppressive and tyrannical individuals often escape punishment in this world, while countless people endure oppression and hardship without receiving their due reward. Many who sincerely obey Allah, the Exalted, face difficulties and trials, while those who openly disobey Him appear to enjoy worldly luxuries. Just as balance governs the natural world, reward and punishment must also be balanced. Since this balance is not fully realized in this life, 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 people opportunity after opportunity to repent and correct their behaviour. He withholds complete reward from the righteous because this world is not Paradise. Belief in the unseen—trusting in the full reward of the Hereafter—is a defining aspect of faith. If reward were entirely visible and tangible in this life, faith would lose its special quality. True belief lies in trusting what cannot be perceived by the senses.

Fear of punishment and hope for reward in the Hereafter motivate believers to abstain from sin and perform righteous deeds. For the Day of Recompense to begin, however, the material world must end. Reward and punishment can only be given once all human actions have ceased. Thus, the end of the world is inevitable, for it marks the beginning of ultimate justice.

Reflecting on this reality strengthens faith in the Day of Judgement. It encourages believers to prepare by using their blessings correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they achieve peace of mind and success in both worlds, attaining balance in their mental and physical states and placing everything and everyone in its rightful position. 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 before Allah, the Exalted, often stands in direct contradiction to the worldly desires and aspirations that dominate the hearts of many people. Even when they outwardly claim belief, their actions reveal neglect or rejection of this responsibility. Chapter 38 Saad, verse 27:

“And We did not create the heaven and the earth and that between them aimlessly, that is the assumption of those who disbelieve...”

This verse makes clear that life is purposeful, and every blessing granted by Allah, the Exalted, is a trust to be used correctly. Yet those who persist in pursuing worldly desires misuse these blessings, thereby disobeying

their Lord. The consequence of such behaviour is an unbalanced mental and physical state. They misplace priorities, relationships, and values, failing to prepare adequately for their accountability on the Day of Judgement. Even if they appear to enjoy worldly luxuries, their inner state remains restless, burdened, and troubled. Their wealth, family, and career—rather than being sources of comfort—become sources of stress and difficulty. This imbalance is the inevitable outcome of ignoring divine guidance and living according to desire. Chapter 38 Saad, verse 27:

“...so woe to those who disbelieve from the Fire.”

This warning reminds humanity that neglecting accountability not only leads to turmoil in this world but also to severe punishment in the Hereafter. True success lies in recognizing the purpose of creation, using blessings correctly, and preparing for the Day of Judgement with obedience, balance, and sincerity.

Chapter 38 Saad, verse 27:

“And We did not create the heaven and the earth and that between them aimlessly, that is the assumption of those who disbelieve...”

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

One of the greatest obstacles preventing people—whether Muslim or not—from practically preparing for their accountability on Judgement Day is the trap of wishful thinking. This dangerous mindset occurs when individuals persist in disobedience to Allah, the Exalted, yet continue to expect His mercy and forgiveness in both worlds. They may rely on imagined intercession, last-minute repentance, excuses, or a distorted understanding

of Allah's attributes of mercy and justice. Such people convince themselves that they will be forgiven regardless of their actions, thereby neglecting the responsibility of obedience. Chapter 38 Saad, verse 28:

“Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?”

To expect forgiveness while persisting in disobedience is to deny the reality of divine justice. It is a false hope that blinds the heart, weakens resolve, and prevents one from striving for righteousness. Wishful thinking is therefore not only a deception but also a form of arrogance, as it assumes that one can ignore divine commands yet still enjoy divine mercy.

In contrast, real hope involves striving in obedience to Allah, the Exalted—using the blessings He has granted correctly according to Islamic teachings—and then hoping for His mercy and forgiveness in both worlds. Real hope is active, not passive. It inspires a person to fulfil obligations, refrain from prohibitions, and face destiny with patience. This distinction between false hope and true hope is emphasized in a Hadith found in Jami At Tirmidhi, number 2459, where the Holy Prophet Muhammad, peace and blessings be upon him, explained that genuine hope is inseparable from righteous action. Real hope is therefore a balance between effort and reliance, where one works diligently while trusting in Allah's mercy. Therefore, every person must appreciate the difference between wishful thinking and real hope. Wishful thinking will not aid them in this world or the next; it only deceives them into complacency and prevents them from

preparing for accountability. Real hope, however, inspires obedience, correct use of blessings, and sincere striving, thereby ensuring that one's faith is fruitful and one's accountability is prepared for. By adopting real hope, a person safeguards themselves from arrogance, strengthens their character, and ensures that their striving is rewarded in both worlds. This approach transforms life into a purposeful journey, where every blessing is used correctly, every trial is met with patience, and every effort becomes an investment in eternal success.

To cultivate the correct attitude of real hope in Allah, the Exalted, one must recognize that such hope is inseparable from practical obedience. It requires using the blessings granted by Allah in the manner prescribed by His guidance. For this reason, Allah, the Exalted, revealed a divine code of conduct to humanity throughout the ages, culminating in the final and perfected revelation—the Holy Quran. Chapter 38 Saad, verse 29:

“A blessed Book which We have revealed to you that they might reflect upon its verses...”

This verse establishes that the Holy Quran is not simply a text to be recited, but a comprehensive framework for reflection, understanding, and action. It is through this divine code that persons learn how to transform blessings into tools of obedience, thereby ensuring that their hope in Allah's mercy is genuine and not mere wishful thinking.

No matter how advanced human societies become, and regardless of the progress they achieve in science, medicine, psychology, or technology, they remain incapable of producing a flawless system of conduct that fully aligns with human nature and addresses every circumstance of life. Human knowledge is limited, partial, and constantly evolving. Even today, discoveries about the human body and mind continue to unfold, exposing the impossibility of formulating a perfect, universal code of conduct. Only Allah, the Exalted, possesses complete knowledge of the past, present, and future. As the Creator of all things, He alone is qualified to provide humanity with a system that distinguishes truth from falsehood, benefit from harm, and justice from oppression. His revelation is the only path that leads to inner peace and societal harmony. Chapter 38 Saad, verse 29:

“...that they might reflect upon its verses and that those of understanding would be reminded.”

This reminder underscores that the Holy Quran is designed to awaken reflection in those who possess insight. It calls upon people to think deeply, to recognize the perfection of divine wisdom, and to apply it consistently in their lives. History itself testifies to the transformative power of this divine code. Whenever individuals and societies sincerely implemented it, tranquillity, justice, and peace flourished. Communities became marked by fairness, compassion, and balance. Conversely, when divine guidance was neglected, corruption, oppression, and imbalance prevailed. This demonstrates that the Holy Quran is not only spiritually enriching but also practically effective in shaping just and harmonious societies. Therefore, every person must embrace the divine code of conduct, acknowledging it as the most beneficial for their well-being—even when certain commands conflict with personal desires. Submission requires humility and trust in

Allah's wisdom. A person should behave like a patient who accepts the advice of a skilled physician, knowing that the prescribed treatment, though sometimes difficult, is ultimately for their health and survival. In the same way, obedience to the commands of Allah, the Exalted, ensures spiritual health, balance in life, and preparation for accountability on the Day of Judgement.

Islam continuously calls upon all people, regardless of their level of knowledge or background, to engage in reflection upon the Holy Quran. Chapter 38 Saad, verse 29:

“A blessed Book which We have revealed to you that they might reflect upon its verses...”

This verse makes clear that the Holy Quran is not restricted to scholars alone, but is a universal guide meant to inspire reflection in every individual. The belief that contemplation of the Holy Quran is solely the domain of scholars is therefore misguided and contradicts the very essence of Islamic teachings. At the same time, it is important to recognize that this does not mean those without scholarly training should attempt to interpret verses independently or derive legal rulings, as such efforts could lead to misguidance. Instead, individuals are encouraged to direct their reflections toward clear and straightforward matters—such as the positive traits that should be cultivated and the negative traits that must be avoided, as outlined in the Holy Quran. These aspects are accessible to everyone and provide practical guidance for achieving peace of mind in both worlds. More complex subjects, however, should be approached with the support of

reliable translations and authoritative commentaries to ensure sound understanding. When persons engage with the Holy Quran through authentic translations and explanations, it nurtures a deep love and reverence for Allah, the Exalted. It strengthens their faith by enabling them to grasp the clear proofs and evidences contained within the Holy Quran. This process fosters a genuine desire to obey Him, ensuring that they prepare for their accountability on the Day of Judgement by correctly using the blessings He has granted, as outlined in Islamic teachings. The most effective way to achieve this depth of understanding is through learning under the mentorship of a qualified scholar. Whatever is acquired in this setting must then be personally reflected upon, so that the teachings of the Holy Quran are consistently applied in daily life. If direct study under a scholar is not possible, one should turn to authentic interpretations of the Holy Quran and seek clarification from scholars whenever confusion arises. In this way, reflection remains accessible to all, while guidance ensures that understanding remains correct and fruitful.

Unlike all other ways of life devised by human beings, Islam does not demand blind imitation or unquestioning loyalty to its teachings. Instead, it calls upon people to reflect upon them with sincerity, openness, and an unbiased mind, so that they may recognize the clear benefits of implementing these teachings in their personal lives and in wider society. Chapter 38 Saad, verse 29:

“A blessed Book which We have revealed to you that they might reflect upon its verses...”

This verse highlights that the Holy Quran is not a book of compulsion but a book of guidance, designed to awaken thought and inspire conviction. Islam's approach is unique because it empowers individuals to engage their intellect, to examine the wisdom of divine teachings, and to see for themselves the harmony between revelation and human nature. By doing so, people discover that obedience to Allah, the Exalted, is not a burden but a source of peace, balance, and justice. This principle is revolutionary when compared to other systems of life—whether philosophical, cultural, or political—which often demand blind loyalty and discourage questioning. These systems are built upon human conjecture, partial knowledge, or flawed reasoning, and therefore fear scrutiny. They remove the process of reflection, knowing that examination will expose their weaknesses. Islam, however, stands apart. It invites people to judge its teachings, to examine its principles, and to reflect upon its guidance. This openness demonstrates confidence in the truth of its code of conduct, which is based not on falsehood but on divine knowledge, evidence, and logic. This powerful truth is one of the reasons why Islam stands out as the correct way of life. It does not shy away from examination but welcomes it, knowing that sincere reflection will reveal its authenticity. Unlike other ways of life that collapse under the weight of questioning, Islam grows stronger when examined, because its principles are rooted in timeless truth. Yet this truth can only be appreciated when one approaches Islamic teachings with an open and unbiased mind, free from prejudice or inherited assumptions. Chapter 38 Saad, verse 29:

“...and that those of understanding would be reminded.”

This reminder shows that reflection is not only permitted but encouraged, and that true understanding comes when the heart and mind are free from

bias. Islam elevates reflection as a path to conviction, safeguarding human dignity by ensuring that belief is rooted in understanding rather than compulsion. It provides a timeless framework that remains relevant across generations, offering guidance that is both spiritually profound and practically transformative.

The mission of prophethood was granted to the Holy Prophet Suleiman, peace be upon him, in order to continue the legacy of his father, the Holy Prophet Dawud, peace be upon him. Chapter 38 Saad, verse 30:

“And to David We gave Solomon...”

As the Holy Prophet Dawud, peace be upon him, led by example in his devotion, humility, and justice, his son, the Holy Prophet Suleiman, peace be upon him, inherited and adopted these noble characteristics. Chapter 38 Saad, verse 30:

“...An excellent servant, indeed he was one repeatedly turning back [to Allah].”

This verse highlights that true excellence lies in consistently turning back to Allah, the Exalted, in repentance, gratitude, and obedience. It also

demonstrates the power of leading by example, as noble qualities are not only taught but absorbed by those who witness them lived out sincerely. Leading by example means learning and acting upon the teachings of Islam so that others recognize its truthfulness through both speech and conduct. Words alone are insufficient if they are not supported by actions. When persons embody the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in their daily lives, they provide living evidence of Islam's truth. Only then can they effectively teach the next generation, ensuring that children understand Islam through clear proofs and evidences rather than blind imitation. This approach strengthens conviction, enabling them to remain firm upon the teachings of Islam throughout their lives. It is regrettable that many parents today devote great energy to teaching their children worldly knowledge, which leads to worldly success, yet neglect their responsibility to provide religious education themselves. Instead, they often delegate this duty to others, forgetting that it is their primary responsibility to teach their children the foundations of Islam directly. While encouraging the pursuit of worldly knowledge is commendable and praiseworthy, it must never come at the expense of religious education. Sending children to Mosques merely to learn how to recite the Holy Quran without understanding its meaning is insufficient. Recitation without comprehension does not nurture conviction. A teenager, for example, must accept Islam based on evidence, not blind imitation, otherwise they risk drifting away from the faith as they grow older. Without evidence, Islam may appear to them as a cultural identity rather than a divine way of life, and culture can be discarded with time. When a person accepts Islam based on evidence, they recognize it as a complete way of life that must be applied in every situation and in the use of every blessing granted by Allah, the Exalted. This realization is only possible when elders within the family—especially parents—teach their children the clear proofs and evidences of Islam's truthfulness. And this, in turn, is only possible when those elders themselves lead by example, by learning and acting upon Islamic teachings sincerely.

Thus, the legacy of the Holy Prophet Dawud, peace be upon him, and the Holy Prophet Suleiman, peace be upon him, is a timeless reminder: righteousness is best taught through practice, and the most effective way to guide the next generation is for parents and elders to embody the teachings of Islam themselves. Chapter 38 Saad, verse 30:

“...An excellent servant, indeed he was one repeatedly turning back [to Allah].”

Despite being a Holy Prophet, the Holy Prophet Suleiman, peace be upon him, is described as a servant in order to emphasize the greatest rank a person can attain. This description highlights that even Prophethood itself is founded upon servanthood to Allah, the Exalted. If there were a rank higher than being a true servant of Allah, the Exalted, then the Holy Prophet Suleiman, peace be upon him, would have been described with it in this verse. The fact that he is praised as a servant shows that servanthood is the pinnacle of human achievement, the station that defines ultimate success in both worlds. The one who accepts their servanthood to Allah, the Exalted, does not seek their own pleasure in this world, nor do they chase after the approval of other people or the fleeting attractions of social media, fashion, and culture. Instead, their constant concern is the pleasure of their Master, Allah, the Exalted. This devotion is practically demonstrated when a person uses the blessings they have been granted in the way outlined by Islamic teachings, rather than according to their own desires. Servanthood is not a passive claim but an active reality, shown through obedience, gratitude, and restraint. Furthermore, the servant of Allah, the Exalted, does not desire people to please them personally. Their concern is that people themselves should please Allah, the Exalted, by living in accordance with His commands. This attitude reflects humility and

sincerity, as the servant does not place themselves at the centre but directs all attention toward the Creator. Finally, the servant of Allah, the Exalted, acknowledges that everything they possess—including their own life—was created and granted to them by Allah, the Exalted. As a result, they recognize that these blessings do not truly belong to them. They are trusts, given for a purpose, and must be used correctly as outlined in Islamic teachings. This recognition transforms the way a person views their wealth, health, family, and opportunities. They no longer see them as personal possessions to be consumed selfishly, but as responsibilities to be managed in obedience to Allah, the Exalted.

Allah, the Exalted, then draws attention to an event in the life of the Holy Prophet Suleiman, peace be upon him, which demonstrates that obedience to Him is not confined to direct acts of worship such as the prayer. It extends to every aspect of life, including worldly responsibilities and duties. Chapter 38 Saad, verses 31-32:

“When there were exhibited before him in the afternoon the poised [standing] racehorses. And he said, “Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until they [the horses] disappeared beyond a barrier [from his view].”

Some have interpreted the phrase disappearing to mean the Sun. This interpretation is problematic, as a pronoun is normally used for something already mentioned, and the Sun is not mentioned in these verses or in the preceding ones. Other scholars have suggested that the horses distracted the Holy Prophet Suleiman, peace be upon him, to the extent that he

missed his obligatory prayer, and that he therefore slaughtered the animals. Yet this explanation is difficult to accept. For a Holy Prophet, peace be upon them, to miss an obligatory prayer without a pressing reason—such as being engaged in battle—and simply forget during a time of ease is highly unlikely. Moreover, if he had forgotten to pray, the fault would have been his own, not the animals', so slaughtering them would not have been correct. If he was angered for the sake of Allah, the Exalted, then his anger should have been directed at himself, not at them. A more consistent understanding is that the Holy Prophet Suleiman, peace be upon him, was inspecting the horses, which were used for the service of Allah, the Exalted, and aiding people. This inspection was itself a good deed, as it was connected to preparing for the defence and service of the faith. However, because it was not a direct act of remembrance such as prayer, it troubled him. One must also remember that the Holy Prophet Suleiman, peace be upon him, was a king. Running a kingdom requires time and attention, which naturally reduces the opportunity for direct remembrance of Allah, the Exalted. It is this reality that he alluded to in these verses. After calling the horses back, he continued to care for them. Chapter 38 Saad, verse 33:

"[He said], 'Return them to me,' and set about stroking [their] legs and necks."

This action showed that even though he was not engaged in direct remembrance, he recognized that worldly deeds aligned with divine teachings are also acts of obedience. Caring for the horses was part of his responsibility as king, and by fulfilling this duty with sincerity, he demonstrated that obedience encompasses both worship and worldly

responsibilities when they are carried out in accordance with Allah's commands.

Consequently, a person should learn from this incident and strive to utilize the blessings they have been granted in ways pleasing to Allah, the Exalted—even if those actions do not involve direct acts of worship such as prayer. Every blessing, whether it is wealth, family, or responsibility, can become a means of obedience when employed correctly. This understanding ensures that life itself becomes a continuous act of servanthood, where both worship and worldly duties are united in the pursuit of the pleasure of Allah, the Exalted. This will, in turn, ensure that the individual obtains a balanced mental and physical state, correctly places everything and everyone within their life, and adequately prepares for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Allah, the Exalted, then draws attention to the great patience of the Holy Prophet Suleiman, peace be upon him, who, despite being tested in various ways, remained steadfast in his obedience. He consistently used the blessings granted to him in accordance with divine teachings, never allowing trials to divert him from the path of servanthood. Chapter 38 Saad, verse 34:

“And We certainly tried Solomon and placed on his throne a body; then he always returned [to Allah in obedience].”

Scholars have debated for generations the exact nature of this test, offering different interpretations. Yet the precise details remain unknown, and this uncertainty itself is a reminder of the limits of human knowledge. What is clear, however, is that the Holy Prophet Suleiman, peace be upon him, responded to the trial with patience and obedience, returning to Allah, the Exalted, in humility. The important lesson for people is that they should never allow such matters to become a source of argument or enmity. Believing beyond what has been stated in authentic Islamic teachings does not affect one's faith or obedience to Allah, the Exalted. Nor will such details be questioned on the Day of Judgement, otherwise the Muslim nation would have been informed of them. Therefore, spending countless hours debating, publishing, or disputing over such issues is fruitless. Instead, people should focus on matters that directly increase their sincere obedience to Allah, the Exalted—fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. They should concentrate on those matters that will be questioned on Judgement Day, such as fulfilling the rights of others. Sadly, excessive debate over speculative issues has distracted many from these priorities, contributing to the decline in the strength of the Muslim nation over time.

This principle is connected to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Jami At Tirmidhi, number 2518. It advises that a person should leave what creates doubt and act upon what creates no doubt. The vast majority of people are aware of the obligatory duties and the major unlawful acts, such as drinking alcohol. These matters are clear and create no doubt, so they must be acted upon—fulfilling obligations and abstaining from prohibitions. All other matters that are not obligatory and create doubt should be avoided. Allah, the Exalted, will not question why someone did not perform a voluntary deed on Judgement

Day. Instead, He will question why they performed it. Thus, leaving a voluntary action carries no consequence in the Hereafter, whereas performing it may result in reward, forgiveness, or even punishment depending on its nature. Acting upon this short but profound Hadith would resolve many disputes and prevent unnecessary problems. This advice is reinforced in another Hadith found in Jami At Tirmidhi, number 1205, which clarifies that the lawful and unlawful matters in Islam have been made clear, and all other doubtful matters should be left aside. This attitude protects both one's religion and one's honour.

Ultimately, one must adopt the patience of the Holy Prophet Suleiman, peace be upon him. Patience is defined as refraining from complaints in speech or action while maintaining sincere obedience to Allah, the Exalted, throughout every ordeal. This obedience is demonstrated by using the blessings granted by Allah in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of patience lies in learning and acting upon Islamic knowledge. The more a person learns and applies this knowledge, the more they will understand that everything Allah, the Exalted, chooses is ultimately best for all involved—even if this is not immediately apparent. Difficulties carry hidden wisdoms, as illustrated in the story of the Holy Prophet Yusuf, peace be upon him. He was separated from his parents, abandoned in a well, sold into slavery, and wrongfully imprisoned. Yet each trial prepared him to save Egypt from famine, thereby preserving millions of lives. Without enduring these hardships, he would not have been equipped for this monumental task. 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.”

Believing in these wisdoms and maintaining obedience to Allah, the Exalted, is a vital part of faith. It is easy to praise Allah during times of ease, but the true test of faith is to continue obeying and praising Him during hardship. Studying Islamic teachings also helps a person compare their difficulties to those faced by others who were more beloved to Allah, the Exalted, yet endured greater trials. This perspective diminishes the weight of one's own hardship and strengthens patience. Similarly, observing contemporaries who face greater struggles can inspire gratitude and resilience. Islamic teachings further emphasize the inevitability of destiny. Every event—ease or hardship—is decreed by Allah, the Exalted. Complaining about what is inevitable brings no benefit. Instead, it deprives a person of the immense reward promised for patience. Chapter 39 Az Zumar, verse 10:

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

Thus, a person has a choice: face an unavoidable event with patience and gain limitless reward, or face it with impatience and lose the reward they could have earned. Either way, the event will occur, so wisdom dictates that one should benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Islamic teachings also clarify that worldly desires are not always beneficial. 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.”

Life itself provides countless examples of this truth. Many things a person desires become sources of stress, while many things they dislike turn out to be blessings. Understanding this reality reduces impatience when facing situations that contradict personal desires, as one recognizes that Allah’s choice is always best.

Moreover, just as gold is purified through heat, people develop mental strength through trials. Those accustomed to ease often collapse under minor difficulties, such as family disputes. Through tests, Allah, the Exalted, strengthens the mental state of a person, enabling them to face future challenges with resilience.

Patience is required not only in hardship but also in ease. In times of ease, patience prevents misuse of blessings such as health, wealth, or status. Without patience, blessings can become sources of arrogance or negligence.

There are countless wisdoms behind worldly difficulties, all discussed in Islamic teachings. Therefore, it is essential for persons to study, learn, and act upon them so that they adopt patience in every situation, thereby securing reward in both worlds. Patience must be approached like a wise patient who accepts the doctor's advice, even when prescribed bitter medicine or a strict diet, knowing it is ultimately for their benefit.

Patience does not mean inactivity. It includes dealing with situations and correcting them according to Islamic guidance. For example, a wife suffering abuse should take steps to protect herself and her children, such as separating from her husband. This action does not contradict patience; rather, it embodies it. Similarly, showing emotions such as crying does not negate patience. The Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind, yet Allah, the Exalted, never criticized him. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

The Holy Prophet Muhammad, peace and blessings be upon him, also wept at the death of his son Ibrahim, may Allah be pleased with him, as recorded in Sunan Abu Dawud, number 3126. Such emotions are part of human nature and do not contradict patience, as long as one avoids disobedience in speech or action.

Finally, patience must be shown from the onset of a difficulty until death. A Hadith in Sahih Bukhari, number 1302, indicates that patience shown only after time has passed is not true patience but mere acceptance, which naturally occurs. Real patience is demonstrated immediately, by controlling speech and actions to avoid signs of impatience, and maintaining this attitude until one departs from this world. Otherwise, one risks losing the reward of patience by showing impatience later.

Despite being a sinless Holy Prophet, the Holy Prophet Suleiman, peace be upon him, demonstrated profound humility before Allah, the Exalted, by continually seeking forgiveness for any unintentional shortcomings in his service to Allah and his nation. Chapter 38 Saad, verse 35:

“He said, “My Lord, forgive me...””

This attitude of humility is essential for every person to adopt. Even those who are firm in their obedience to Allah, the Exalted, can fall into arrogance if they begin to imagine that their worship is a favour to Him. Such

arrogance distorts sincerity and can obstruct genuine obedience, especially when personal desires conflict with divine commands. In contrast, those who recognize that their faith and obedience ultimately benefit themselves cultivate humility before Allah, the Exalted. This humility keeps them steadfast in obedience during both hardship and ease. In times of difficulty, humility manifests as patience—avoiding complaints in speech or action, and trusting that Allah, the Exalted, always chooses what is best, even when it is hidden from human understanding. In times of ease, humility manifests as gratitude. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech is expressed through kind words or silence. Gratitude in action is shown by using blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 2 Al Baqarah, verse 216:

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

Thus, humility, patience, and gratitude are interconnected qualities that safeguard a person from arrogance and ensure their obedience remains sincere. An individual who consistently lives in alignment with this conduct—humility before Allah, patience in hardship, and gratitude in ease—will receive unwavering support and compassion from Allah, the Exalted. This results in peace in both worlds: tranquillity in this life through a balanced mental and physical state, and eternal success in the Hereafter. Such balance is illustrated in a Hadith found in Sahih Muslim, number 7500.

As the Holy Prophet Suleiman, peace be upon him, was divinely guided, he sought to maximize the blessings Allah, the Exalted, had granted him and to establish the finest example for those who came after him, particularly the wealthy and powerful. Chapter 38 Saad, verse 35:

“...and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”

His supplication was not for personal indulgence or selfish gain, but rather for the ability to use both spiritual and worldly kingdoms in ways pleasing to Allah, the Exalted. By doing so, he ensured the spread of justice throughout society, safeguarded the rights of people, and demonstrated that authority can be a means of servanthood when exercised correctly. His desire was to dedicate himself fully to using the resources granted to him, such as authority and wealth, in accordance with divine teachings. This dedication brought him peace of mind in both worlds, as he achieved a balanced mental and physical state and correctly placed everything and everyone within his life.

This supplication demonstrates the balanced nature of Islam. Unlike other ways of life that may encourage abandoning worldly possessions or indulging in them without restraint, Islam does not command people to renounce wealth, authority, or other worldly blessings. Nor does it advise neglecting responsibilities in pursuit of asceticism. Instead, Islam teaches that these resources must be acquired lawfully and used correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts the

right intention and behaviour, worldly blessings become a means of obedience, benefiting both themselves and society. Wealth, power, and influence, when used properly, can become instruments of justice, compassion, and service to humanity.

However, caution is necessary when dealing with worldly blessings. Many individuals begin with noble intentions, desiring to use wealth or authority for good, but falter under the weight of worldly desires and aspirations once they are granted these resources. The temptation to misuse blessings for personal gain, status, or indulgence is strong, and without humility and vigilance, one can easily lose balance. History has shown that countless people have been corrupted by wealth and power, allowing arrogance and greed to overshadow their initial sincerity. The Holy Prophet Suleiman, peace be upon him, stands as the perfect example of remaining firm in obedience to Allah, the Exalted, despite having unrestricted access to vast worldly resources. His life illustrates that authority and wealth, when used correctly, can become instruments of justice, mercy, and servanthood, rather than sources of corruption.

Therefore, if a person can maintain the same attitude—remaining steadfast in obedience, humility, and gratitude—they should not shy away from obtaining worldly blessings. Islam does not discourage the pursuit of wealth or authority, provided they are acquired lawfully and used in accordance with divine teachings. When approached with sincerity, these blessings can serve as means of righteousness, enabling a person to fulfil their responsibilities, support their family, uplift their community, and spread justice. As long as they remain vigilant against arrogance and misuse, worldly blessings will not harm them but will instead elevate them in both worlds.

As a response to his supplication, Allah, the Exalted, granted the Holy Prophet Suleiman, peace be upon him, a kingdom like no other. Chapter 38 Saad, verses 36-38:

“So We subjected to him the wind blowing by his command, gently, wherever he directed. And [also] the devils [of jinn] - every builder and diver. And others bound together in shackles.”

He was further tested, like all the Holy Prophets, peace be upon them, by being told that he could either share the blessings Allah, the Exalted, had granted him with others or retain them for his own personal use, while being relieved of accountability over them. Chapter 38 Saad, verse 39:

“[We said], "This is Our gift, so grant or withhold without account.””

Despite this gracious offer, the Holy Prophet Suleiman, peace be upon him, remained firm in his obedience to Allah, the Exalted, by using the blessings granted to him correctly as outlined in divine teachings. This included sharing his blessings with others, demonstrating that generosity is a hallmark of servanthood. His conduct teaches the importance of adopting generosity and avoiding greed. Sharing one’s blessings with others is an

expression of sincerity, as it acknowledges that blessings are trusts from Allah, the Exalted, and must be used to fulfil the rights of others. Conversely, greed—whereby one refrains from sharing wealth or other blessings—prevents the fulfilment of these rights and leads to the spread of corruption and injustice within society. Moreover, the one who withholds sharing the blessings Allah, the Exalted, has granted them will find a similar response from Allah, the Exalted, in return. This warning is found in a Hadith recorded in *Sahih Muslim*, number 2376. Generosity, on the other hand, draws a person closer to Allah, the Exalted, closer to Paradise, closer to people, and further away from Hell. Stinginess produces the opposite effect: distance from Allah, distance from Paradise, distance from people, and closeness to Hell. This truth is confirmed in a Hadith found in Jami At Tirmidhi, number 1961. The reason is clear—the generous person fulfils the rights of Allah, the Exalted, and the rights of people by correctly using the blessings they have been granted in line with Islamic teachings. This ensures they achieve a harmonious mental and physical condition, properly positioning everything and everyone in their lives, while preparing themselves for accountability on the Day of Judgement. Such conduct results in tranquillity in both worlds. In addition, fulfilling the rights of people earns their respect and love, while spreading justice and peace within society. By contrast, the stingy person fails to fulfil these rights, misuses blessings due to greed, and falls into mental and physical imbalance. They lose track of their responsibilities, fail to prepare for accountability, and suffer stress and difficulties in both worlds, despite any material comforts they may possess. Their failure to fulfil the rights of people causes them to be disliked and spreads corruption and injustice within their homes and communities.

In addition, to adopt the correct attitude, one must always remember that whatever means they possess—such as wealth—has been granted to them by Allah, the Exalted, as a loan, not as a permanent gift. A loan must be repaid to its rightful owner. The way one repays the loan granted by

Allah, the Exalted, is by using it in ways pleasing to Him. Thus, when a person aids the needy, they are not doing a favour to Allah, the Exalted, or to the needy individual; rather, they are repaying the debt they owe to Allah. In reality, Allah, the Exalted, has favoured them by granting them worldly blessings and by giving them the opportunity to earn countless rewards through helping others. The needy person, by accepting assistance, has in fact done the donor a favour, as they have enabled them to gain reward. If every needy person rejected aid, how would anyone obtain the reward promised in divine teachings? Remembering these points prevents a person from destroying their reward by adopting the wrong attitude. Instead, it cultivates humility, sincerity, and gratitude, ensuring that generosity becomes a means of servanthood and a path to success in both worlds. Chapter 38 Saad, verse 40:

“And indeed, for him is nearness to Us and a good place of return.”

After discussing some events from the life of the Holy Prophet Suleiman, peace be upon him, which demonstrated patience and gratitude, Allah, the Exalted, describes another event which further highlights the importance and reward of patience. Chapter 38 Saad, verse 41:

“And remember Our servant Job, when he called to his Lord, “Indeed, Satan has touched me with hardship and torment.””

The first thing to note is that despite being a Holy Prophet, the Holy Prophet Ayyub, peace be upon him, was described as a servant in order to emphasize the greatest rank a person can attain. This description highlights that even Prophethood itself is founded upon servanthood to Allah, the Exalted. If there were a rank higher than being a true servant of Allah, the Exalted, then the Holy Prophet Ayyub, peace be upon him, would have been described with it in this verse. The fact that he is praised as a servant shows that servanthood is the pinnacle of human achievement, the station that defines ultimate success in both worlds. It is the title that encompasses humility, obedience, and devotion, and it is the rank that every one should aspire to, regardless of their worldly position or accomplishments. The one who accepts their servanthood to Allah, the Exalted, does not seek their own pleasure in this world, nor do they chase after the approval of other people or the fleeting attractions of social media, fashion, and culture. Instead, their constant concern is the pleasure of their Master, Allah, the Exalted. This devotion is practically demonstrated when a person uses the blessings they have been granted in the way outlined by Islamic teachings, rather than according to their own desires. Servanthood is not a passive claim but an active reality, shown through obedience, gratitude, and restraint. It requires conscious effort to align one's life with divine guidance, ensuring that every blessing—whether wealth, health, or influence—is used in ways pleasing to Allah, the Exalted. Furthermore, the servant of Allah, the Exalted, does not desire people to please them personally. Their concern is that people themselves should please Allah, the Exalted, by living in accordance with His commands. This attitude reflects humility and sincerity, as the servant does not place themselves at the centre but directs all attention toward the Creator. They understand that their role is not to seek admiration or recognition but to guide others toward obedience to Allah, the Exalted, through their example. This humility protects them from arrogance and ensures that their servanthood remains pure and sincere.

Even though all events within creation only occur with the permission and will of Allah, the Exalted, the Holy Prophet Ayyub, peace be upon him, perhaps attributed his difficulty to the Devil, as he felt he was being encouraged to show impatience and ingratitude, thereby failing the test he was subjected to. This interpretation reflects the subtle nature of trials, where the Devil seeks to exploit human weakness by whispering despair, discontent, and hopelessness into the heart. The Devil's aim is not to create the trial itself, for that is decreed by Allah, the Exalted, but to manipulate the servant's response to it. By attributing his hardship to the Devil, the Holy Prophet Ayyub, peace be upon him, was acknowledging the danger of succumbing to these whispers and the importance of remaining steadfast. In response, he demonstrated his humility and acknowledged his weakness before Allah, the Exalted, declaring that he could not succeed in anything without His help. Chapter 38 Saad, verse 41:

"And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment.""

This humility is a safeguard against arrogance, which leads people to falsely believe they are independent of Allah, the Exalted, and do not require His aid. Arrogance blinds the heart, convincing a person that their strength, wealth, or intellect is sufficient to overcome trials. The Holy Prophet Ayyub, peace be upon him, was free of arrogance and instead demonstrated his complete reliance on the mercy and aid of Allah, the Exalted, in order to overcome all difficulties with patience and obedience. His example shows that even the most honoured servants of Allah, the Exalted, recognize their dependence upon Him in every circumstance. This reliance is not a weakness but the greatest strength, for it connects the servant to the source of all power, mercy, and wisdom. This humility is

further highlighted in another verse of the Holy Quran Chapter 21 Al Anbiya, verse 83:

“And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and You are the most merciful of the merciful.””

Here, the Holy Prophet Ayyub, peace be upon him, acknowledges both his suffering and the mercy of Allah, the Exalted. His words demonstrate that declaring one’s weakness and imploring for divine aid does not contradict patience. On the contrary, it is an essential part of patience. True impatience occurs only when one complains against the decree of Allah, the Exalted, or expresses discontent with His wisdom. Declaring weakness, however, is an act of servanthood, as it recognizes that strength and relief come only from Allah, the Exalted. This distinction is crucial: patience is not silent endurance alone, but active reliance upon Allah, the Exalted. It involves acknowledging one’s weakness, seeking divine aid, and trusting that every trial carries wisdom and mercy, even when hidden from human understanding. Thus, the example of the Holy Prophet Ayyub, peace be upon him, teaches that patience is not merely about suppressing emotions or enduring hardship without complaint. It is about channelling those emotions into supplication, humility, and reliance upon Allah, the Exalted. It is about recognizing that trials are opportunities to strengthen servanthood, deepen faith, and draw closer to the Creator. By declaring his weakness, the Holy Prophet Ayyub, peace be upon him, showed that patience is inseparable from humility, and that true endurance is achieved only when one acknowledges their dependence upon Allah, the Exalted, in every moment of difficulty and remains firm on His obedience by correctly using the blessings one has been granted as outlined in Islamic teachings. As a result of his patience, humility and obedience, the Holy Prophet Ayyub,

peace be upon him, was granted relief and countless blessings in both worlds. Chapter 38 Saad, verses 42-43:

“[So he was told], "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink." And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.”

This event also clearly illustrates that Allah, the Exalted, does not impose perfection upon people, nor does He expect flawlessness from them. This is evident in how Allah, the Exalted, provided a merciful resolution for the oath of the Holy Prophet Ayyub, peace be upon him, allowing it to be fulfilled without hardship while preserving sincerity and obedience. Chapter 38 Saad, verse 44:

“[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath."...”

Through this divine concession, Allah, the Exalted, demonstrates His deep understanding of human weakness and His compassion toward His servants. The lesson drawn from this is that obedience to Allah, the Exalted, is not defined by perfection, but by sincere effort and persistence in righteousness. True obedience therefore lies in striving to follow divine guidance by correctly using the blessings Allah, the Exalted, has granted—such as strength, time, and opportunity—in accordance with Islamic

teachings. When mistakes occur, obedience is maintained through genuine repentance, self-correction, and a conscious effort not to persist in the same sins. This understanding protects a person from despair when they fall short and from negligence when they succeed. It nurtures humility, hope, and continuous self-improvement, all while reinforcing reliance on the mercy and wisdom of Allah, the Exalted. Chapter 38 Saad, verse 44:

“...Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].”

This verse further conveys that true patience can only be attained when a person fully accepts their servanthood to Allah, the Exalted. A servant understands that their role is to remain obedient to their Master in all circumstances, whether life unfolds with ease or hardship. They do not assume that comfort is a permanent entitlement, nor do they view difficulty as an injustice. Instead, they recognize that obedience is required in every situation, and that trials are an inherent part of the test of life.

In contrast, someone who regards themselves as their own master naturally expects their desires and preferences to be fulfilled at all times. Such a mindset conditions a person to demand comfort, control, and uninterrupted ease. When difficulty inevitably arises, this attitude gives birth to frustration and impatience, as hardship clashes with their expectations. Therefore, patience is not merely an emotional response but a direct outcome of recognizing one's true position as a servant of Allah, the Exalted, and submitting to His wisdom in both favourable and challenging moments.

A person should therefore carefully examine their conduct and reactions during times of hardship, as these moments reveal whether they truly view themselves as a servant of Allah, the Exalted, or imagine themselves to be a master. Difficulties act as a mirror, exposing inner assumptions about entitlement, control, and authority. One who accepts servanthood responds with patience and humility, whereas one who sees themselves as a master reacts with anger, resentment, and resistance. It must be understood that just as a land cannot function with two kings, this universe cannot have multiple masters. Ultimate authority belongs solely to Allah, the Exalted. When a person insists on claiming mastery for themselves—demanding life conform to their wishes and refusing submission—they inevitably collide with divine reality. As a result, Allah, the Exalted, allows such individuals to be confronted by hardships, constraints, and even punishment, until they either accept their true position as servants or persist in their arrogance and ultimately ruin themselves. Even when such people are granted temporary worldly comforts, these luxuries do not shield them from inner collapse. This reality becomes clear when one observes those who view themselves as self-made masters, such as celebrities, whose lives often appear outwardly successful yet are marked by inner turmoil, instability, and distress. Their experiences stand as a visible lesson that denying servanthood does not lead to freedom or peace, but to continual conflict with the very order of existence.

Allah, the Exalted, refers to a family of Holy Prophets, peace be upon them, as His servants in order to emphasize the greatest rank a person can attain. Chapter 38 Saad, verse 45:

“And remember Our servants, Abraham, Isaac and Jacob...”

As previously established, this designation underscores that even the elevated status of Prophethood is rooted in total dedication and sincere service to Allah, the Exalted. Had there been an honour greater than being a devoted servant of Allah, the Exalted, then these Holy Prophets, peace be upon them, would have been distinguished by it in this verse. The fact that they are being praised as a servant affirms that complete devotion to Allah, the Exalted, constitutes the ultimate human achievement, establishing it as the definitive sign of success in both this current life and the eternal hereafter. This title represents the highest expression of humility, compliance, and commitment. It is the aspiration toward which all individuals should strive, irrespective of their worldly achievements or position. The person who fully embraces their role as a servant of Allah, the Exalted, is not driven by self-interest or immediate gratification. They neither seek external validation from others nor pursue the temporary attractions of modern life, such as social media, trends, or popular culture. Instead, their undivided focus is on attaining the good pleasure of their Master, Allah, the Exalted. This commitment is translated into action when an individual utilizes every blessing granted to them in accordance with divine principles, rather than being guided by personal desires. Serving Allah, the Exalted, is an active, continuous commitment, made visible through obedience, gratitude, and self-discipline. It necessitates a conscious effort to synchronize one's entire existence with sacred instruction, ensuring that every gift—be it wealth, health, or influence—is used in ways pleasing to Allah, the Exalted. Moreover, the servant of Allah, the Exalted, does not desire to be personally flattered or satisfied by others. Their primary concern is that other people, themselves, should please Allah, the Exalted, by living according to His commands. This perspective demonstrates profound humility and sincerity, as the servant consciously avoids making themselves the centre of attention, redirecting all focus toward the Creator. They recognize that their purpose is not to solicit praise

or recognition, but to encourage and guide others toward obedience to Allah, the Exalted, chiefly through the strength of their own righteous conduct. This deep-seated humility protects them from arrogance and ensures that their devotion remains pure and genuine.

Allah, the Exalted, then makes it clear that genuine servanthood cannot be established without firm and resilient faith. Chapter 38 Saad, verse 45:

“And remember Our servants, Abraham, Isaac and Jacob - those of strength...”

This verse highlights that true servants of Allah, the Exalted, are distinguished by inner strength, which refers primarily to strength of faith. Such faith enables a person to remain steadfast in obedience to Allah, the Exalted, in all circumstances, whether they are experiencing ease, hardship, prosperity, or loss. Without this inner strength, obedience becomes conditional and fragile, easily shaken when life does not align with personal desires. Strong faith is developed through learning, reflecting upon, and acting on the clear signs, guidance, and wisdom found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings consistently show that sincere obedience to Allah, the Exalted, is the true source of tranquillity, stability, and success in both this world and the hereafter. When a person understands this reality, they are able to prioritize obedience over impulse and principle over desire. In contrast, those who remain ignorant of Islamic teachings tend to possess weak faith. This weakness makes them vulnerable to abandoning obedience whenever divine guidance conflicts

with their personal inclinations. Such individuals often fail to realize that restraining desires for the sake of Allah, the Exalted, is not a loss, but the very path to lasting peace and fulfilment. Their lack of knowledge clouds their Judgement, leading them to believe that happiness lies in indulgence rather than submission. For this reason, it is essential for a person to actively strengthen their faith by seeking Islamic knowledge and applying it in daily life. This practical faith is demonstrated by using the blessings granted to them—such as time, wealth, abilities, and opportunities—in ways that are pleasing to Allah, the Exalted. Through this approach, a person attains a balanced mental and physical state, correctly orders their priorities, and remains consistently obedient to Allah, the Exalted, regardless of changing circumstances.

As indicated by verse 45, those who are granted strong faith are also blessed with insight, enabling them to clearly differentiate between what is right and what is wrong in both religious and worldly affairs. Chapter 38 Saad, verse 45:

“...those of strength and insight.”

This verse highlights that true strength is not limited to physical ability or social influence, but rather lies in inner firmness and clarity of understanding. Insight is a light placed in the heart by Allah, the Exalted, which allows a person to see matters as they truly are, beyond appearances and emotions. Such people are able to recognize truth even when it conflicts with popular opinion or personal convenience, and they are able to identify falsehood even when it is presented attractively. This

ability to discern is a direct result of sincere faith and a strong connection with Allah, the Exalted.

This insight naturally enhances obedience to Allah, the Exalted, in every situation, whether in matters of worship, character, or daily conduct. When a person understands the wisdom behind divine commands and prohibitions, obedience is no longer experienced as a burden but as a source of protection and guidance. As a result, they consistently use the blessings they have been granted—such as time, health, wealth, knowledge, and relationships—in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Their actions become purposeful, disciplined, and aligned with accountability in both this life and the hereafter.

In addition, in worldly matters that are not associated with sin, this insight grants them the ability to make sound and balanced Judgements based on evidence, reflection, and experience rather than fleeting desires or emotional impulses. They are not easily swayed by trends, peer pressure, or immediate gratification. Instead, they evaluate outcomes, consider long-term consequences, and choose what is most beneficial and appropriate. By consistently selecting the superior option in each situation, they move through life with stability and confidence. This approach steadily enhances their peace of mind, as their choices reduce regret, confusion, and inner conflict, allowing them to maintain emotional balance and clarity even while navigating the complexities of worldly life.

When a person cultivates strong faith and deep insight, their entire outlook on life shifts, directing their intention, speech, and actions toward the hereafter. They begin to perceive the temporal world for what it truly is: a fleeting and limited realm, insignificant when compared to the eternal and limitless nature of the life to come. Their priorities change, guiding them to value what is everlasting over what is transient. This reorientation instills in them a sense of responsibility, purpose, and accountability, because every choice is measured in light of its consequences in the hereafter. Chapter 38 Saad, verse 46:

“Indeed, We chose them for an exclusive quality: remembrance of the home.”

Their spiritual hearts remain connected to the hereafter, and even as they fulfil worldly responsibilities, they do not become ensnared by fleeting pleasures or material distractions. Their mindfulness of the eternal ensures that their actions remain aligned with divine guidance and their ultimate purpose in life. The Holy Prophet Muhammad, peace and blessings be upon him, provided further clarity in a Hadith found in Sunan Ibn Majah, number 4108, where he likened the material world to a single drop of water compared to the ocean of the hereafter. This powerful imagery emphasizes the relative insignificance of worldly life. Yet even this analogy is limited, as the material world and the hereafter are fundamentally incomparable: one is finite and temporal, while the other is infinite and eternal. The material world is bound by limitations, impermanence, and decay, while the blessings of the hereafter are eternal, perfect, and free from deficiency. All human pursuits in this world—whether fame, wealth, authority, or social connections like family and friends—are inherently limited and cannot provide lasting satisfaction. No amount of material accumulation or social

influence can prevent eventual loss, decay, or separation through death. By contrast, the blessings of the hereafter are everlasting. They are complete, perfect, and uninterrupted, forming a reality that transcends the fleeting nature of worldly existence. Recognizing this distinction helps a person place the right value on their efforts and decisions, guiding them to prioritize what truly endures. Moreover, human life in this world is uncertain. Death may arrive at any moment, regardless of one's planning, age, or wealth. People often invest their energy into ambitions and comforts—such as retirement plans, career achievements, or acquiring luxury—without realizing that life may not allow them to enjoy these fruits. Meanwhile, the hereafter is guaranteed for all, making it the one certainty that deserves our full attention and effort. Choosing temporary gain over eternal reward represents a fundamental misjudgement of reality.

Yet, this does not imply abandoning the material world or neglecting responsibilities. The world is a necessary bridge to the hereafter. One must engage with it thoughtfully, fulfilling duties toward oneself, one's family, and society, but always with balance. Islam instructs that one should take only what is necessary to meet lawful needs, avoiding waste, extravagance, and indulgence. Beyond meeting basic needs, the majority of one's effort should be devoted to preparing for the eternal life, through fulfilling the commands of Allah, the Exalted, abstaining from what He prohibits, and exercising patience when facing challenges, as guided by the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This disciplined approach ensures that the blessings one has been granted—be they time, wealth, health, or influence—are utilized in ways that are pleasing to Allah, the Exalted. In doing so, a person achieves harmony in their mental and physical state and learns to place everything and everyone in their life in proper perspective. By correctly managing both worldly and spiritual affairs, a person attains inner tranquility and genuine success in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

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

The lesson is clear: wisdom requires valuing that which is eternal over what is fleeting. Just as no rational individual would choose a single drop of water when an entire ocean is available, no intelligent person would prioritize temporary worldly gains over the infinite and enduring rewards of the hereafter. Those who understand this make their intentions, efforts, and actions aligned with what lasts, ensuring that their life is purposeful, balanced, and ultimately successful in both worlds. This approach also cultivates a mindset of contentment and resilience. When a person recognizes the impermanence of worldly blessings, they become less attached to them, less driven by greed, and less prone to despair when losses occur. Their patience is strengthened, their gratitude deepened, and their reliance on Allah, the Exalted, is heightened. By maintaining this focus on the eternal, one can navigate the challenges of life with wisdom, remain disciplined in their use of blessings, and avoid the stress and imbalance that results from chasing fleeting pleasures. In this way, embracing the correct understanding of the world and the hereafter becomes not only a spiritual necessity but also a practical guide for achieving a peaceful, productive, and meaningful life.

Chapter 38 Saad, verse 46:

“Indeed, We chose them for an exclusive quality: remembrance of the home.”

In addition, the one who possesses firm faith and clear insight will inevitably come to realize that without the certainty of Judgement Day and the Hereafter, life in this world would be stripped of its true meaning and ultimate purpose. Everything in this worldly existence is temporary and incomplete. Whatever a person may acquire—be it wealth, authority, knowledge, or companionship—will eventually be lost, either through the gradual passage of time or the inevitability of death. If human existence were confined only to this fleeting life, then all striving would amount to nothing more than chasing after shadows, pursuing what will inevitably vanish, leaving behind no lasting value. It is belief in Judgement Day and the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for which to strive. They transform every action, every sacrifice, and every moment of patience into something of eternal significance. Without them, existence would collapse into a pursuit of fleeting pleasures, ending in emptiness. With them, however, life becomes a purposeful journey, where every trial is a test, every blessing is a trust, and every effort is an investment in everlasting success. The promise of accountability ensures that justice will ultimately prevail, that no good deed will be overlooked, and that no injustice will remain unanswered. This certainty reassures the heart that struggles are not wasted but are stepping stones toward eternal reward. It gives meaning to suffering, direction to effort, and permanence to values such as truth, patience, and compassion. These values, which may appear fragile in a purely worldly context, gain eternal weight when tied to the Hereafter, for they are preserved and rewarded by Allah, the Exalted. Thus, the Hereafter is not simply an extension of worldly life—it is the foundation that gives coherence and purpose to existence itself. Without it,

life would be aimless, reduced to a cycle of temporary pursuits and inevitable losses. With it, every moment becomes an opportunity to strive for what endures forever. Every choice gains significance, every sacrifice becomes meaningful, and every act of obedience is transformed into an investment in eternal success. In this way, the belief in the Hereafter elevates human existence, ensuring that life is not wasted on what perishes but directed toward what is everlasting.

Those who gain this understanding will inevitably remain firm in obeying Allah, the Exalted, in every situation, whether times of ease or difficulty, just like the Holy Prophets, peace be upon them, before them did, and as a result, they will be granted an exalted rank that befits their struggle, encompassed by mercy and peace of mind in both worlds. Chapter 38 Saad, verses 47-48:

“And indeed they are, to Us, among the chosen and outstanding. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.”

Generally speaking, the foremost purpose of recalling the accounts of the righteous servants of Allah, the Exalted, is to inspire individuals to emulate their noble conduct in relation to both Allah, the Exalted, and fellow human beings. These narratives are not preserved merely as historical records, but as living examples of how obedience, humility, and steadfastness can transform one's life. Reflecting upon their journeys strengthens one's resolve to remain firm in worship and service, as each account demonstrates how they attained peace of mind in both worlds through

unwavering devotion, despite the immense trials they endured. Their lives serve as practical illustrations of how faith, when sincerely applied, leads to balance, tranquility, and success. It is therefore essential to approach these stories with the intention of deriving guidance and benefit, rather than treating them as mere tales. The righteous were not remembered for entertainment, but for instruction. Those who fail to adopt this perspective, and instead recall their accounts only for amusement, will not increase in obedience to Allah, the Exalted. Instead, they will persist in misusing the blessings granted to them, failing to recognize their true purpose. This misuse results in an unstable mental and physical state, as the individual becomes disconnected from divine guidance. It also leads to misplaced priorities and relationships, as worldly distractions overshadow eternal responsibilities. Neglecting to prepare adequately for accountability on the Day of Judgement is the inevitable consequence of such negligence. When one fails to learn from the righteous, they squander opportunities to reform themselves and to align their lives with divine teachings. This negligence will inevitably lead to stress, hardship, and difficulty in both this life and the next, even if they appear to enjoy certain worldly luxuries. Material comforts cannot compensate for spiritual imbalance, nor can they shield a person from the consequences of ignoring divine guidance. The stories of the righteous therefore stand as reminders that true success lies not in worldly gain, but in steadfast obedience to Allah, the Exalted, and preparation for the eternal life to come.

Furthermore, this underscores the profound importance of reflecting upon the Holy Quran. Islam consistently extends this invitation to all people, regardless of their level of knowledge or understanding, to contemplate the divine words. This universal call ensures that no individual is excluded from engaging with the Book of Allah, the Exalted. Reflection upon its meanings, lessons, and guidance enables every person to draw closer to their Creator and to align their lives with His commands. Chapter 38 Saad, verse 29:

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

And chapter 16 Al Nahl, verse 44:

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

The notion that contemplation of the Holy Quran is reserved solely for scholars is misguided and contradicts the very essence of Islamic teachings. The Holy Quran was revealed as guidance for all of humanity, not for a select group. Chapter 38 Saad, verse 49:

“This is a reminder...”

However, this does not mean that those without scholarly training are permitted to independently interpret verses or derive legal rulings, as such

attempts may lead to misguidance and confusion. Instead, individuals should focus their reflections on matters that are clear and accessible, such as the virtuous qualities a person is commanded to adopt—truthfulness, patience, gratitude, humility—and the harmful traits they are instructed to avoid—arrogance, greed, dishonesty, and injustice. Engaging with these themes allows every person to benefit from the Holy Quran, attaining peace of mind in both worlds by living in harmony with divine guidance. More intricate subjects, such as matters of law, theology, or complex rulings, should be approached with caution and studied through reliable translations and authoritative commentaries to ensure accurate understanding. When a person studies the Holy Quran using such resources, it nurtures profound love and reverence for Allah, the Exalted, strengthens their faith, and enables them to comprehend the clear proofs and evidences contained within it. This understanding fosters a sincere desire to obey Allah, the Exalted, and ensures practical preparation for accountability on the Day of Judgement. By utilizing the blessings granted to them in accordance with Islamic teachings, a person achieves peace of mind in both worlds, attaining a balanced mental and physical state and correctly placing everything and everyone within their lives. Chapter 38 Saad, verse 49:

“...And indeed, for the righteous is a good place of return.”

The most effective way to achieve this depth of understanding is through learning under the guidance of a qualified scholar. Scholars provide context, clarity, and protection from misinterpretation, ensuring that the Holy Quran is understood as it was intended. Whatever knowledge is acquired in this setting should then be personally reflected upon and consistently applied in daily life, so that learning translates into action. If

direct study under a scholar is not possible, one should consult authentic interpretations of the Holy Quran and seek clarification from scholars whenever uncertainty arises. In this way, reflection remains accessible to all, while accuracy and sincerity are preserved, ensuring that the Holy Quran continues to serve as a source of guidance, strength, and tranquillity for every person. Chapter 38 Saad, verse 49:

“This is a reminder...”

Divine revelation in this verse is described as a reminder, and this description captures its true essence. The teachings of Islam are not foreign constructs imposed upon humanity; rather, they are perfectly aligned with the natural disposition instilled in every person by Allah, the Exalted. Any system of conduct that runs contrary to this innate nature will inevitably feel burdensome and artificial, producing imbalance in both the mind and body when people attempt to follow it. By contrast, Islamic guidance resonates deeply because it corresponds to the very fabric of human existence, nurturing harmony and stability within the individual. This harmony is often most evident among those who embrace Islam after living according to another religion or philosophy. Many such individuals testify that even without extensive study, the principles of Islam feel familiar, as though they are rediscovering something already written upon their hearts. This is because Islam does not impose an external framework upon human beings; rather, it restores them to the natural state upon which Allah, the Exalted, created all people. Other systems, however, frequently impose codes of conduct that are alien to human nature, leading to inner conflict, dissatisfaction, and imbalance. Yet this reality may remain hidden unless one approaches Islamic teachings with sincerity and openness. Prejudice, arrogance, or blind loyalty to inherited traditions can obscure the heart,

preventing recognition of the harmony between revelation and human nature. When approached without bias, however, divine guidance reveals itself not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. In this way, revelation functions both as a mirror and as a compass. It is a mirror that reflects the innate truth already present within the human soul, reminding each person of the divine imprint upon their nature. It is also a compass that guides them toward peace of mind in both worlds—by achieving balance in mental and physical states and by correctly placing everything and everyone in their lives. Revelation therefore does not merely instruct; it awakens, reminding humanity of what they already know deep within themselves, and guiding them toward obedience, gratitude, and ultimate success. Chapter 38 Saad, verses 49-54:

“...And indeed, for the righteous is a good place of return. Gardens of perpetual residence, whose doors will be opened to them. Reclining within them, they will call therein for abundant fruit and drink. And with them will be women limiting [their] glances and of equal age. This is what you are promised for the Day of Account. Indeed, this is Our provision; for it there is no depletion.”

Disobedience to Allah, the Exalted, often arises because His commands run contrary to the desires and ambitions people pursue in this world. Instead of using the blessings they have been granted in ways pleasing to Him, many misuse them for selfish purposes. This misuse prevents them from achieving stability in both mind and body, and it distorts their priorities so that everything in their lives—family, friends, career, and wealth—becomes a source of anxiety rather than comfort. Persisting in this attitude, they begin to place blame on the wrong people and circumstances, such as

their spouse, for the stress they experience. Removing good influences from their lives only worsens their condition, driving them deeper into imbalance until they fall into depression, addiction, and even destructive tendencies. Such outcomes are clearly visible among those who misuse their blessings, including the wealthy and famous, who despite enjoying material luxuries often live in turmoil and despair. For those who continue in this path of disobedience, the consequences in the Hereafter will be far more severe. Chapter 38 Saad, verses 55-58:

“This [is so]. But indeed, for the transgressors is an evil place of return. Hell, which they will [enter to] burn, and wretched is the resting place. This - so let them taste it - is scalding water and [foul] purulence. And other [punishments] of its type [in various] kinds.”

The vivid descriptions of Judgement Day and Hell found in Islamic teachings serve an essential purpose: they dismantle the false beliefs that earlier nations adopted when they belittled these realities and even mocked them. Such dismissive attitudes were rooted in wishful thinking, whereby people continued to disobey Allah, the Exalted, while convincing themselves that salvation was guaranteed. These false assumptions took many forms: reliance on the intercession of the righteous without personal reform, belief that a mere verbal claim of faith would suffice, presumption that excuses or repentance would automatically be accepted regardless of deeds, and the notion that punishments of the Hereafter would be no harsher than those of this world. To correct these misconceptions, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, present the realities of the Hereafter in detail, so that people may grasp their seriousness and prepare accordingly. These descriptions are not intended to instil despair, but to awaken hearts to the

truth and encourage sincere obedience to Allah, the Exalted. True obedience means using the blessings He has granted in ways that please Him, rather than misusing them for selfish desires. By internalising these teachings, a person is protected from complacency, shielded from false hopes, and guided toward a life of sincerity and accountability. This path ensures safety from punishment and guarantees success in both this world and the next.

Allah, the Exalted, cautions against one of the most dangerous causes of misguidance: the tendency to blindly follow the majority opinion within society. Often, these opinions are shaped by powerful elites whose only concern is the pursuit of worldly desires. Chapter 38 Saad, verses 59-61:

"[Its inhabitants will say], 'This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire.' They will say, 'Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement.' They will say, 'Our Lord, whoever brought this upon us - increase for him double punishment in the Fire.'"

These verses reveal the tragic consequences of blind conformity. Leaders who misguide others will be condemned by their followers, and both groups will share in punishment, for each bears responsibility: the leaders for corrupting, and the followers for failing to think and reflect. Blindly following the majority is perilous because the behaviour of the masses often leads away from obedience to Allah, the Exalted. When people see society at large neglecting divine guidance, they may assume that the majority must be correct and follow them without reflection. Yet history demonstrates that

majority opinion is not a reliable measure of truth. Widely accepted beliefs have often been proven false with new evidence—for example, the once-common conviction that the Earth was flat. Numbers do not determine correctness; truth is established by evidence and divine revelation. Chapter 6 Al An'am, verse 116:

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

This verse exposes the danger of following the majority, who often act upon assumptions, desires, and guesswork rather than truth. To conform without thought is to risk misguidance in both worldly and spiritual matters. Instead, individuals must use the reasoning and intellect granted to them by Allah, the Exalted. Each situation should be evaluated through knowledge and evidence, allowing decisions to be made with understanding, even if they differ from prevailing social norms. Islam strongly condemns blind imitation in religious matters for this reason, and it encourages people to learn, reflect, and act upon divine teachings with comprehension. True obedience requires thought, sincerity, and conviction, not passive conformity. Chapter 12 Yusuf, verse 108:

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

Allah, the Exalted, dismantles the false belief that true success and high rank in this world and the Hereafter are determined by worldly measures such as wealth, authority, or lineage. This warning is illustrated through His mention of the leaders of past communities who considered themselves superior to others because of their worldly assets. They assumed that their possessions and social standing guaranteed them honour and distinction, while they mocked and belittled those who lacked such status. Yet, on the Day of Judgement, their arrogance will be exposed, and they will be forced to acknowledge the reality that worldly assets hold no weight before Allah, the Exalted. Chapter 38 Saad, verses 62-63:

“And they will say, “Why do we not see men whom we used to count among the worst? Is it [because] we took them in ridicule, or has [our] vision turned away from them?””

These verses highlight the humiliation of those who once ridiculed the righteous. They will search for the very people they mocked, only to realize that those individuals have been elevated by Allah, the Exalted, while they themselves are condemned. This demonstrates that arrogance rooted in worldly superiority leads only to disgrace in the Hereafter. It is therefore vital to recognize that external appearances or societal criteria—such as wealth, ethnicity, or gender—do not confer superiority over others. Allah, the Exalted, has made it clear that true nobility is intrinsically tied to righteousness, which is defined by obedience to Him and the correct use of the blessings He has granted. Chapter 49 Al Hujurat, verse 13:

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

Superiority, then, is not measured by possessions, social standing, or physical attributes, but by the sincerity of one's servanthood to Allah, the Exalted. The one who fears Him, obeys His commands, and uses their blessings in ways pleasing to Him is the one who attains true honour. This recognition shifts the focus away from worldly competition and towards spiritual accountability, reminding people that their value lies in their relationship with Allah, the Exalted, not in the fleeting standards of society. It is also essential to remember that intentions are hidden from human perception. No one can truly judge themselves or others as superior based solely on outward behaviour, for only Allah, the Exalted, knows the reality of every person's intentions, words, and actions. A person may appear outwardly righteous yet harbour insincerity, while another may seem insignificant yet be beloved to Allah, the Exalted, because of their sincerity and obedience. This recognition should instil humility, preventing individuals from making claims about their own status or the status of others. Instead, they should focus on sincerity, obedience, and gratitude, leaving judgement to Allah, the Exalted, who alone possesses perfect knowledge. In this way, people safeguard themselves from arrogance and ensure that their efforts are directed towards what truly matters: righteousness and servanthood. Chapter 53 An Najm, verse 32:

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

Allah, the Exalted, concludes His discussion of Hell by urging people to reflect upon the state of its inhabitants and to take practical steps to avoid being among them. Chapter 38 Saad, verse 64:

“Indeed, that is truth - the quarreling of the people of the Fire.”

This verse reminds us that the disputes and regrets of Hell’s inhabitants are not mere allegory but a reality. Their endless quarrelling is a direct consequence of their disobedience, and it serves as a warning for those still in this world to take heed before it is too late.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings contradict their personal desires. The example of a wise patient illustrates this point well: such a patient accepts the advice of their doctor, knowing it is for their health, even if the prescription involves bitter medicine or a strict diet. In the same way, a person who accepts and acts upon Islamic teachings will achieve balance and well-being in both mental and physical states. This is because Allah, the Exalted, alone possesses the perfect knowledge required to ensure that a person correctly places everything and everyone within their life. By contrast, the knowledge possessed by society regarding human mental and physical states, though extensive, remains limited. Despite all the research undertaken, human expertise cannot solve every issue a person faces. It cannot shield one from all forms of stress, nor can it guarantee the proper ordering of priorities and relationships. Human advice is restricted by limited foresight, experience, and biases. Allah, the Exalted, alone has complete knowledge, and He has granted it to mankind through the Holy

Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 38 Saad, verses 65-66:

“Say, “I am only a warner, and there is not any deity except Allah, the One, the Prevailing. Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver.””

This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Those who live by divine guidance find stability and peace, while those who misuse their blessings often fall into imbalance and distress. Just as patients often trust their doctors without fully understanding the science behind their prescriptions, people are invited to trust Allah, the Exalted. Yet, unlike medical advice which is often accepted blindly, Allah does not expect people to follow His teachings without reflection. Instead, He calls upon them to recognize the truthfulness of Islam through its clear proofs and to appreciate its positive effects on their lives. For this recognition to occur, however, a person must approach the teachings of Islam with sincerity, openness, and an unbiased mind. Prejudice, arrogance, or attachment to worldly desires can veil the heart from perceiving the harmony between divine guidance and human well-being. But when approached with humility and fairness, the teachings of Allah, the Exalted, reveal themselves as the ultimate source of balance, tranquillity, and success in both worlds. Chapter 12 Yusuf, verse 108:

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

And chapter 38 Saad, verse 65:

“Say, “I am only a warner...”

It is essential to recognize that the benefit of divine good news and warnings lies not merely in hearing or acknowledging them, but in practically responding to them. Guidance only transforms a person’s life when it is acted upon. Thus, the one who responds with sincerity by correctly using the blessings Allah, the Exalted, has granted them—according to the framework outlined in Islamic teachings—will attain peace of mind in both worlds. This peace manifests through a balanced mental and physical state, as well as through the proper ordering of priorities, relationships, and responsibilities within their life. By aligning their actions with divine guidance, such a person ensures that every blessing becomes a means of tranquillity and preparation for eternal success. In contrast, the one who neglects to respond practically to the warnings and good news of revelation will persist in misusing the blessings they have been granted. This misuse inevitably leads to imbalance, both mentally and physically, as they fail to rightly order everything and everyone within their life. Their blessings, instead of being sources of harmony, become causes of disruption. Family, friends, career, and wealth—all of which could have been means of peace—turn into burdens and sources of stress. By ignoring divine guidance, they deprive themselves of the stability that comes from obedience to Allah, the Exalted. Such negligence also results in a failure to prepare adequately for accountability on the Day of Judgement. When blessings are misused, they become evidence against a

person rather than in their favour. Consequently, they will face stress, hardship, and difficulty in both worlds. Even if they outwardly appear to enjoy certain worldly luxuries, inwardly they remain restless and burdened, for worldly comforts cannot compensate for spiritual imbalance. Their enjoyment is temporary, but their neglect of divine guidance leads to lasting consequences. This truth highlights the necessity of practical obedience: only by using blessings in ways pleasing to Allah, the Exalted, can one achieve balance, tranquillity, and success in both this world and the Hereafter. Chapter 38 Saad, verse 65:

“...and there is not any deity except Allah, the One, the Prevailing.”

It is vital to understand that worshipping false gods is not limited to bowing before idols or statues. In reality, anything that a person obeys in defiance of Allah, the Exalted, becomes a form of worship. This includes influences such as social media, fashion trends, cultural norms, or even other individuals. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the people of the book were not worshipped in the sense of ritual devotion. Rather, they were obeyed when they commanded actions that opposed Allah, the Exalted, and this obedience

was judged as worship. The same principle applies to the Devil. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously worship the Devil, yet they are accused of worshipping him because they follow his commands in opposition to Allah, the Exalted. This demonstrates that worship is not confined to outward rituals but includes obedience and submission. For this reason, one must avoid yielding to any influence that leads to disobedience of Allah, the Exalted. Those who persist in such behaviour inevitably become enslaved to worldly masters—whether individuals, cultural pressures, or material pursuits. Attempting to serve multiple masters only produces stress and imbalance, for their demands are conflicting and unpredictable. Just as an employee with several supervisors struggles to satisfy them all, those who abandon servitude to Allah, the Exalted, become burdened by worldly influences, sacrificing their peace of mind. Over time, this imbalance leads to sadness, isolation, depression, and even destructive tendencies, as their efforts to please worldly masters fail to bring the satisfaction they seek. This reality is evident when observing those who adopt this mindset, such as celebrities, who despite enjoying wealth and fame often live in turmoil. Moreover, obedience to other entities in defiance of Allah, the Exalted, will bring no benefit in the Hereafter, for these entities will not assist them when they stand in need. To safeguard against this outcome, one must abandon obedience to all influences that lead to disobedience and instead devote themselves entirely to Allah, the Exalted. This means using the blessings He has granted in accordance with Islamic teachings. By doing so, a person achieves peace of mind in both worlds, attaining a balanced mental

and physical state and rightly ordering everything and everyone within their life. True servitude to Allah, the Exalted, is the only path to lasting tranquillity and eternal success.

Chapter 38 Saad, verses 65-66:

“...and there is not any deity except Allah, the One, the Prevailing. Lord of the heavens and the earth and whatever is between them, the Exalted in Might...”

Since the entire universe belongs to Allah, the Exalted, and is under His complete authority, no person can escape the necessity of living according to His rules. Just as one faces penalties when they disregard the laws of a government within a country, so too will they face consequences in both this world and the Hereafter if they disregard the laws set by the Creator and Owner of all things. A person may leave a country if they dislike its laws, but they cannot flee to any place beyond the jurisdiction of Allah, the Exalted. Likewise, while human societies may alter their laws, no one can ever alter the divine laws established by Him. To illustrate, just as the owner of a house has the right to set its rules regardless of whether others agree, Allah, the Exalted, as the Owner of the universe, alone determines the rules by which it operates. Whether people accept them or not, His laws remain binding. For this reason, compliance with His rules is not optional but essential, and it is ultimately for the benefit of the individual. Those who grasp this reality will strive to obey Allah, the Exalted, by using the blessings He has granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and

blessings be upon him. Such obedience brings harmony, peace of mind, and balance in both mental and physical states. A person may choose to reflect upon the wisdom behind divine commands and prohibitions, recognizing how they benefit both the individual and society, leading to tranquillity in both worlds. Alternatively, they may reject divine guidance, worship their desires, and turn away from the teachings of Islam. However, those who persist in disobedience must prepare themselves to face the consequences of their choices in both worlds. No objections, protests, or complaints will shield them from accountability. The laws of Allah, the Exalted, are absolute, and those who ignore them will inevitably encounter hardship in this life and punishment in the Hereafter.

But as always, the doors of forgiveness and reformation remain open, and they must be entered before the period of respite comes to an end. Chapter 38 Saad, verse 66:

“...the Exalted in Might, the Perpetual Forgiver.”

This verse beautifully balances two of His attributes: His absolute might, which ensures that no one can escape accountability, and His perpetual forgiveness, which guarantees that no one is beyond redemption if they sincerely repent. The opportunity for forgiveness is not restricted to a select few; it is extended to all people, regardless of the magnitude of their sins, so long as they turn back to Allah, the Exalted, with sincerity. To take advantage of this mercy, a person must act before their respite runs out. Forgiveness requires more than verbal acknowledgment—it demands genuine remorse, a commitment to abandon sin, and a resolve to use the

blessings granted by Allah, the Exalted, as outlined in Islamic teachings. Just as a patient must take their medicine before their illness worsens, so must a person reform before the opportunity for repentance is closed. In this way, divine mercy is not passive but active. It invites people to change, to purify themselves, and to prepare for accountability. Those who respond sincerely will find peace of mind in this world and salvation in the next, while those who delay until their respite ends will face the consequences of neglecting the perpetual forgiveness that was always available to them.

Allah, the Exalted, calls upon humanity to make use of the respite they have been granted by embracing the guidance He has revealed. Chapter 38 Saad, verse 67:

“Say, “It is great news.””

This declaration emphasizes that revelation is not ordinary information but the greatest news of all, for it provides the only path to true success in both this world and the Hereafter. No matter how advanced human civilization becomes, and regardless of the progress achieved in science, medicine, psychology, or other fields, people will never be able to construct a flawless code of conduct that perfectly aligns with human nature and addresses every circumstance, condition, and scenario that individuals or societies may encounter. Human knowledge is limited and constantly evolving. Even today, discoveries are still being made about basic aspects of human existence, such as the functions of different regions of the brain. If humanity struggles to fully understand its own body and mind, it is impossible for it to design a comprehensive system that guarantees justice,

tranquillity, and balance for all. Only Allah, the Exalted, possesses the boundless knowledge required to provide such a system. As the Creator of all things, His knowledge encompasses the past, present, and future in their entirety. He alone is qualified to establish a code of conduct that clearly distinguishes right from wrong, benefit from harm, and leads to peace of mind rather than a life filled with stress. History itself testifies to this truth: whenever divine guidance was sincerely implemented, societies flourished with justice, harmony, and tranquillity. For this reason, individuals must accept the divine code of conduct as the most beneficial for their well-being, even when certain aspects conflict with their personal desires. The example of a wise patient illustrates this reality: just as a patient accepts the advice of their physician, knowing it is ultimately for their health, even if the prescription involves bitter medicine or a strict diet, so too must a person accept and act upon the guidance of Allah, the Exalted. By doing so, they secure balance in their mental and physical states, correctly order everything and everyone within their lives, and prepare themselves for eternal success.

Obedience to Allah, the Exalted, often stands in direct opposition to the desires and ambitions that dominate worldly life. For this reason, many people persist in disobedience, misusing the blessings they have been granted and instead adhering to man-made codes of conduct that are rooted in their own inclinations. Chapter 38 Saad, verse 68:

“From which you turn away.”

This turning away from divine guidance has inevitable consequences. Those who abandon the commands of Allah, the Exalted, and misuse His blessings will fall into imbalance, both mentally and physically. Their priorities will become misplaced, leading them to wrongly order everything and everyone within their lives. In doing so, they neglect the most critical preparation—accountability before Allah, the Exalted, on the Day of Judgement. Such neglect results in a life filled with stress, hardship, and difficulty. Even if they outwardly enjoy certain worldly luxuries, inwardly they remain restless and burdened. Their wealth, status, or comforts cannot shield them from the turmoil that arises when divine guidance is ignored. True peace of mind and stability can only be achieved through obedience to Allah, the Exalted, and the correct use of the blessings He has bestowed, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

To emphasize that the Holy Quran and the divine code of conduct it contains are truly from Him, Allah, the Exalted, draws attention to the fact that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior interaction with earlier divine scriptures. This reality was acknowledged not only by the People of the Book but also by the non-Muslims of Mecca, who knew his life intimately and were aware that he had never studied or engaged with the Torah, the Gospel, or any other revealed text. He was unlettered and had no access to the original or altered teachings of those scriptures. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 38 Saad, verse 69:

“I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].”

This fact is a powerful testimony to the divine origin of the Holy Quran. The Holy Prophet Muhammad, peace and blessings be upon him, could not have produced such a scripture from his own knowledge or learning, for he had no worldly means of acquiring the information it contains. The Holy Quran's detailed accounts of past nations, its corrections of distortions in earlier revelations, and its unmatched eloquence all point to its source being Allah, the Exalted, alone. Had the Holy Prophet Muhammad, peace and blessings be upon him, been known to study or write from previous scriptures, opponents of Islam would have had grounds to claim that the Quran was borrowed or fabricated. Yet, as history and revelation confirm, this was not the case. His lack of prior engagement with scripture removes all doubt and leaves only one explanation: the Holy Quran is a direct revelation from Allah, the Exalted, sent to guide humanity, and the Holy Prophet Muhammad, peace and blessings be upon him, is a clear warner sent to explain Islamic teachings and provide them the perfect role model to follow. Chapter 38 Saad, verse 70:

“It has not been revealed to me except that I am a clear warner.”

As highlighted earlier, it is crucial to understand that the good news and warnings presented in Islamic teachings are only truly beneficial when acted upon. Merely hearing or acknowledging them intellectually is insufficient; practical implementation is essential. A person who responds sincerely by using the blessings granted to them by Allah, the Exalted, in accordance with His guidance will achieve a profound sense of peace and balance. This involves maintaining a harmonious mental and physical state and correctly prioritizing and managing everything and everyone within their life. By doing so, they align their actions with divine guidance, cultivating stability, purpose, and satisfaction in both this world and the hereafter. In contrast, those who fail to act on these teachings continue to misuse the blessings they have received. Their neglect leads to imbalance in both mind and body, as well as disorganization in their personal, familial, and societal relationships. They fail to prepare adequately for their accountability on the Day of Judgement, leaving their ultimate fate uncertain. Even if such individuals appear to enjoy worldly luxuries, these material gains cannot compensate for the inner disorder and spiritual consequences resulting from their disobedience. Over time, their misplaced priorities create stress, hardship, and difficulty, both in their personal lives and in their spiritual condition, demonstrating that true success and peace cannot be achieved without practical adherence to the guidance of Allah, the Exalted.

Allah, the Exalted, draws attention to the creation of the Holy Prophet Adam, peace be upon him, in order to teach a timeless lesson. When commanded to honour the Holy Prophet Adam, peace be upon him, the Devil arrogantly refused, driven by pride and envy. His defiance became the cause of his downfall and a clear example of how arrogance leads to misguidance and ruin. In a similar way, the leaders of the non-Muslims in Mecca—and those who followed their path after them—displayed

arrogance towards the Holy Prophet Muhammad, peace and blessings be upon him, and the religion of Islam. Just as the Devil rejected the command of Allah, the Exalted, out of pride, these leaders rejected the message of the Holy Prophet Muhammad, peace and blessings be upon him, because they feared losing their worldly influence, status, and authority. Their opposition was not based on reason or evidence but on arrogance and the desire to preserve their power. This parallel demonstrates that arrogance is a recurring cause of rebellion against divine guidance. Whether it was the Devil against the Holy Prophet Adam, peace be upon him, or the leaders of Mecca against the Holy Prophet Muhammad, peace and blessings be upon him, the root cause was the same: pride that blinded them to the truth. Allah, the Exalted, thereby warns mankind that arrogance leads only to rejection of guidance, misplacement of blessings, and eventual destruction. The lesson is clear: true success lies in humility and obedience to Allah, the Exalted. Just as the Devil's arrogance condemned him, and the arrogance of worldly leaders led them to oppose the Holy Prophet Muhammad, peace and blessings be upon him, so too will anyone who allows pride to dominate their heart find themselves distanced from divine mercy. Conversely, those who adopt humility and submission will be elevated in both worlds. Chapter 38 Saad, verses 71-74:

"When your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.' So the angels prostrated - all of them entirely. Except Iblees; he was arrogant and became among the disbelievers."

The Devil was not an Angel, but originated from the Jinn. Chapter 18, verse 50:

“...except for Satan. He was of the jinn...”

As a consequence of his extensive acts of worship, he was raised to the company and rank of the Angels, and for this reason the command to prostrate included him as well. The Devil, however, responded with pride, viewing himself as superior to the Holy Prophet Adam, peace be upon him. Chapter 38 Saad, verses 75-77:

“[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" He said, "I am better than him. You created me from fire and created him from clay." [Allah] said, "Then get out of Paradise, for indeed, you are expelled.”

The Devil arrogantly dismissed the fundamental truth that a person’s external appearance does not determine their rank or status. True rank is decreed solely by Allah, the Exalted, and those who sincerely acknowledge His Lordship will never dispute this reality. In his haste, the Devil judged the outward form of the Holy Prophet Adam, peace be upon him, while disregarding the profound knowledge and sanctified soul that Allah, the Exalted, had bestowed upon him. Such selective thinking fosters negativity and blinds a person to truth. When one consistently views situations through a negative lens, this disposition often leads to further sins, including backbiting, gossip, and slander. For this reason, the Holy Prophet

Muhammad, peace and blessings be upon him, advised in a Hadith recorded in Sunan Abu Dawud, number 4993, that maintaining positive thoughts about others constitutes a form of worshipping Allah, the Exalted, in a manner befitting His majesty. Moreover, it must be recognized that external appearances or societal markers—such as wealth, ethnicity, or gender—do not confer superiority over others. Allah, the Exalted, has made it clear that genuine nobility is intrinsically tied to righteousness, which is defined by reverent fear of Him and sincere obedience to His commands. This obedience entails using the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

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

Finally, it is essential to remember that intentions remain hidden from human perception. No one can truly judge themselves or others as superior based solely on outward behaviour, for only Allah, the Exalted, possesses perfect knowledge of every person’s intentions, words, and actions. This truth should instill humility, preventing individuals from making claims about their own status or the status of others. Instead, they should focus on sincerity, obedience, and gratitude, leaving judgement to Allah, the Exalted, who alone knows the reality of every soul. Chapter 53 An Najm, verse 32:

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

Because of his arrogance, the Devil demonstrated that he possessed no fear of Allah, the Exalted, and therefore he could never be considered superior to the Holy Prophet Adam, peace be upon him, even though Adam was created from clay. His defiance serves as a clear reminder of how pride blinds the heart and leads to destruction.

In general, pride is a destructive trait that must be avoided, for it brings ruin in both this world and the Hereafter. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith recorded in *Sahih Muslim*, number 265, that even the smallest measure of pride is sufficient to condemn a person to Hell. Pride causes individuals to reject the truth when it is presented to them, as it often conflicts with their personal desires. The Devil exemplified this by rejecting the truth and disputing the honoured rank that Allah, the Exalted, had bestowed upon the Holy Prophet Adam, peace be upon him. Furthermore, pride leads individuals to look down upon others, believing themselves to be superior. Both of these outcomes—rejecting truth and despising others—are gravely misguided. Truth is indispensable for maintaining proper guidance in worldly and religious matters, and it must be accepted regardless of its source, since its ultimate origin is Allah, the Exalted. Likewise, belittling others is unwise, as no one truly knows their own standing or that of others in the sight of Allah, the Exalted. The final fate of every soul in the Hereafter remains uncertain, and one cannot guarantee departing this world with faith. In addition, every worldly blessing a person possesses has been created and granted solely by Allah, the Exalted. He alone is the true Owner of all blessings. To take pride in something that ultimately belongs to another is foolish, akin to boasting about a mansion that one does not own. Pride, therefore, is a quality that belongs exclusively to Allah, the Exalted, and anyone who attempts to rival Him in this attribute will face punishment in both worlds.

This warning is reaffirmed in a Hadith recorded in *Sunan Abu Dawud*, number 4090.

Another destructive trait embraced by the Devil was envy. Envy is regarded as a major sin because it directly challenges the divine distribution of blessings decreed by Allah, the Exalted. The envious person behaves as though Allah, the Exalted, has erred in granting a particular favour to another rather than to themselves. The Devil exemplified this by acting as if the honour bestowed upon the Holy Prophet Adam, peace be upon him, was rightfully his. To protect oneself from this spiritual disease, one must recognize that Allah, the Exalted, grants each individual what is most fitting for them in His perfect wisdom. Instead of fixating on what others have been given, a believer should focus on employing their own blessings in ways that earn His pleasure. This approach safeguards peace of mind in both worlds, fostering a balanced mental and physical state and enabling the correct placement of all matters and relationships within one's life. Chapter 42 Ash Shuraa, verse 27:

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

This verse highlights that divine wisdom governs the distribution of provision, ensuring that each person receives what is most suitable for their circumstances.

It is therefore essential to cultivate a dislike for envy and to prevent it from influencing one's words or actions towards those who are envied. If one restrains themselves in this way, it is hoped that Allah, the Exalted, will forgive the feelings of envy that arise in their heart. At the same time, it is important to distinguish between envy and permissible desire. Wishing to attain similar blessings to those enjoyed by others, without desiring their loss or misfortune, is allowed but discouraged when it relates to worldly possessions. Instead, such aspirations should be directed towards religious blessings, such as acquiring beneficial knowledge, engaging in charitable deeds, and striving for righteousness. This guidance is reinforced by a Hadith recorded in Sahih Muslim, number 1896, which permits aspiring to the blessings of knowledge and charity, as these pursuits elevate a person spiritually and benefit society at large.

This incident also stands as a powerful warning against the excessive desire for leadership and authority. The Devil coveted the role of being the representative of Allah, the Exalted, upon the Earth and convinced himself that he was more deserving of it. His relentless pursuit of this position drove him to defy Allah, the Exalted, and gave rise to other destructive traits, including pride and envy. It is for this reason that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the craving for leadership and wealth can be more harmful to a person's faith than two hungry wolves let loose upon a flock of sheep. This vivid imagery illustrates how these desires, when unchecked, can consume a person's heart and lead them to disobedience in their efforts to obtain, preserve, and expand such worldly gains. The lesson is clear: excessive ambition for power or wealth is a path to spiritual ruin. Instead, it is far wiser to pursue lawful means that correspond with one's genuine needs and responsibilities. By doing so, a

person safeguards themselves from unnecessary stress, preserves their faith, and avoids the punishment that awaits those who allow worldly desires to dominate their lives. This balanced approach ensures tranquillity in this world and prepares one for success in the Hereafter.

Moreover, it is vital to emulate the Angels, who perfectly embodied the essence of servanthood by submitting entirely to the decrees of Allah, the Exalted, without hesitation or dispute. Chapter 38 Saad, verses 72-73:

“So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.” So the angels prostrated - all of them entirely.”

This complete submission illustrates the true nature of servanthood: a servant listens and obeys their Master at all times, trusting that the Master knows what is best in every circumstance.

In contrast, the Devil acted as though he were a master himself, imposing his own reasoning upon the command of Allah, the Exalted. Chapter 38 Saad, verses 74-76:

“Except Iblees; he was arrogant and became among the disbelievers. [Allah] said, “O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?” He said, “I am better than him. You created me from fire and created him from clay.””

This behaviour stands in direct opposition to true servanthood. The Devil was the first to innovate by applying his own reasoning to the command of Allah, the Exalted, rather than obeying it. Such innovation is a path to misguidance, for it replaces divine wisdom with human desire. Therefore, it is imperative to shun this mindset and instead follow the example of the Angels, who refrained from innovation and submitted precisely as commanded. This principle is reinforced by the warning of the Holy Prophet Muhammad, peace and blessings be upon him, who stated that any matter not grounded in Islam—specifically, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is rejected by Allah, the Exalted. This is corroborated in a Hadith recorded in Sunan Abu Dawud, number 4606. For this reason, one must diligently commit to learning and acting upon these two sources of guidance, refraining from other actions even if they appear beneficial. The undeniable truth is that the more one engages in alternative sources of religious knowledge, the less they will learn and act upon the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him, ultimately leading to misguidance.

The Devil was the first to adopt the destructive mentality of selectively choosing when to obey Allah, the Exalted, and when to disobey Him. He did not deny the Oneness of Allah, the Exalted, nor did he abandon the act of worship altogether; however, he refused the singular command to

prostrate before the Holy Prophet Adam, peace be upon him, out of envy and arrogance towards the honour Allah, the Exalted, had granted him. This selective obedience marked the beginning of innovation in religion and rebellion against divine authority. A similar danger arises when individuals today choose which aspects of Islam to follow and which to ignore, based on their personal desires. Such behaviour reduces faith to a garment that can be worn or discarded at convenience. This fundamentally contradicts the essence of being a Muslim, which requires continuous and practical submission to Allah, the Exalted, in every circumstance. True servanthood entails using every blessing granted by Him in ways that are pleasing to Him, thereby fulfilling one's role as His representative on Earth. Through this sincere obedience, a person attains tranquillity and success in both worlds, achieving balance in mind and body and correctly ordering all aspects of their life. By contrast, adopting a selective approach leads only to forgetfulness of Allah, the Exalted, and misuse of His blessings. Such individuals inevitably fall into imbalance, both mentally and physically, misplacing priorities and relationships, and failing to prepare adequately for their accountability on the Day of Judgement. Even if they enjoy certain worldly pleasures, they will ultimately face stress, hardship, and difficulty in both worlds.

Chapter 38 Saad, verse 76:

"He said, "I am better than him. You created me from fire and created him from clay.""

This verse underscores the importance of striving to uphold the rights of creation alongside the rights of Allah, the Exalted. The Devil's dispute was not with the recognition of Allah, the Exalted, but with honouring the right of the Holy Prophet Adam, peace be upon him. This imbalance serves as a warning: one must avoid neglecting the rights of creation while claiming to fulfil the rights of Allah, the Exalted. True servanthood requires prioritizing the rights of Allah, the Exalted, by using the blessings He has granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. At the same time, it demands striving to fulfil the rights of others. This is achieved by treating people in accordance with Islamic teachings, which include treating them as one would wish to be treated. It is a grave misconception to assume that fulfilling only the rights of Allah, the Exalted, is sufficient for success. Islam makes clear that justice will be established on the Day of Judgement, even if it appears to have been evaded in this world. Those who have wronged others, despite fulfilling the rights of Allah, the Exalted, will be compelled to surrender their good deeds to their victims. If their good deeds are exhausted, they will bear the sins of those they wronged until justice is complete. This outcome could result in their being cast into Hell on the Day of Judgement. This warning is explicitly affirmed in a Hadith recorded in Sahih Muslim, number 6579, which highlights the seriousness of neglecting the rights of creation. Thus, a believer must strive for balance—fulfilling both the rights of Allah, the Exalted, and the rights of His creation—in order to attain true success in both worlds.

Another destructive trait displayed by the Devil was his refusal to take responsibility for his own actions. Instead, he attempted to shift the blame onto Allah, the Exalted, for his misguidance. Chapter 15 Al Hijr, verse 39:

“[Iblees] said, “My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.”

This statement reflects the Devil’s arrogance and denial of accountability. Yet Allah, the Exalted, does not compel anyone towards guidance or misguidance, for such compulsion would nullify the very purpose of life’s test. Instead, He clarifies the right and wrong paths, grants people the ability to choose, and then holds them accountable for their decisions. Thus, no one can rightly blame Allah, the Exalted, or others for their misguidance if they themselves choose to disobey Him by misusing the blessings He has granted. Adopting this attitude of blame-shifting prevents personal growth, as the individual refuses to confront their own faults. Such a person will persist in misusing their blessings, leading to a state of imbalance both mentally and physically. They will misplace priorities, mismanage relationships, and fail to prepare for their accountability on the Day of Judgement. This inevitably results in stress, hardship, and difficulty in both worlds, regardless of any worldly luxuries they may appear to enjoy. Moreover, failing to take responsibility for one’s actions also obstructs the fulfilment of the rights of others. This negligence spreads corruption and injustice within society, as individuals misguide others through their poor example. Blaming others for one’s sins will never be accepted by Allah, the Exalted, either in this world or the Hereafter. Chapter 14 Ibrahim, verse 22:

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

Here, the Devil himself admits that he had no power to force anyone into misguidance. His role was merely to invite, and those who accepted his invitation did so willingly. Therefore, while the Devil will be held accountable for his own sins, every individual will bear the consequences of their own choices. No one will be able to transfer their responsibility to him.

Chapter 15 Al Hijr, verse 39:

"[Satan] said, 'My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.'"

It is essential to understand that destiny, being hidden from individuals, cannot be used as a justification for engaging in sinful or immoral actions. Chapter 6 Al An'am, verse 148:

"...Say, 'Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing.'"

This verse highlights that invoking destiny as an excuse is nothing more than speculation and baseless assumption. Furthermore, Allah, the Exalted, will not hold people accountable for their destiny on the Day of Judgement. Instead, He will evaluate their intentions and actions—both of which are within their control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

Thus, individuals must accept responsibility for their choices. Just as a police officer who deliberately misuses their training and resources cannot blame the department for their misconduct, so too can no person blame Allah, the Exalted, when they intentionally misuse the blessings He has granted, especially after He has provided guidance on their proper use.

It is also contradictory for someone to invoke destiny as an excuse for their own sins while simultaneously demanding justice when wronged by others. If they truly believed destiny absolves responsibility, they would have to accept oppression as predetermined and refrain from holding their oppressor accountable. Yet, human nature itself rejects this inconsistency, proving that destiny cannot be used as a shield against accountability.

In conclusion, destiny does not mean that Allah, the Exalted, forces individuals to act in a certain way. Rather, it signifies His perfect knowledge

of all choices and actions before they occur. He records these deeds and allows individuals to carry them out, holding them accountable because He does not impose guidance upon them—otherwise, the test of life would be meaningless.

The Devil himself knew these facts, yet he refused to take responsibility for his disobedience. Instead, he blamed Allah, the Exalted, for his misguidance and falsely accused the Holy Prophet Adam, peace be upon him, of being the cause of his downfall from his high position among the Angels. Out of this arrogance and denial of responsibility, he vowed to misguide Adam's descendants so that they too would fail the test of life and suffer in both worlds, just as he did. Chapter 38 Saad, verses 79-83:

"He said, "My Lord, then reprieve me until the Day they are resurrected." [Allah] said, "So indeed, you are of those reprieved. Until the Day of the time well-known." [Iblees] said, "By Your might, I will surely mislead them all. Except, among them, Your sincere servants.""

Thus, the path to escaping the traps of the Devil and avoiding the distress and difficulties he endures lies in cultivating sincerity towards Allah, the Exalted. Sincerity is not confined to ritualistic acts of devotion, such as the obligatory prayers; rather, it encompasses obedience to Allah, the Exalted, in every circumstance and in the use of every blessing He has bestowed, as delineated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Sincerity is the foundation of faith, for without it, even the most outwardly impressive acts of worship lose their value. It is sincerity that transforms routine actions into acts of

devotion, and it is sincerity that shields the believer from hypocrisy and self-deception. By cultivating sincerity, a Muslim ensures that their life becomes a continuous act of worship, where every word, deed, and intention is aligned with the pleasure of Allah, the Exalted. Sincerity is a tangible reality, extending beyond the mere possession of faith within the heart. To be sincere is to perform good deeds solely for the pleasure of Allah, the Exalted, without seeking recognition, praise, or worldly reward. Those who act with ulterior motives—whether for status, wealth, or reputation—will not be rewarded by Him, as emphasized in a Hadith found in Jami At Tirmidhi, number 3154. This Hadith serves as a reminder that sincerity is the dividing line between deeds that are accepted and those that are rejected. A person may outwardly appear righteous, but if their intention is corrupted, their deeds will carry no weight in the sight of Allah, the Exalted. Thus, sincerity is the essence of worship, and without it, faith becomes hollow and ineffective. True sincerity also involves fulfilling the dimensions of the Holy Quran. The first dimension is to recite it accurately and consistently, ensuring that its words are pronounced correctly and treated with reverence. The second dimension is to understand its teachings through reliable sources and instructors, so that one does not fall into misinterpretation or distortion. The third dimension is to apply its guidance with the intention of pleasing Allah, the Exalted, by allowing its teachings to shape one's character, decisions, and daily conduct. A devoted Muslim places the Holy Quran above personal desires, recognizing that its wisdom surpasses human reasoning. Cultivating one's character in accordance with the Holy Quran reflects genuine commitment to the Holy Quran and resonates with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as referenced in a Hadith from Sunan Abu Dawud, number 1342. This Hadith demonstrates that the life of the Holy Prophet Muhammad, peace and blessings be upon him, was a living embodiment of the Holy Quran, and people are called to emulate this example. An essential aspect of honouring the Holy Quran is to engage with it earnestly, striving to comprehend and implement all its teachings, regardless of conflicting inclinations or personal preferences. Selective adherence—choosing only certain commands or prohibitions—demonstrates a lack of

authenticity and prevents one from fully benefiting from its wisdom. Chapter 17 Al Isra, verse 82:

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

Ultimately, while the Holy Quran provides solutions for worldly difficulties, its foremost purpose is to guide humanity safely to the Hereafter. To treat it merely as a tool for temporary relief, reciting it only in times of distress and then setting it aside, is contrary to the principles of a genuine Muslim. Such conduct resembles a person who purchases a car with numerous features yet without an engine—rendering it useless. This analogy highlights the futility of engaging with the Holy Quran superficially, without embracing its true purpose. The Holy Quran is not simply a remedy for worldly troubles; it is the divine map that leads to eternal salvation. To disregard this fundamental objective is to undermine its role as the ultimate source of guidance, mercy, and success in both worlds.

Demonstrating sincerity to Allah, the Exalted, often requires resisting desires that conflict with His commands. Just as the Devil failed in this regard, many people follow his example by misusing the blessings they have been granted. This misuse prevents them from attaining inner balance, leaving their mental and physical state unsettled. Consequently, the very aspects of life that should bring comfort—such as family, friends, career, and wealth—become sources of stress and turmoil. When individuals persist in disobedience, they begin to misdirect blame for their difficulties, often accusing those closest to them, such as their spouse, of

being the cause of their unhappiness. Removing such good influences from their lives only worsens their condition, leading them deeper into disorder. This destructive cycle can culminate in depression, substance abuse, and even suicidal tendencies. Such outcomes are clearly visible among those who continually misuse their blessings, including the rich and famous, who despite enjoying worldly luxuries, often suffer from emptiness and despair. Chapter 38 Saad, verses 84-85:

“[Allah] said, 'The truth is, and the truth I only say, is that I will surely fill Hell with you and those of them that follow you all together.'”

To avoid falling into ruin, a person must wholeheartedly accept and act upon the teachings of Islam for their own benefit, even when these teachings contradict their personal desires. This is because the essence of faith lies in submission, not in convenience. A person must recognize that their own desires are often short-sighted and limited, whereas the commands of Allah, the Exalted, are rooted in infinite wisdom and foresight. This is similar to the wise patient who accepts the medical advice of their doctor, knowing it is for their well-being, even though the treatment may involve bitter medicines and a strict diet. The patient understands that temporary discomfort leads to long-term health. In the same way, the one who embraces Islamic teachings, even when they appear difficult, will ultimately achieve balance and success in both worlds. Their obedience will nurture spiritual health, strengthen their character, and protect them from the destructive consequences of following unchecked desires. Unlike worldly systems of life, which often impose burdens on people—whether demanding wealth, attention, or even restricting their freedom to think independently—Islam does not place such demands upon its followers. Worldly ideologies and institutions frequently exploit individuals, requiring

them to sacrifice their resources, dignity, or independence for the benefit of others. In contrast, Islam liberates the person from such exploitation. Chapter 38 Saad, verse 86:

“Say, “I do not ask you for it [i.e. guidance] any payment...”

This verse highlights that divine guidance is a gift, not a transaction. Allah, the Exalted, requires nothing from His creation in return for the guidance He has provided. Every command, prohibition, and piece of advice in the Holy Quran is designed solely for the benefit of humanity, even if its wisdom is not immediately apparent. Just as a patient may not fully understand the treatment plan prescribed by a doctor, yet it is for their well-being, so too the divine commands are for the health of the soul and the success of both the individual and society. This demonstrates the mercy of Allah, the Exalted, who provides guidance without burdening His creation with demands. The sincerity of the Holy Prophet Muhammad, peace and blessings be upon him, was undeniable and serves as a model for all people. His life was a testimony of truthfulness, his character a model of integrity, and his mission free from any worldly motive. He sought no payment, no recognition, and no personal gain. His only concern was the salvation of his people, and his dedication was unwavering. He called them to obey Allah, the Exalted, and to use the blessings they had been granted in ways pleasing to Him. Chapter 38 Saad, verse 86:

“...and I am not of the pretenders.”

This verse emphasizes that the prophetic mission was pure, without deception or ulterior motive. His example demonstrates that sincerity is the foundation of true leadership and guidance. By following his example, a person can ensure that their own actions are motivated solely by the desire to please Allah, the Exalted, rather than by worldly gain. By following divine guidance, a person would achieve peace of mind in both worlds. They would attain balance in their mental and physical state, place everything and everyone in their rightful position, and prepare adequately for accountability on the Day of Judgement. This comprehensive peace is not limited to personal tranquillity but extends to family, community, and society at large. Chapter 38 Saad, verse 87:

“It is but a reminder to the worlds.”

This verse highlights that the Holy Quran is not a burden, but a universal reminder and mercy, guiding humanity towards eternal success. It is a source of wisdom for every generation, culture, and circumstance, offering solutions to both personal and societal challenges. By embracing it sincerely, a person secures their place in the Hereafter while also cultivating harmony and justice in this world. Chapter 38 Saad, verse 87:

“It is but a reminder to the worlds.”

Revelation is described in this verse as a reminder, and this description unveils its unique role in human life. The guidance of Islam does not impose an unfamiliar system upon people; rather, it awakens what already exists within their nature. Because it is perfectly aligned with the innate disposition created by Allah, the Exalted, it resonates deeply within the human soul. When people attempt to follow codes of conduct that conflict with this natural disposition, they inevitably experience tension, imbalance, and disruption. By contrast, divine guidance restores harmony, nurturing stability in both the mental and physical states. This harmony is often most visible among those who embrace Islam after living under another belief system. Many testify that the teachings of Islam feel less like something newly discovered and more like something remembered—principles that seem to have been inscribed upon their hearts all along. This is because Islam does not construct an artificial framework for human life; it reconnects people to the natural state upon which Allah, the Exalted, has fashioned all creation. Other systems, however, frequently impose rules that are foreign to human nature, resulting in inner conflict and dissatisfaction. Yet the truth of this harmony may remain hidden unless one approaches revelation with humility and openness. Pride, prejudice, or blind loyalty to inherited traditions can obscure the heart, preventing recognition of the natural bond between divine guidance and human nature. When approached sincerely, however, revelation reveals itself not as a burden but as a liberating reminder—restoring balance, cultivating tranquillity, and directing humanity towards its true purpose. In this sense, revelation functions in two profound ways. It is a mirror, reflecting the truth already present within the human soul, reminding people of their original nature. It is also a compass, guiding them towards peace of mind in both worlds—helping them achieve balance in their mental and physical state and enabling them to place everything and everyone in their rightful position. Through this dual role, revelation reconnects humanity to its origin and directs it towards its ultimate destination.

Allah, the Exalted, concludes this chapter with a powerful reminder that although He grants people respite to repent and reform, this period of delay is not permanent but temporary. Chapter 38 Saad, verse 88:

“And you will surely know [the truth of] its information after a time.”

This verse underscores the certainty of accountability. If a person fails to take advantage of the respite they have been granted and instead persists in disobedience, they will inevitably misuse the blessings bestowed upon them. Such misuse leads to imbalance in both mental and physical states, causing them to misplace priorities and relationships. As a result, their family, friends, career, and wealth—things meant to be sources of comfort—become sources of stress, trouble, and difficulty. Even if they enjoy certain worldly luxuries, their inner state remains unsettled. Most critically, their negligence prevents them from preparing for accountability on the Day of Judgement, where their punishment will be far worse, and no further respite will be granted. Chapter 38 Saad, verse 88:

“And you will surely know [the truth of] its information after a time.”

To remain steadfast against this outcome, a person must cultivate strong faith. Strong faith is essential because it anchors obedience to Allah, the Exalted, in every circumstance—whether in times of ease or difficulty. It is not a passive quality but one that is actively built through learning and

acting upon the clear proofs and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that sincere obedience to Allah, the Exalted, leads to peace of mind in both worlds. By contrast, weak faith arises from ignorance of Islamic teachings. A person with weak faith will easily disobey Allah, the Exalted, whenever their desires are contradicted, because they fail to recognize that abandoning desires in favour of divine obedience brings true tranquillity. Such weakness leaves them vulnerable to imbalance, stress, and misplacement of priorities. Therefore, certainty of faith must be obtained through consistent learning and practice of Islamic knowledge. This involves using the blessings granted by Allah, the Exalted, in the ways outlined by revelation. When a person does so, they secure peace of mind in both worlds—achieving balance in their mental and physical state and correctly placing everyone and everything within their life. In this way, strong faith becomes the shield that protects against misuse of blessings and ensures readiness for accountability.

In summary, a person must be prepared to accept and live by Islamic teachings for their own benefit, even when doing so goes against personal desires, habits, or comforts. This approach resembles the attitude of a thoughtful and rational patient who follows the instructions of a qualified doctor. Although the treatment may involve unpleasant medication or difficult lifestyle changes, the patient complies because they understand that the doctor's guidance is aimed at restoring and preserving their well-being. In the same way, the individual who embraces and applies Islamic teachings, despite the challenges they may present, will attain stability and soundness in both mental and physical aspects of life. This is because only Allah, the Exalted, possesses complete and flawless knowledge of the human being. He alone fully understands the complexities of the human mind, body, and soul, and He alone knows how every part of a person's life should be arranged in the most beneficial way. Human understanding, regardless of how advanced it becomes, will always remain limited. Despite

continuous research and accumulated experience, society cannot address every difficulty a person encounters in life, nor can it eliminate all forms of mental and physical strain. Human advice also fails to consistently guide people in placing their responsibilities, relationships, ambitions, and priorities in their proper positions, due to restricted knowledge, short-sightedness, and inherent biases. Allah, the Exalted, however, has perfect and unrestricted knowledge, and out of His mercy He has conveyed this guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth and effectiveness of this guidance become clear when one observes the contrast between those who use the blessings they have been granted in accordance with Islamic teachings and those who misuse them. The former, even when tested by hardship, possess clarity, purpose, and inner balance, while the latter often suffer from confusion, restlessness, and dissatisfaction, even if they appear to enjoy material comfort. Although patients often place their trust in a doctor without fully understanding the science behind their treatment, Allah, the Exalted, does not require people to follow His guidance blindly. Instead, He encourages reflection, understanding, and conscious acceptance. He calls people to recognize the truth of Islam through insight, reason, and clear evidence, rather than through imitation or compulsion. Chapter 12 Yusuf, verse 108:

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

However, benefiting from this call requires a sincere, open, and unbiased approach to Islamic teachings, free from stubbornness and preconceived notions. Moreover, true peace of mind is not something that can be secured through wealth, status, or external circumstances. The inner

spiritual heart, which is the source of tranquillity and emotional stability, is under the sole control of Allah, the Exalted. He alone decides who is granted inner contentment and who is deprived of it. Chapter 53 An Najm, verse 43:

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

This reality makes it evident that genuine peace and contentment are only granted to those who use the blessings they have been given in the correct manner, as outlined in Islamic teachings. When a person aligns their life with this divine guidance, they attain clarity, balance, and purpose in this world, along with success and reward in the hereafter. Chapter 16 An Nahl, verse 97:

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

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

Chapter 39 – Az Zumar, Verses 1-75 of 75

تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ
الدِّينَ ﴿٢﴾

أَلِلِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ
فِيهِ يَخْتَلِفُونَ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ
سُبْحَنَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ
النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
فَأَنَّى تُصَرِّفُونَ ﴿٦﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ
تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

❁ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً
مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّیُضِلَّ عَنْ
سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

أَمَنْ هُوَ قَنِيتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً
رَّبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَٰؤُا
الْأَلْبَابِ ﴿٩﴾

قُلْ يَٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا
حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلِ اللَّهُ أَعْبُدُوا مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَ مِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ
عِبَادَهُ يَعْبَادُونَ ﴿١٦﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ
عِبَادِ ﴿١٧﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ
اللَّهُ وَأُولَئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٨﴾

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ
حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ، فَوَيْلٌ
لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي نَقَّشَ مِنْهُ جُلُودُ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنُ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ ﴿٢٣﴾

أَفَمَنْ يَنْتَقِي بَوَجهَهُ، سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ
ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٢٥﴾

فَإِذَا قَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا
يَعْلَمُونَ ﴿٢٦﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ
يَنْذَكَّرُونَ ﴿٢٧﴾

قُرْءَاَنَا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَنْقُوتُونَ ﴿٢٨﴾

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخَصَّمُونَ ﴿٣١﴾

﴿٣٢﴾ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُّضِلٍّ ۚ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ ۖ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ رَّحْمَتَهُ ۚ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

قُلْ يَتَقَوَّمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ إِنِّي عَمِلْتُ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ
فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿٤١﴾

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ
مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

أَمِ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ
شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿٤٤﴾

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا
بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا
يَحْتَسِبُونَ ﴿٤٧﴾

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٤٨﴾

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا
أُوتِيْتُهُ، عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ
سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

﴿٥٣﴾ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ
اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ
لَا تُنصِرُونَ ﴿٥٤﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن
يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

أَن تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لِمِنَ
السَّٰخِرِينَ ﴿٥٦﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ
الْمُحْسِنِينَ ﴿٥٨﴾

بَلَىٰ قَدْ جَاءَ تِلْكَ ءَايَتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ
الْكَافِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ
يَحْزَنُونَ ﴿٦١﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَالَّذِينَ كَفَرُوا بِعَايَةِ اللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ ۚ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ ۚ وَتَعَالَى عَمَّا
يُشْرَكُونَ ﴿٦٧﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ
شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ
آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن
حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى
الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ
مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

The revelation of the Qur'an is from Allah , the Exalted in Might, the Wise.

*Indeed, We have sent down to you the Book, in truth. So worship Allah ,
[being] sincere to Him in religion.*

*Unquestionably, for Allah is the pure religion. And those who take
protectors besides Him [say], "We only worship them that they may bring
us nearer to Allah in position." Indeed, Allah will judge between them
concerning that over which they differ. Indeed, Allah does not guide he who
is a liar and [confirmed] disbeliever.*

*If Allah had intended to take a son, He could have chosen from what He
creates whatever He willed. Exalted is He; He is Allah , the One, the
Prevailing.*

*He created the heavens and earth in truth. He wraps the night over the day
and wraps the day over the night and has subjected the sun and the moon,
each running [its course] for a specified term. Unquestionably, He is the
Exalted in Might, the Perpetual Forgiver.*

*He created you from one soul. Then He made from it its mate, and He
produced for you from the grazing livestock eight mates. He creates you in
the wombs of your mothers, creation after creation, within three*

darknesses. That is Allah , your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

Say, "Indeed, I have been commanded to worship Allah , [being] sincere to Him in religion.

And I have been commanded to be the first [among you] of the Muslims."

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

Say, "Allah [alone] do I worship, sincere to Him in my religion,

So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.

But those who have avoided Taghut, lest they worship it, and turned back to Allah - for them are good tidings. So give good tidings to My servants

Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

*Then, is one who has deserved the decree of punishment [to be guided]?
Then, can you save one who is in the Fire?*

But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.

Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

*So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah .
Those are in manifest error.*

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."

Those before them denied, and punishment came upon them from where they did not perceive.

So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember.

[It is] an Arabic Qur'an, without any deviance that they might become righteous.

Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah ! But most of them do not know.

Indeed, you are to die, and indeed, they are to die.

Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

And the one who has brought the truth and [they who] believed in it - those are the righteous.

They will have whatever they desire with their Lord. That is the reward of the doers of good -

That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.

Is not Allah sufficient for His Servant [Prophet Muhammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray - for him there is no guide.

And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution?

And if you asked them, "Who created the heavens and the earth?" they would surely say, " Allah ." Say, "Then have you considered what you

invoke besides Allah ? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allah ; upon Him [alone] rely the [wise] reliers."

Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know

To whom will come a torment disgracing him and on whom will descend an enduring punishment."

Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.

Allah 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.

Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

Say, "O Allah , Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.

And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

Those before them had already said it, but they were not availed by what they used to earn.

And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be afflicted by the evil consequences of what they earned; and they will not cause failure.

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

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

Or [lest] it say, "If only Allah had guided me, I would have been among the righteous."

Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."

But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers.

Say, "Is it other than Allah that you order me to worship, O ignorant ones?"

And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

Rather, worship [only] Allah and be among the grateful.

They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord

and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers.

[To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

And they will say, "Praise to Allah , who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah , Lord of the worlds."

Discussion on Verses 1-75 of 75

This chapter opens by powerfully affirming the source, authority, and purpose of the Holy Quran, declaring it to be a revelation that perfectly unites law and wisdom, both of which originate from Allah, the Exalted, the All-Wise. Chapter 39 Az Zumar, verse 1:

“The revelation of the Book from Allah, the Exalted in Might, the Wise.”

By beginning in this way, the verse establishes that the Holy Quran is neither the product of human thought nor a text shaped by cultural or historical circumstances. Rather, it is a divinely revealed guide whose authority stems from the absolute might and perfect wisdom of Allah, the Exalted. This alone distinguishes it from all man-made systems of belief and law, which are inevitably flawed due to human limitations. The law found within the Holy Quran serves as a comprehensive code of conduct that teaches people how to live responsibly and purposefully. It guides individuals in using the countless blessings they have been granted, such as time, wealth, health, knowledge, and relationships, in ways that are correct and beneficial. When a person lives according to this divine law, they not only protect themselves from moral and spiritual harm, but they also achieve inner peace by living in harmony with the purpose for which they were created. At the same time, this law ensures that the rights of Allah, the Exalted, are fulfilled through sincere worship and obedience, while the rights of people are upheld through justice, fairness, and compassion. When these principles are collectively observed, peace and justice naturally spread throughout society. Alongside law, the Holy Quran

emphasizes wisdom, which is essential for the correct application of knowledge. Wisdom teaches a person how, when, and to what extent a rule should be applied, ensuring that actions lead to benefit rather than harm. It prevents rigidity, harshness, and misjudgement, and instead nurtures balance, insight, and sound decision-making. Through wisdom, people learn to weigh consequences, consider context, and act in a manner that reflects mercy and understanding, while still remaining firmly rooted in truth. Both law and wisdom are therefore indispensable for building a just and peaceful society. Law without wisdom can easily be reduced to empty formality. In such cases, individuals may technically follow the rules while manipulating them to serve personal interests, exploiting loopholes to wrong others, and justifying injustice under the appearance of legality. This undermines trust, erodes moral values, and leads to widespread harm. On the other hand, wisdom without divinely revealed law leaves people to define morality according to personal desires, social trends, or cultural norms. What is considered right today may be deemed wrong tomorrow, creating confusion, inconsistency, and instability.

All man-made systems of conduct inevitably fail to deliver lasting peace of mind or true justice. This is because human beings possess limited knowledge, incomplete experience, restricted foresight, and unavoidable biases, whether intentional or unintentional. No matter how advanced a society becomes, it cannot account for every circumstance or protect every individual from harm. As a result, wisdom that is detached from divine law cannot ensure that people consistently fulfill the rights of others, nor can it prevent the spread of injustice and inequality.

In contrast, the Holy Quran presents a perfect and inseparable union of law and wisdom, a balance that can only exist because it originates from Allah, the Exalted, whose knowledge is absolute and whose wisdom is flawless. Through this divine harmony, individuals are guided toward inner tranquillity, as their lives become structured, meaningful, and aligned with their true purpose. At the same time, societies are directed toward justice and stability, as rights are safeguarded, responsibilities are fulfilled, and oppression is restrained. Chapter 39 Az Zumar, verse 2:

“Indeed, We have sent down to you the Book with purpose...”

For this reason, the opening verses of this chapter are far more than a simple introduction; it serves as a decisive reminder that genuine guidance, enduring peace, and true justice cannot be achieved through human effort alone, but only through the divine law and wisdom revealed by Allah, the Exalted. As a result, people are required to accept and live by this divine code of conduct, recognizing that it is the most beneficial framework for their overall well-being, even when certain commands challenge their personal preferences or desires. This acceptance demands humility and insight, as it requires one to place trust in divine knowledge over limited human Judgement. In this sense, a person should resemble a wise patient who willingly follows the advice of a skilled physician, fully aware that the treatment is designed for their recovery and long-term health, even if it involves bitter medicine or a restrictive diet. Just as such a patient endures temporary discomfort to attain lasting physical well-being, so too must a person endure the discipline and restraint required by divine guidance in order to attain lasting peace of mind, moral clarity, and success in both worlds. Chapter 39 Az Zumar, verse 2:

“...So worship Allah, [being] sincere to Him in religion.”

It is essential to recognize that worshipping Allah, the Exalted, is not limited to outward ritual acts, such as the obligatory prayers, fasting, or other formal practices. Rather, worship also includes obeying Him in every situation and in the way a person uses every blessing they have been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is a practical and visible reality; it is not confined to an internal claim of faith residing in the heart. True obedience is demonstrated through actions that are sincerely carried out for the pleasure of Allah, the Exalted. Any deed performed for hidden motives, such as seeking praise, status, or personal gain, is stripped of its spiritual value and is not accepted by Allah, the Exalted. This principle has been clearly emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allah is the pure religion...”

Obedience to Allah, the Exalted, also requires engaging with the Holy Quran in all of its essential dimensions. One dimension is its correct and consistent recitation, as this maintains a living connection with divine revelation. Another dimension is understanding its meanings through authentic sources and qualified teachers, so that its guidance is not misunderstood or misapplied. The final and most critical dimension is acting upon its teachings with the sincere intention of pleasing Allah, the Exalted. A committed person gives priority to the guidance of the Holy

Quran over personal desires, especially when those desires conflict with divine instruction. Shaping one's character, conduct, and decision-making in accordance with the Holy Quran is a clear sign of genuine reverence for it. This approach mirrors the life and character of the Holy Prophet Muhammad, peace and blessings be upon him, whose conduct was an embodiment of the Holy Quran, as mentioned in a Hadith found in Sunan Abu Dawud, number 1342. Respecting the Holy Quran therefore demands more than selective engagement. A person must approach it with sincerity and humility, striving to understand and implement all of its guidance, even when certain commands challenge personal preferences or habitual behaviour. Those who choose to follow only the portions of the Holy Quran that align with their desires, while neglecting others, demonstrate an inconsistent and insincere relationship with it. As a result, they deprive themselves of its full benefit and wisdom. Chapter 17 Al Isra, verse 82:

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

Furthermore, although the Holy Quran does provide solutions to many worldly difficulties, it must not be reduced to a tool that is only consulted during moments of hardship. Treating the Holy Quran as something to be recited solely to resolve personal crises, and then set aside once comfort returns, reflects a shallow and utilitarian attitude toward divine guidance. The primary purpose of the Holy Quran is to guide people safely to the hereafter, not merely to ease temporary problems in this world. Ignoring this fundamental purpose contradicts the spirit of sincere obedience. Such behavior resembles someone who acquires a sophisticated vehicle with many advanced features but neglects the engine itself. Outwardly it may appear impressive, yet it fails to fulfill its true function. In the same way,

engaging with the Holy Quran without committing to its guidance reveals a lack of genuine devotion and understanding.

Many people who claimed belief in Allah, the Exalted, nevertheless attributed human weaknesses to Him, such as fatigue or the need for rest. As a result, they imagined Allah, the Exalted, in a manner similar to a worldly ruler. A human king cannot manage every affair of his kingdom independently, so he appoints deputies, ministers, or governors to assist him. Based on this flawed analogy, such people assumed that Allah, the Exalted, also required intermediaries. This misconception led them to direct acts of devotion toward parts of the creation, including Angels, believing that these beings would bring them closer to Allah, the Exalted. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allāh in position.”...”

Sadly, a comparable misunderstanding has emerged among some people who identify with Islam. They invest excessive time, effort, and wealth in attaching themselves to individuals perceived as especially spiritual, assuming that these figures possess a privileged closeness to Allah, the Exalted, similar to officials serving a king. In pursuit of this imagined access, they present gifts, display exaggerated reverence, and seek personal favor, believing that such figures will intercede for them. In doing so, they effectively treat these individuals as intermediaries or gatekeepers between themselves and Allah, the Exalted. This approach stands in direct

opposition to Islamic teachings. The role of the Holy Prophets, peace be upon them, was never to function as barriers or intermediaries separating people from Allah, the Exalted. Their mission was to clearly convey the path that leads to peace in both worlds, which is achieved through a balanced mental and physical state and by correctly placing priorities in life. They never demanded gifts, wealth, or personal loyalty in exchange for guidance. While learning from knowledgeable teachers and showing them appropriate respect is encouraged, believing that access to Allah, the Exalted, depends on venerating spiritual personalities is a serious error. Allah, the Exalted, possesses absolute authority and complete knowledge, and He has no need for intermediaries between Himself and His creation. This reality is repeatedly emphasized in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Intercession is indeed a reality that will occur on the Day of Judgement, but it is entirely subject to the explicit permission of Allah, the Exalted. It must never be treated casually or assumed as guaranteed. Treating intercession lightly often stems from complacency, where a person neglects to use the blessings granted to them in accordance with Islamic teachings, yet still expects rescue through the status of others, such as relatives or spiritual figures. This attitude is dangerous, as it reflects abandonment of the Holy Quran in practice. Such a person risks being among those against whom the Holy Prophet Muhammad, peace and blessings be upon him, will complain against on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

The verse is addressed specifically to Muslims, as they are the ones who have recognized and accepted the guidance of the Holy Quran. In contrast, those who have not embraced its teachings cannot be characterized as having abandoned them. For any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement, the consequence is considered both certain and grave.

Moreover, even when intercession is granted, it does not necessarily prevent entry into Hell; at most, it may reduce the severity or duration of punishment. It must be remembered that even the slightest experience of Hell is beyond endurance. Therefore, sincere hope in intercession must be accompanied by sincere effort. This effort consists of actively using one's time, abilities, and resources 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. Only through such obedience may a person legitimately hope for intercession, while firmly recognizing that it remains a mercy granted solely by Allah, the Exalted, and never a right earned through attachment to the creation. Chapter 39 Az Zumar, verse 3:

“...Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a lying ingrate.”

To safeguard oneself from developing incorrect views about Allah, the Exalted, it is vital to learn about His names and attributes as they are revealed in the Holy Quran and explained through the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge builds a sound and accurate understanding of Allah, the Exalted, and naturally leads a person toward genuine obedience. Such obedience is shown by using the blessings granted by Allah, the Exalted, in ways that align with Islamic guidance, rather than personal desires. On the other hand, neglecting this knowledge often results in distorted beliefs that encourage disobedience, particularly in the form of false hope. When a person lacks a proper understanding of who Allah, the Exalted, truly is, they may convince themselves that actions are irrelevant and that forgiveness is

guaranteed regardless of conduct. In contrast, someone who truly understands that Allah, the Exalted, is All-Forgiving will be motivated to strive for obedience, repent sincerely after mistakes, and actively work to improve, all while hoping for divine mercy. Misunderstanding forgiveness turns it into an excuse for wrongdoing, whereas correct understanding transforms it into a source of humility, accountability, and consistent effort to live in a manner pleasing to Allah, the Exalted.

Allah, the Exalted, then refutes and condemns the false assertion that He adopts or begets a human son by directing attention to the inherent weakness, dependence, and limitations of human beings. This reminder exposes the irrational nature of attributing such qualities to Allah, the Exalted, who is absolute in perfection and entirely free from need. Chapter 39 Az Zumar, verse 4:

“If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Glorified is He; He is Allah, the One, the Prevailing.”

This verse makes it clear that the very idea of Allah, the Exalted, having a son is incompatible with His divine nature. Human beings reproduce out of need, weakness, continuity, or emotional attachment, all of which are qualities of created beings who are dependent and mortal. Allah, the Exalted, on the other hand, is Self-Sufficient, Eternal, and All-Powerful. He does not require lineage, support, inheritance, or companionship. By highlighting that Allah, the Exalted, creates freely and chooses without

constraint, the verse emphasizes that attributing human characteristics to Him is a grave misunderstanding of His oneness and supremacy.

Furthermore, the verse reinforces the core belief that Allah, the Exalted, has no equal, partner, or offspring, while His absolute authority means that nothing compels or limits Him in any way. Any belief that compromises this oneness diminishes the true understanding of Allah, the Exalted, and leads to distorted worship and obedience. Thus, this verse firmly establishes that Allah, the Exalted, transcends all human notions of family, need, and weakness, and that recognizing this truth is essential for sound belief and sincere devotion.

In general, several factors contributed to the spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him. Among the most prominent were his miraculous birth, the extraordinary signs he performed, and his being raised to the Heavens while still alive. The Holy Quran affirms these realities clearly, yet it also explains them in a way that preserves the absolute Oneness and transcendence of Allah, the Exalted, and removes any basis for attributing divinity to a created being. The Holy Quran confirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and presents it as a clear sign of the limitless power of Allah, the Exalted, not as evidence of divinity. Chapter 3 Alee Imran, verse 47:

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

This verse establishes that the fatherless birth of the Holy Prophet Eesa, peace be upon him, was a direct result of divine command, not biological process. Allah, the Exalted, created him without a father just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. Neither case implies divinity; rather, both demonstrate the creative power of Allah, the Exalted. Chapter 3 Alee Imran, verse 59:

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

It is therefore inconsistent to claim that the Holy Prophet Eesa, peace be upon him, is divine because he had no father, while rejecting the same claim for the Holy Prophet Adam, peace be upon him, who had neither parent. If such logic were applied consistently, the Holy Prophet Adam, peace be upon him, would have a stronger claim, yet this conclusion is rightly rejected. This inconsistency reveals that the belief is not rooted in reason or evidence. The Holy Quran also confirms the miracles performed by the Holy Prophet Eesa, peace be upon him, but it makes an essential clarification: every miracle occurred by the will, permission, and command of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], ‘Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form

of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses...”

The repeated phrase “by permission of Allah” decisively removes any claim of independent power. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require permission to act. Moreover, other Holy Prophets, peace be upon them, such as the Holy Prophet Musa, peace be upon him, were also granted remarkable miracles, yet no divinity is attributed to them. This further demonstrates that miracles are signs of Prophethood, not proof of divinity. The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens likewise points to the power and protection of Allah, the Exalted, not to the divinity of the Holy Prophet Eesa, peace be upon him, himself. Chapter 3 Alee Imran, verse 55:

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

The wording of the verse clearly shows that it was Allah, the Exalted, who raised him. Had the Holy Prophet Eesa, peace be upon him, possessed divine power, he would not have needed to be raised by another. The Holy Quran also corrects the Christian belief regarding crucifixion, stating unequivocally that the Holy Prophet Eesa, peace be upon him, was neither killed nor crucified. Chapter 4 An Nisa, verses 157-158:

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

Ironically, the belief that the Holy Prophet Eesa, peace be upon him, died contradicts the claim of his divinity, as a truly divine being cannot be subject to death. This belief alone undermines the notion of divinity.

Divinity also requires self-sufficiency. A being that depends on nourishment, care, or sustenance cannot be divine. The Holy Quran explicitly states that both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, required food. Chapter 5 Al Ma'idah, verse 75:

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

The same principle applies to Angels. Although they do not eat, they are still created beings sustained by Allah, the Exalted, and they will also experience death. Creation and dependence alone are sufficient to negate divinity.

Furthermore, a child shares characteristics with a parent. Yet the Holy Prophet Eesa, peace be upon him, shares none of the divine attributes of Allah, the Exalted. He was created, sustained, will die, and will be resurrected—traits shared by all humans. None of the reasons that lead humans to desire children, such as inheritance, companionship, or support in weakness, apply to Allah, the Exalted. Chapter 17 Al Isra, verse 111:

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

And chapter 39 Az Zumar, verse 4:

“...Glorified is He; He is Allah, the One, the Prevailing.”

When Christianity was later adopted by the Romans, elements from their earlier pagan traditions were absorbed into it. As a result, the belief in the divinity of the Holy Prophet Eesa, peace be upon him, was introduced—an

idea that closely resembled earlier myths surrounding figures such as Zeus, Hercules, and Odin. In this process, a noble and honoured Holy Prophet, peace be upon him, was elevated beyond his true status and placed among legendary beings. Yet even basic reasoning makes it clear that a being who is created, dependent on sustenance from another, and subject to death cannot be divine, as these traits fundamentally contradict the very nature of divinity.

Despite the overwhelming evidence presented by the Holy Quran that the Holy Prophet Eesa, peace be upon him, was the Messenger of Allah, the Exalted, many Christians continue to cling to incorrect beliefs about him. One of the primary reasons for this persistence is blind imitation of elders, religious authorities, and inherited traditions. Blind imitation prevents a person from critically examining evidence, questioning long-held assumptions, or reassessing beliefs they were raised upon. This mindset runs contrary to both sound reasoning and the teachings of Islam, as people were created with intellect and discernment, not to follow blindly without understanding. For this reason, blind imitation is one of the major causes of misguidance. Instead, individuals are required to use their intellect, evaluate evidence, and make informed decisions in both worldly and religious matters. Even within Islam, blind imitation is criticised, as Allah, the Exalted, calls people to learn, accept, and act upon divine teachings with insight and understanding, not mere imitation of others. Chapter 12 Yusuf, verse 108:

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

Another powerful factor that keeps many Christians attached to these beliefs is the inclination to pursue worldly desires without restraint. Some Christian doctrines advance the notion that salvation is secured through belief alone, irrespective of a person's conduct or moral accountability. This idea effectively removes personal responsibility, as it reassures individuals of success in both worlds while placing no real emphasis on righteous action or disciplined living. When accountability is diminished in this way, people feel free to indulge their desires while assuming that their ultimate outcome is guaranteed. As a result, such beliefs persist because they do not demand adherence to a comprehensive moral framework or the careful and responsible use of the blessings granted by Allah, the Exalted. Rather than striving to live according to a higher code of conduct that governs actions, intentions, and character, the emphasis shifts toward personal gratification and ease. Over time, this mindset distances a person from true guidance, weakens their sense of responsibility, and prevents them from developing the discipline and awareness necessary to attain genuine success in both this world and the hereafter.

Allah, the Exalted, emphasizes His Oneness through the signs manifest in the creation. Chapter 39 Az Zumar, verse 5:

“He created the heavens and earth with purpose...”

When one carefully observes the universe, it becomes evident that a single, wise, and powerful Creator governs it. The precise distance of the

Sun from the Earth is a compelling example: even a slight variation would render the planet uninhabitable. The Earth's atmosphere is meticulously balanced, providing the right mix of gases for life, while the Sun's movement ensures an optimal distribution of light and darkness. This balance allows humans and other creatures to make full use of daylight for work, education, and other activities, while ensuring adequate rest at night. Any significant change in the duration of days or nights would upset human health, productivity, and even agricultural cycles, threatening the sustenance of all living beings. Chapter 39 Az Zumar, verse 5:

“...He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term...”

The Moon, reflecting sunlight, provides vital illumination at night, guiding travellers across deserts and oceans, which remains crucial for transportation and trade. Its phases regulate the tides, which sustain marine life and maintain environmental equilibrium. Alongside the Sun, the Moon allows humans to measure time accurately, an essential aspect of daily life. The precise coordination and harmony of these celestial bodies are a clear sign of intentional design, pointing to the existence of a single, all-powerful Creator. Furthermore, the flawless functioning of these systems also underscores the Oneness of Allah, the Exalted. If multiple gods existed, each would exert their own will, leading to conflict and disorder in the universe. Chapter 21 Al Anbiya, verse 22:

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

Observing the water cycle in all its precision provides a clear indication of the existence of a Creator, as the balance and interdependence of its components are beyond mere chance. Water evaporates from the seas, rises, and condenses to form rain, which often falls as slightly acidic precipitation. The mountains then neutralize this acidic rain, making it safe for people, animals, and plants to benefit from it. Any disruption in this delicate balance would have catastrophic consequences for life on Earth. The salt in the oceans serves a critical function as well, preventing decomposition from contaminating the water. Without this natural safeguard, sea life could not survive, and the contamination would spread to land, creating widespread environmental harm. Moreover, the composition of seawater is precisely calibrated so that it can simultaneously support marine life beneath its surface while allowing ships to navigate safely above it. A slight deviation in this balance would force a trade-off: either marine ecosystems would flourish while surface navigation became impossible, or ships could sail freely while marine life suffered. This equilibrium is not only essential for the survival of species but also underpins human commerce, as sea transport remains one of the primary methods of moving goods globally. Rainfall is also perfectly moderated. Insufficient rain can lead to droughts and famine, whereas excessive rainfall can cause devastating floods. This precise calibration of water distribution, both through the oceans and rainfall, demonstrates the meticulous planning inherent in creation. 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 winds play a crucial role in maintaining the balance of life on Earth, serving multiple essential functions. They are vital for wind pollination, which allows crops, plants, and trees to reproduce, ensuring the continuity of vegetation and food sources for humans and animals alike. Historically, winds were indispensable for sea travel, propelling ships across oceans and seas—a mode of transportation that remains central to global trade and the movement of goods even today. Winds are also necessary for guiding rainclouds to specific locations, distributing water in a measured and balanced way that sustains all living beings. Without this precise movement, areas could experience drought or flooding, disrupting ecosystems and human livelihoods. The system of winds on Earth operates in a delicate equilibrium: too little wind would hinder pollination, cloud movement, and sea travel, while excessive winds could cause destruction, such as storms and damage to crops, homes, and infrastructure. This perfectly balanced system demonstrates intentional design, illustrating that the winds are not random phenomena but part of a meticulously orchestrated natural order. Their precise regulation underscores the wisdom and power of Allah, the Exalted, as the sole Creator and Sustainer, who ensures that every element in creation functions in harmony to maintain life and support human civilization.

Indeed, anyone who carefully observes the harmony and precision of these natural systems—the Sun and Moon, the water cycle, the winds, and the balance of life—cannot reasonably deny the existence of a single, all-powerful Creator. The intricate interdependence and flawless functioning of these elements reveal deliberate design, not random chance. Each system

operates according to precise measures, sustaining life and enabling human civilization, which points directly to the wisdom, power, and authority of Allah, the Exalted, as the sole orchestrator of the universe. Such reflection naturally leads one to recognize His Oneness and supreme control over all creation. Chapter 39 Az Zumar, verse 5:

“...Unquestionably, He is the Exalted in Might...”

Although Allah, the Exalted, has the power to punish disobedience instantly, He chooses instead to grant people opportunities for repentance and self-correction. Chapter 39 Az Zumar, verse 5:

“...the Perpetual Forgiver.”

This divine tolerance emphasizes the importance of recognizing the countless signs within the universe that point to the Oneness of Allah, the Exalted, and responding with sincere obedience. Failing to heed these signs and persistently misusing the blessings He has granted leads to a state of imbalance, both mentally and physically. Such neglect results in misplacing priorities, mismanaging relationships, and failing to prepare for accountability on the Day of Judgement. Even if one temporarily enjoys worldly comforts, this imbalance inevitably produces stress, hardship, and difficulties in both this life and the next.

After highlighting the signs in the universe that point to His Oneness, Allah, the Exalted, invites humanity to observe themselves and other living beings, revealing His meticulous care and absolute power over all creation. Chapter 39 Az Zumar, verse 6:

“He created you from one soul. Then He made from it its mate...”

This verse emphasizes divine wisdom in the continuation of the human race, which relies on the birth of successive generations until the appointed end of time. In His infinite knowledge, Allah, the Exalted, instilled natural feelings and inclinations within human beings that draw them to the opposite gender. These inclinations serve a dual purpose: providing joy, comfort, and companionship, while simultaneously ensuring the survival of humanity by encouraging procreation. Without these inherent inclinations, people would be less inclined to pursue marriage or raise families, and the human race would face extinction long before the time appointed by Allah. 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 illustrates the profound divine wisdom embedded in human relationships. In youth, natural inclinations such as love, attraction, and

emotional connection draw individuals together, fostering the formation of families and facilitating the birth of children—an essential mechanism for the continuation of the human race. As people age, the initial physical attraction inevitably wanes, and mercy—manifested through patience, care, and mutual support—becomes the dominant bond holding couples together. This transition ensures that relationships endure beyond fleeting youthful desires, maintaining stability and harmony within the family unit. Such a progression cannot be adequately explained by human theories like evolution, which focus primarily on survival and reproduction. While evolutionary models may account for the biological aspect of reproduction, they fail to address the enduring emotional bonds that sustain families even after reproductive capability diminishes. The deliberate placement of love and mercy by Allah, the Exalted, highlights that companionship serves not merely as a biological necessity but also as a source of emotional tranquility, spiritual growth, and moral refinement. Through these enduring bonds, individuals cultivate virtues such as patience, selflessness, and sacrifice, which not only strengthen the family unit but also foster a more compassionate and resilient wider community. Chapter 30 Ar Rum, verse 21:

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

This passage invites humanity to deeply reflect on the wisdom inherent in their own nature. The presence of love during youth and the predominance of mercy in later life is no coincidence; it is part of a deliberate design by Allah, the Exalted, to guide couples in maintaining enduring bonds throughout their lives. This natural progression is a clear sign for those who contemplate, demonstrating that each stage of human existence is intentionally structured by the Creator. The family unit, founded on love and

sustained by mercy, is thus more than a social construct—it is a spiritual institution intended to cultivate faith, strengthen character, and foster gratitude. Through this divine arrangement, Allah, the Exalted, ensures both the survival of the human race until its destined end and the blessing of companionship, emotional support, and spiritual growth for individuals. Observing and reflecting upon these signs should inspire gratitude, sincere obedience, and contemplation, as they reveal the flawless wisdom of Allah's design and the futility of denying His guidance. The companionship between spouses, therefore, is not merely a worldly convenience but a spiritually significant bond, meant to cultivate patience, care, and mutual support. It reminds humanity that each stage of life is guided by divine insight and that the preservation of strong family units is central to human flourishing and the continuation of society.

In conclusion, the divine orchestration of love and mercy in human relationships exemplifies the foresight, care, and wisdom of Allah, the Exalted. This arrangement ensures the survival of humanity, provides peace and contentment, and nurtures moral and spiritual development. Those who reflect on this divine planning are prompted to live with humility, gratitude, and obedience, using their familial and personal relationships as a means to draw closer to Allah, the Exalted, while preparing themselves for accountability on the Day of Judgement.

Allah, the Exalted, did not create humanity and leave them unaided or unprovided for; rather, He ensured that they are supported throughout their journey in this world. Chapter 39 Az Zumar, verse 6:

“...and He produced for you from the grazing livestock eight mates...”

This verse highlights the divine care and provision for human beings, extending even to the sustenance provided by the natural world. Unlike evolution, which is a process of imperfect mutations and random adaptations, the natural world demonstrates precise balance and purposeful design. Each species has been perfectly created to thrive in its respective environment. For instance, the camel is uniquely suited to survive in harsh desert conditions; it can endure extreme heat and go long periods without drinking water, making it ideally suited for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat exemplifies divine precision in creation. Its bodily systems separate impurities from the milk it produces, ensuring that the milk is pure, wholesome, and drinkable. 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.”

Furthermore, Allah, the Exalted, has assigned specific lifespans to each species, maintaining balance within creation. For example, flies live only 3–4 weeks yet lay hundreds of eggs, preventing their overpopulation from disrupting ecosystems. In contrast, creatures with long lifespans typically produce fewer offspring, ensuring that their populations remain in harmony with other species. This precise balance—spanning sustenance, lifespan, and reproductive capacity—cannot be attributed to chance or random evolution. Instead, it clearly reflects the deliberate wisdom, knowledge, and power of Allah, the Exalted, as the Creator and Sustainer of all life.

This evidence demonstrates that every living being has been designed with purpose, highlighting the meticulous care of Allah, the Exalted, for all creation, and pointing to His Oneness and absolute authority over the universe.

Another remarkable sign of the perfect wisdom and power of Allah, the Exalted, is the meticulous development of the human embryo, which unfolds in distinct stages until it becomes a fully formed human being. This process is entirely beyond human influence, yet it occurs in perfect order and precision. Chapter 39 Az Zumar, verse 6:

“...He creates you in the wombs of your mothers, creation after creation, within three darknesses...”

This verse not only refers to the sequential formation of the embryo but also reveals profound scientific knowledge, describing the three protective layers that surround it: the abdominal wall, the uterine wall, and the placenta. These layers serve critical roles in safeguarding the developing embryo: the abdominal wall provides an outer protective barrier, the uterine wall offers cushioning and support, and the placenta nourishes the embryo while also serving as a filter to prevent harmful substances from reaching it. Such intricate knowledge of embryology was completely unknown to the unlettered Arabs at the time of revelation, underscoring the divine origin of the Holy Quran.

The step-by-step formation of the embryo—moving from a mere drop of fluid to a fully formed human being—is a powerful reminder of Allah's, the Exalted, perfect planning and absolute control over creation. Each stage is carefully orchestrated: the initial fertilization, implantation in the womb, differentiation of cells, formation of organs, and development of complex systems, all occur according to precise divine wisdom. Even the timing of each stage, and the transformation from one stage to another, demonstrates the flawless design inherent in creation.

This verse also emphasizes the vulnerability and dependence of human beings on Allah, the Exalted. From the very beginning of life, humans are entirely reliant on His power, guidance, and sustenance. The protection and nourishment provided through the three “darknesses” highlight not only the physical safeguarding of the embryo but also serve as a metaphor for the comprehensive care Allah, the Exalted, provides to all His creation.

Reflecting upon this verse should inspire awe and deep gratitude in human beings. It demonstrates that the knowledge, skill, and precision involved in the creation of life far surpass any human capability. It also serves as a lesson in humility: despite human advancements in science, medicine, and technology, the origin of life remains fully within the knowledge and control of Allah, the Exalted. The development of the embryo, from conception to birth, thus becomes a sign for those who contemplate, illustrating the perfection of divine wisdom, the interconnectedness of creation, and the necessity of trusting and obeying the One who sustains all life.

Ultimately, this verse is not merely an account of biological development; it is a spiritual reminder. Just as humans rely entirely on Allah, the Exalted, from the very beginning of their existence, they must also rely upon Him in all aspects of life—seeking His guidance, using His blessings in accordance with His instructions, and preparing for the accountability of the Hereafter. In witnessing the intricate design of human life, one cannot help but acknowledge the omnipotence, foresight, and mercy of Allah, the Exalted. Chapter 39 Az Zumar, verse 6:

“...That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?”

Ultimately, all creation belongs to Allah, the Exalted, and is completely under His authority and control. No being can operate outside His jurisdiction. Just as individuals face difficulties when they violate the laws of a country, they too will encounter consequences—both in this life and the Hereafter—if they disregard the rules set by the Owner of the universe.

Unlike worldly governments, from which one may physically leave or relocate to avoid undesirable laws, there is no place where the laws of Allah, the Exalted, do not apply. His decrees are absolute and universal, and no power or influence can alter them. Just as the owner of a house has the ultimate authority to set the rules within it, irrespective of whether others agree or object, the universe is the dominion of Allah, the Exalted, and He alone defines its rules. These rules exist for the benefit of creation, whether they are immediately understood or not. Recognizing this truth compels a person to comply with the divine laws. The one who truly understands this will strive to obey Allah, the Exalted, by correctly utilizing the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely ritualistic; it encompasses all aspects of life, including how one uses their time, wealth, intellect, and physical abilities. A person has a choice in how they respond to this guidance. They can seek to understand the wisdom behind the commands and prohibitions of Allah, the Exalted, reflecting on how these rules foster balance, peace of mind, ethical conduct, and the well-being of society. By doing so, they align themselves with a path that ensures both worldly success and spiritual fulfillment. Alternatively, a person may choose to follow their desires and reject the teachings of Islam, preferring immediate gratification over long-term well-being. However, the consequences of defying the rules of Allah, the Exalted, are unavoidable. Those who ignore His guidance must prepare to face the outcomes of their choices in both worlds. No arguments, protests, or attempts to evade responsibility will absolve them. The laws of Allah, the Exalted, are not negotiable—they are universal, timeless, and inescapable. True wisdom lies in recognizing this reality, accepting one's position as a servant of the Creator, and striving to live in harmony with His divine guidance. Compliance with these rules is not a limitation but a path to peace, success, and ultimate salvation, both in this life and in the Hereafter.

Allah, the Exalted, reminds humanity that their obedience to Him is ultimately for their own benefit. It is through this obedience that they attain peace of mind in both worlds, achieve a balanced mental and physical state, and correctly manage everything and everyone in their lives. Their actions, whether of obedience or disobedience, have no effect on the infinite, self-sufficient status of Allah, the Exalted. Chapter 39 Az Zumar, verse 7:

“If you disbelieve - indeed, Allah is Free from need of you...”

Understanding this principle is crucial, as it prevents the development of arrogance—a false sense of self-importance whereby one imagines that they are conferring a favour upon Allah, the Exalted, through their obedience. Such arrogance can undermine sincere devotion, particularly when personal desires conflict with divine commands, leading a person away from the path of guidance. Conversely, those who recognize that faith and obedience primarily serve their own spiritual, mental, and physical well-being will naturally cultivate humility before Allah, the Exalted. This awareness strengthens their commitment to obey Him, not only during times of ease and comfort but also in moments of trial and difficulty. In challenging circumstances, such individuals exhibit patience, while in times of abundance and ease, they express gratitude. Gratitude manifests in multiple dimensions: in intention, it is the conscious desire to please Allah, the Exalted; in speech, it may be expressed through sincere words of thanks or through silent acknowledgment; and in actions, it is demonstrated by using one's blessings in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, on the other hand, involves refraining from complaints in both words and deeds, while maintaining trust in Allah,

the Exalted, believing that He always chooses what is best—even if the wisdom behind His decisions is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

A person who consistently embodies this conduct—humility, gratitude, patience, and sincere obedience—receives unwavering support and compassion from Allah, the Exalted. This alignment with divine guidance ensures inner peace, stability, and contentment, enabling them to live a life of balance and harmony while correctly prioritizing and managing all aspects of their worldly and spiritual existence. This is affirmed in a Hadith found in Sahih Muslim, number 7500.

To emphasize the intrinsic link between faith and gratitude, Allah, the Exalted, uses the concept of gratitude in place of belief in Chapter 39 Az Zumar, verse 7:

“...And He does not approve for His servants disbelief. And if you are grateful, He approves it for you...”

This verse demonstrates that true belief cannot exist in isolation from gratitude. A person cannot be considered a sincere believer unless they consistently embody the various dimensions of gratitude previously discussed—through intention, speech, and actions. When one expresses genuine gratitude in all these ways, they naturally learn to use the blessings granted to them by Allah, the Exalted, in ways that are pleasing to Him and in accordance with Islamic teachings. Conversely, disbelief is portrayed in this verse as the opposite of gratitude. One who misuses their blessings, shows ingratitude, or indulges in actions contrary to Allah's commands places themselves in grave spiritual danger. Such negligence weakens their faith and may ultimately lead to its loss. Faith can be compared to a delicate flame that requires constant care and nourishment: just as a fire diminishes and dies without fuel, faith diminishes when it is not actively nurtured through acts of obedience, reflection, and mindful use of Allah's blessings. Neglecting this spiritual sustenance not only endangers one's faith but also risks extinguishing the very light that guides a person toward peace, purpose, and success in both worlds. Maintaining this flame through consistent gratitude, mindful worship, and righteous action is therefore essential for protecting one's spiritual well-being and ensuring that the guidance of Allah, the Exalted, remains alive within the heart. Faith and gratitude are inseparable; without gratitude, belief becomes hollow, and the blessings of Allah, the Exalted, cannot truly benefit the individual.

Chapter 39 Az Zumar, verse 7:

“...And He does not approve for His servants disbelief. And if you are grateful, He approves it for you...”

This verse further illustrates that while Allah, the Exalted, encourages gratitude and warns against ingratitude, He does not compel people toward obedience or force guidance upon them. Doing so would defeat the very purpose of life as a test in this world, where human free will plays a central role. Each individual has been granted the ability to choose, and the correct exercise of this free will is essential for their own benefit. By obeying Allah, the Exalted, and using the blessings He has granted them in accordance with Islamic teachings, a person attains a balanced mental and physical state, arranges everything and everyone in their life in its proper place, and prepares adequately for their accountability on the Day of Judgement. This conduct naturally leads to peace of mind and tranquillity in both this world and the hereafter.

In contrast, those who misuse the free will bestowed upon them and persist in misusing their blessings set themselves on a path of suffering. In the worldly life, their mismanagement of Allah's gifts—be it family, friends, wealth, or career—becomes a source of stress rather than benefit. Such individuals often misattribute the cause of their stress to those around them, such as their spouse, children, or colleagues, cutting off vital sources of support. This only exacerbates their mental and emotional difficulties, potentially leading to depression, addiction, or even suicidal thoughts. The consequences of misusing the blessings granted by Allah, the Exalted, are particularly visible among those who enjoy worldly luxuries, such as the rich and famous, yet remain spiritually unfulfilled despite their material abundance. Moreover, neglecting preparation for accountability in the hereafter carries far graver consequences. As the verse emphasizes, no one can bear the burdens of another. Each person is responsible for their own deeds, and no intercession or worldly influence can alter the outcome. Chapter 39 Az Zumar, verse 7:

“...and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.”

Chapter 39 Az Zumar, verse 7:

“...and no bearer of burdens will bear the burden of another...”

This verse also serves as a clear warning against the danger of wishful thinking, a mindset in which a person persists in disobeying Allah, the Exalted, while falsely assuming that someone else—such as family members, friends, or spiritual figures—will save them on the Day of Judgement. Such an attitude has no value in Islam and is entirely misguided, as it disregards personal responsibility and the essential requirement of using one’s blessings in accordance with divine guidance. True hope, by contrast, is rooted in sincere effort and obedience. It involves striving to follow the commands of Allah, the Exalted, utilizing the blessings He has granted in ways that are pleasing to Him as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only after sincerely fulfilling one’s responsibilities does a believer hope for the mercy, forgiveness, and reward of Allah, the Exalted, in both this world and the hereafter. This distinction is emphasized in a Hadith recorded in Jami At Tirmidhi, number 2459. Therefore, it is vital for a person to recognize the difference between wishful thinking and genuine hope. Real hope motivates action, encourages accountability, and

ensures that a person makes the most of their blessings in obedience to Allah, the Exalted. Wishful thinking, on the other hand, fosters negligence and complacency, ultimately leading to hardship in this life and severe consequences in the next. One must, therefore, adopt authentic hope in Allah's mercy and forgiveness while simultaneously striving to live according to His guidance, as this approach secures both worldly balance and eternal success.

As discussed earlier, Allah, the Exalted, does not compel anyone toward guidance or misguidance, as doing so would nullify the purpose of life's test. Instead, He provides clear guidance on what is right and wrong and grants every individual the free will to choose their path. Consequently, every person is accountable for the choices they make. Chapter 39 Az Zumar, verse 7:

"...And He does not approve for His servants disbelief. And if you are grateful, He approves it for you..."

This means that no one can rightfully blame Allah, the Exalted, or any other entity for their misguidance if they deliberately choose to disobey Him by misusing the blessings He has granted. Chapter 39 Az Zumar, verse 7:

"...and no bearer of burdens will bear the burden of another..."

The lesson here is clear: each individual is responsible for their own actions and cannot transfer accountability to others. Adopting a mindset of blame, where one attributes their misguidance or failures to other people or external circumstances, prevents self-reflection and personal growth. Such a person will continue to misuse the blessings they have been given, leading to imbalance in their mental and physical state, misplacement of priorities, and insufficient preparation for their accountability on the Day of Judgement. This negligence inevitably results in stress, hardship, and suffering in both this world and the next, regardless of any worldly luxuries they may enjoy. Furthermore, avoiding responsibility for one's actions disrupts the fulfilment of the rights of others. By failing to act justly and properly, such individuals not only misguide themselves but also contribute to the spread of corruption, injustice, and moral decay within their communities. Attempting to shift the blame for one's sins will never be accepted by Allah, the Exalted, either in this life or in the hereafter. Even when people try to blame the Devil for their misdeeds, such excuses hold no weight, as he possesses no authority to force anyone into wrongdoing. Chapter 14 Ibrahim, verse 22:

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

This verse highlights an essential principle: the Devil can only invite, suggest, and tempt; he cannot compel. Every individual possesses the free will to accept or reject his invitation. Those who willingly follow his path bear full responsibility for their actions, and no external being—neither

Satan, society, nor other people—can bear the burden of their choices. Recognizing this fact compels a person to take ownership of their deeds, strive for moral integrity, and use their blessings in accordance with the guidance of Allah, the Exalted, ensuring both worldly balance and preparedness for the eternal accountability to come. Chapter 39 Az Zumar, verse 7:

“...Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.”

Allah, the Exalted, presents yet another profound sign that points to His Oneness. Chapter 39 Az Zumar, verse 8:

“And when adversity touches man, he calls upon his Lord, turning to Him [alone]...”

When individuals encounter genuine difficulties—circumstances that surpass their personal abilities, resources, or understanding—they instinctively turn to One God, Allah, the Exalted. This is not a learned behavior, nor is it merely cultural; it is an innate response embedded within the human soul. In such moments of true need, people do not instinctively appeal to multiple gods or entities for help, even if they have been exposed to such beliefs. This demonstrates that the human soul recognizes, at a fundamental level, that ultimate power and control belong to a singular

divine source. Interestingly, this natural tendency is observed even among those who outwardly reject faith. In films, novels, and stories across cultures, characters who may deny the existence of God find themselves silently appealing to a higher power when faced with danger, desperation, or despair. These portrayals, though often unintentional, reflect a universal truth: the human soul inherently seeks connection with the One who has absolute control over all affairs. This innate turning toward Allah, the Exalted, in moments of adversity serves as a subtle yet undeniable proof of His Oneness. This instinctual recognition has its origin in a primordial covenant made by the human soul. Before being placed in the earthly realm, every human soul existed in the presence of Allah, the Exalted, and bore witness to His Lordship, Oneness, and absolute dominion over the universe. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.'..."

This pre-earthly testimony, known as the *Primordial Covenant*, is imprinted upon every human being. Even before one learns about the universe, the laws of nature, or religious teachings, the soul carries a latent awareness of Allah, the Exalted. This is why, in times of fear, pain, or uncertainty, people are naturally drawn to supplication and remembrance of One God. It is the soul recalling its original pledge to Allah, the Exalted, and seeking the guidance and support of the One it has always recognized as Lord. These moments are powerful reminders that humans are not left to their own devices—they are intrinsically guided by a divine imprint that directs them toward their Creator, particularly when worldly means fail to provide relief or security. Those who recognize and heed these innate signs are presented

with a unique opportunity. These moments of natural turning toward Allah, the Exalted, are not merely emotional reactions; they are invitations to strengthen faith, increase reliance on Him, and align one's life with His guidance. By responding to these moments with sincere obedience, individuals can develop a balanced mental and physical state, organize their priorities, and cultivate meaningful relationships—all while preparing for accountability in the Hereafter. The soul's call to Allah, the Exalted, in times of hardship becomes a catalyst for reflection, prompting a person to examine how they are using the blessings bestowed upon them. When one combines this reflection with active obedience to the commands of Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it ensures that life is not left to chance, confusion, or heedless desire. Instead, it becomes purposeful, ordered, and oriented toward attaining peace and success in both worlds.

Moreover, understanding this innate connection deepens one's appreciation for the mercy and wisdom of Allah, the Exalted. The very fact that the soul instinctively seeks the One God in adversity highlights the divine care that has been placed within each individual. Allah, the Exalted, does not compel this recognition, but allows it to surface naturally when needed. This demonstrates the perfect balance between free will and divine guidance: humans are free to act and choose, but they are also equipped with an inner compass that inclines them toward the truth when confronted with challenges. Those who reflect on these signs will recognize that every instinct, every emotional response, and every turning toward Allah, the Exalted, in difficulty is an opportunity to renew faith, express gratitude, and practice obedience. By nurturing this awareness and responding appropriately, a person strengthens their spiritual resilience, gains clarity in decision-making, and cultivates the moral and emotional fortitude necessary for a harmonious life.

Ultimately, this verse and the inherent response it describes serve as a profound reminder of human accountability and divine wisdom. One cannot ignore the soul's testimony without consequence. Those who heed these signals and act upon them with sincere obedience find their lives infused with meaning, balance, and peace. Conversely, those who suppress this innate guidance, pursuing desires in contradiction to divine instruction, will experience imbalance, stress, and spiritual disorientation. The soul's call to Allah, the Exalted, is not merely a fleeting impulse; it is a sign embedded in human nature itself, guiding individuals toward the One who sustains, provides, and governs all existence. Heedfulness of this natural sign, especially during moments of difficulty, ensures that faith is not passive but active, and that life is not lived aimlessly but in alignment with divine wisdom. Chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Allah, the Exalted, warns about the tendency of human beings to quickly lapse into ingratitude, even after experiencing His mercy and blessings. Chapter 39 Az Zumar, verse 8:

"...then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way..."

When a person is faced with hardship or extreme difficulty, their natural inclination is to turn to Allah, the Exalted, seeking aid, comfort, and relief. However, this supplication is often temporary, as human beings are naturally drawn toward their worldly desires and aspirations. Once Allah, the Exalted, responds to their prayers and grants them a favor, they frequently forget the One who provided it. They begin to seek fulfillment, pleasure, or guidance from other sources, placing these above their devotion to Allah. This lapse reflects a recurring weakness in human nature: the struggle to maintain consistent obedience and gratitude when worldly comfort or success is achieved. The verse warns that such behavior does not simply reflect forgetfulness; it is tantamount to turning away from Allah, the Exalted, and assigning authority or reverence to other influences, which can mislead both oneself and others. It is important to understand that false deities, such as idols, are not the only forms of misplaced devotion. Anything that one obeys or prioritizes over Allah, the Exalted, in defiance of His guidance is, in essence, a form of worship. Chapter 9 At Tawbah, verse 31:

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

This verse demonstrates that even learned individuals or religious figures, who are not objects of worship themselves, can become focal points of devotion when their authority is followed in opposition to Allah, the Exalted. Similarly, yielding to cultural trends, social media, celebrity influence, material wealth, or peer pressure in ways that contravene divine guidance

also constitutes a misdirected form of servitude. Chapter 36 Yaseen, verse 60:

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

Although most people do not literally worship the Devil, many fall into the trap of obeying his invitations in opposition to Allah, the Exalted. The verse highlights that any act of obedience performed in defiance of the Creator is, in essence, a form of misdirected worship. This principle is universal: humans cannot simultaneously serve Allah, the Exalted, and other influences that demand allegiance in opposition to Him. The consequences of obeying other entities or desires in defiance of Allah, the Exalted, are both immediate and profound. Just as an employee with multiple supervisors struggles to satisfy conflicting demands, a person who places themselves under the authority of worldly masters—be it cultural norms, social expectations, or personal desires—becomes weighed down, stressed, and fragmented. Their efforts to please everyone inevitably fail, and their peace of mind is sacrificed. Over time, such divided devotion can lead to sadness, isolation, mental fatigue, depression, and even suicidal tendencies, as their pursuit of worldly masters cannot provide the fulfillment or stability they seek. This observation is evident when examining the lives of public figures, celebrities, or anyone who prioritizes the approval of society above divine guidance; despite material success, many remain emotionally and spiritually unfulfilled. Furthermore, those who attempt to secure favor from other entities by disobeying Allah, the Exalted, will find that these entities cannot assist them in the Hereafter. Chapter 39 Az Zumar, verse 8:

“...Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."”

The guidance, mercy, and reward of Allah, the Exalted, cannot be replaced by worldly power, wealth, or influence. Therefore, to achieve genuine benefit in this life and the next, a person must abandon all forms of obedience that lead to the disobedience of Allah, the Exalted. They must instead direct their efforts toward Him alone, correctly using the blessings He has granted them, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person attains true peace of mind in both worlds, achieves a balanced mental and physical state, and properly organizes their life and relationships in accordance with divine wisdom. In essence, the verse serves as both a warning and a guide. It reminds humanity that ingratitude and misdirected devotion are not trivial mistakes but actions that can lead to long-term spiritual and emotional imbalance. The remedy lies in recognizing the supreme authority of Allah, the Exalted, consciously choosing obedience over fleeting desires, and consistently reflecting on the blessings one has received. By adhering to divine guidance, a person ensures that their servitude is rightly directed, their life is ordered and fulfilling, and their preparation for accountability on the Day of Judgement is sincere and complete.

Chapter 39 Az Zumar, verse 8:

“...and he attributes to Allah equals to mislead [people] from His way...”

A major reason people are often led astray is their tendency to follow the behavior of the majority without critical thought. Frequently, the majority is influenced by the desires and ambitions of a small elite class, whose goal is simply to fulfill worldly interests. As a result, societal norms can subtly steer people toward disobedience of Allah, the Exalted. When individuals observe that most people around them disregard Islamic teachings, they may mistakenly assume that this behavior is correct and follow it without reflection. Yet the truth of any action or belief is not determined by how many people accept it, but by whether it aligns with divine guidance. History offers clear examples of how following the majority can be misleading. For centuries, people believed the Earth was flat simply because the majority assumed it to be so, until evidence proved otherwise. Similarly, in both worldly and spiritual matters, conforming blindly to the majority often leads to error and misguidance. Acting without discernment is like behaving like cattle, moving as a herd without thought, rather than using the intellect that Allah, the Exalted, has given humans. Chapter 6 Al An'am, verse 116:

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

Instead, Islam calls on individuals to think, reflect, and use their reasoning to assess every situation. Decisions should be guided by evidence and understanding rather than the actions of the crowd. Blind imitation is

criticized in Islam because it undermines personal responsibility, critical thinking, and the pursuit of truth. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized seeking knowledge from reliable sources, understanding it fully, and acting upon it with insight. By doing so, a person protects themselves from misguidance, even if it means standing apart from popular opinion. Chapter 12 Yusuf, verse 108:

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

The lesson is clear: the number of people following a path does not determine its correctness. True guidance requires reflection, discernment, and adherence to divine principles, even when these choices differ from societal trends. By avoiding blind conformity, one preserves spiritual integrity, makes morally sound decisions, and ensures that their obedience aligns with the teachings of Islam, benefiting both themselves and the wider community.

Allah, the Exalted, cautions against the error of wishful thinking, where a person continues in disobedience yet assumes they will receive His mercy as if their negligence is equivalent to the devoted obedience of those who strive to use His blessings correctly. Chapter 39 Az Zumar, verse 9:

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?...”

This verse draws a clear distinction between the sincere and the heedless. True devotion involves conscious effort, regular worship, awareness of the Hereafter, and striving to live in accordance with the guidance of Allah, the Exalted. Mere wishful thinking, on the other hand, is a false reliance that disregards the responsibilities tied to one’s blessings and ignores the principles of accountability. To safeguard against such misconceptions, it is necessary to study and understand the divine names and attributes of Allah, the Exalted, as revealed in the Holy Quran and exemplified in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Comprehending His attributes—such as His infinite wisdom, perfect justice, and all-encompassing mercy—cultivates a correct understanding of faith and encourages the responsible use of one’s blessings in a manner pleasing to Allah, the Exalted. Chapter 39 Az Zumar, verse 9:

“...Say, “Are those who know equal to those who do not know?” Only they will reflect [who are] people of understanding.”

Without this understanding, a person may fall into the dangerous assumption that Allah’s mercy will absolve them regardless of their deeds. For example, someone who grasps that Allah, the Exalted, is All-Forgiving will strive sincerely to obey Him and seek His pardon. Conversely, a person who lacks this understanding may persist in wrongdoing, falsely presuming that forgiveness will come automatically, without effort or accountability. It

is also vital to recognize that while Allah, the Exalted, is infinitely Merciful, His mercy does not nullify His justice. Ignoring His commands without consequence would contradict His perfect wisdom and fairness. Consider the analogy of a human judge who forgives every offense without discernment: such a judge would be condemned for failing to uphold justice. How, then, could one logically expect the Supreme Judge, Allah, the Exalted, to act contrary to His flawless justice?

True hope in the mercy of Allah, the Exalted, is therefore inseparable from sincere effort, obedience, and proper use of the blessings He has granted. Hope is not wishful thinking; it is active striving in alignment with divine guidance, trusting in the mercy of Allah, the Exalted, while respecting His justice, and committing oneself to live in a way that brings balance and purpose to one's life in both this world and the Hereafter. Chapter 39 Az Zumar, verse 9:

"...Say, "Are those who know equal to those who do not know?" Only they will reflect [who are] people of understanding."

Verse 39 of Az Zumar emphasizes that claiming faith in Allah, the Exalted, is not enough; true belief must be accompanied by righteous deeds. Words alone have little value in Islam if they are not backed by sincere action. Chapter 39 Az Zumar, verse 9:

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?...”

This verse highlights the importance of voluntary night worship as a measure of sincerity. The voluntary night prayer, performed in the privacy of one's own space when no eyes are watching, reflects genuine devotion and servanthood to Allah, the Exalted. It is a personal conversation with the Creator, and the effort involved demonstrates humility, discipline, and a sincere desire to seek closeness to Him. A Hadith found in Sunan An Nasai, number 1614, mentions that this prayer is the most virtuous among voluntary acts of worship.

The significance of the night prayer is further emphasized by its connection to high spiritual ranks. No one will hold a position higher than the Holy Prophet Muhammad, peace and blessings be upon him, on the Day of Judgement or in Paradise, and this elevated rank is directly linked to the voluntary night prayer. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

Additionally, a Hadith found in Jami At Tirmidhi, number 3579, indicates that a person is closest to Allah, the Exalted, during the last portion of the night. Those who remember Him and engage in worship during this blessed time can draw countless spiritual benefits and cultivate a deep, personal connection with their Lord. Muslims naturally desire that their supplications be accepted and their needs fulfilled. The voluntary night prayer provides an ideal opportunity to seek these blessings, as a Hadith in Sahih Muslim, number 1770, assures that there is a special hour in every night during which sincere prayers are always answered. Beyond spiritual rewards, the voluntary night prayer also has practical benefits. It acts as a safeguard against sinful behavior by cultivating mindfulness and self-discipline. It encourages distancing from idle social activities that waste time and helps protect physical and mental health. A Hadith found in Jami At Tirmidhi, number 3549, emphasizes these protective aspects of the night prayer. To perform the voluntary night prayer effectively, one should prepare their body and mind. Avoiding overeating or excessive drinking before bedtime prevents lethargy, and refraining from unnecessary exhaustion during the day preserves energy. Short daytime naps can also help maintain alertness. Most importantly, one should strive to live in obedience to Allah, the Exalted, throughout the day—fulfilling His commands, refraining from prohibited actions, and approaching life with patience and trust in His decree—so that offering the night prayer becomes easier and more spiritually rewarding. Finally, the practice of voluntary night prayer is a profound reminder of Allah's mercy and the ever-present opportunity for repentance. The door to returning to sincere obedience is always open. Each day and night offers a chance to reform, to align one's actions with divine guidance, and to seek peace and success in both this world and the Hereafter. One must recognize and seize these opportunities before time runs out, as the negligence of such moments leaves nothing but regret. Allah, the Exalted, is infinitely merciful yet entirely free of need; He invites creation to Himself so that they may attain success, demonstrating His grace and generosity.

Chapter 39 Az Zumar, verse 9:

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter...”

This verse also underscores the essential role of fearing one’s accountability before Allah, the Exalted. True peace of mind for an individual and justice within society are inseparably connected to the belief in Judgement Day. Without this belief, people are prone to misuse the blessings granted to them—such as wealth, health, knowledge, and authority—turning these gifts into instruments of selfishness and oppression rather than means of benefit. When individuals convince themselves that they will not be held accountable for their actions, they feel emboldened to wrong others, especially when they perceive worldly authorities as ineffective or absent. In such a state, blessings lose their purpose: wealth fuels greed, authority becomes a tool for exploitation, and relationships are used for personal gain rather than mutual benefit. The outcome is not only a loss of personal tranquillity but also the widespread corruption of 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 the Day of Judgement acts as a powerful safeguard. It disciplines desires, restrains harmful conduct, and ensures that the blessings of Allah, the Exalted, are used in their intended way. It reminds every individual that all actions will be measured, every right will be respected, and all injustices will be exposed. This awareness cultivates sincerity, humility, and responsibility, allowing people to live balanced lives and enabling justice to prevail within society. History and daily observation confirm this principle: societies that reject accountability—whether moral or divine—inevitably fall into corruption. Rights are ignored, laws are manipulated, and oppression becomes widespread. Conversely, societies that embrace accountability promote fairness, compassion, and peace. On an individual level, belief in Judgement Day ensures that blessings are placed correctly. Wealth is used to support family, community, and charitable causes; authority is exercised with fairness and justice; relationships are nurtured with care and honesty. This alignment between blessings and purpose creates inner tranquillity, as individuals act in harmony with divine guidance. On a societal level, accountability guarantees that rights are respected, justice is upheld, and peace is maintained. Without this belief, individuals misuse blessings, neglect their responsibilities, and harm others, leading to family strife, community breakdown, and societal collapse. In contrast, belief in accountability fosters stability, harmony, and collective well-being. Ultimately, belief in the Day of Judgement is not merely a theological notion—it is a practical necessity. It is the foundation upon which personal peace and social justice are built. With this belief, blessings are preserved, rights are fulfilled, and both individuals and societies thrive. Without it, imbalance and injustice prevail, and both worldly life and the Hereafter suffer. Chapter 39 Az Zumar, verse 9:

“...fearing the Hereafter and hoping for the mercy of his Lord...”

As previously discussed, it is crucial to understand the clear distinction between true hope in Allah, the Exalted, and mere wishful thinking. Wishful thinking occurs when a person neglects the obligations of obedience—failing to fulfill Allah’s commands, refraining from His prohibitions, and exercising patience in the face of destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—yet still expects Allah, the Exalted, to forgive them and grant them mercy in both worlds. Such an attitude is not genuine hope; it is empty expectation. This can be compared to a farmer who plants no seeds, provides no water or care, and yet hopes to harvest a bountiful crop. True hope, on the other hand, is rooted in sincere effort and responsibility: a person strives to obey Allah, the Exalted, corrects their shortcomings through repentance, and then trusts in His mercy and forgiveness. It is like a farmer who carefully plants, waters, and nurtures their crop while hoping for a fruitful harvest. The Holy Prophet Muhammad, peace and blessings be upon him, summarised this principle in a Hadith recorded in Jami At Tirmidhi, number 2459.

In practical terms, one’s spiritual life should generally be guided by fear of Allah, the Exalted, as it serves as a powerful deterrent against sin and motivates adherence to obligatory acts. Fear is particularly effective in encouraging consistent obedience and is superior in inspiring voluntary acts of worship. However, during moments of severe illness, hardship, or at the approach of death, a believer should embrace hope in the mercy of Allah, the Exalted, even if they have spent much of their life in disobedience. This specific instruction was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 2877, highlighting that hope in the mercy of Allah, the Exalted, is essential for solace, spiritual resilience, and ultimate salvation, especially in times when human effort alone is insufficient.

Allah, the Exalted, reminds humanity that the foundation of all goodness—including the ability to distinguish between genuine hope and deceptive wishful thinking regarding His mercy and forgiveness—is knowledge. Chapter 39 Az Zumar, verse 9:

“...Say, “Are those who know equal to those who do not know?” Only they will reflect [who are] people of understanding.”

This verse establishes that correct belief, sound Judgement, and sincere obedience all stem from knowledge. Without knowledge, a person becomes vulnerable to confusion, false assumptions, and self-deception—particularly in matters related to faith, accountability, and hope in Allah, the Exalted. This principle is further reinforced by a Hadith recorded in Sahih Muslim, number 6853, in which the Holy Prophet Muhammad, peace and blessings be upon him, declared that whoever travels a path in pursuit of knowledge, Allah, the Exalted, will make the path to Paradise easy for them. This “path” includes both a physical journey—such as attending lessons, gatherings, or institutions of learning—and a non-physical effort, such as reading, listening, studying, teaching, or writing. All sincere avenues through which beneficial knowledge is sought fall under this promise. The path to Paradise is not free from obstacles; it is filled with challenges, temptations, doubts, and distractions. Only one who possesses knowledge of these dangers—and knows how to navigate around them—can reach their destination safely. Just as no one can reach a city in this world without knowing where it is or which route leads to it, Paradise cannot be attained without knowing its path and the means that lead to it.

The knowledge referred to here includes both religious knowledge and beneficial worldly knowledge. Useful worldly knowledge often supports sincere obedience to Allah, the Exalted. For example, seeking lawful skills and education in order to earn a permissible livelihood makes it easier to avoid unlawful income. This, in turn, strengthens a person's moral discipline and supports their journey toward Paradise. Thus, Islam does not restrict beneficial knowledge to one category but values all knowledge that aids obedience to Allah, the Exalted, and prevents disobedience.

Furthermore, the path to Paradise is only walked by those who adopt piety. Piety consists of fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and responding to destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The root of this piety is sound religious knowledge that is understood and acted upon. Chapter 35 Fatir, verse 28:

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

However, it is essential to emphasize that the intention behind seeking knowledge must be sincere. A person must pursue knowledge solely to please Allah, the Exalted. Whoever seeks religious knowledge for worldly motives—such as status, recognition, or argumentation—has been severely warned. This warning is mentioned in a Hadith recorded in Sunan Ibn Majah, number 253, which cautions that such insincerity can lead to punishment unless one sincerely repents. Equally important is acting upon knowledge. Knowledge without action holds no real value and brings no benefit. It is comparable to someone who knows the route to safety yet

refuses to take it, choosing instead to remain in a place filled with danger. For this reason, knowledge can be divided into two categories. The first is knowledge that is acted upon, which leads to piety, humility, and an increase in obedience to Allah, the Exalted. The second is knowledge that is neglected in practice. This type does not elevate a person; rather, it often leads to arrogance and self-delusion, as one may believe they are superior to others despite failing to live by what they know. Chapter 62 Al Jumu'ah, verse 5:

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

Such knowledge does not transform the heart, nor does it guide behavior. True knowledge is that which humbles a person, reforms their conduct, and draws them closer to Allah, the Exalted. Without this, knowledge becomes a burden rather than a means of salvation.

Allah, the Exalted, further emphasizes the importance of supporting one's verbal declaration of faith in Him with actions. Chapter 39 Az Zumar, verse 10:

“Say, “O My servants who have believed, fear your Lord...””

This involves correctly using the blessings one has been granted as outlined in Islamic teachings. 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.

An important dimension of fearing Allah, the Exalted—which is the essence of piety—is exercising caution by avoiding certain lawful matters out of concern that they may gradually lead a person toward what is unlawful. Chapter 2 Al Baqarah, verse 187:

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

Notably, Allah, the Exalted, did not merely command people not to transgress His limits; rather, He warned them not to come close to those boundaries at all. This wording demonstrates divine wisdom, as approaching the limits often weakens restraint and increases the likelihood of crossing them. This guidance appears repeatedly throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not only to refrain from eating from the forbidden tree in Paradise, but also not to approach it—despite the fact that approaching it was, in itself, lawful. Chapter 7 Al A’raf, verse 19:

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

This demonstrates a crucial moral principle: not everything that is lawful is necessarily beneficial in every circumstance. While approaching the limits of Allah, the Exalted, may not be unlawful in itself, it often serves as a gateway to disobedience. As a result, wisdom and piety require restraint even in lawful matters, especially those that are vain or unnecessary. There are many practical examples of this reality. Vain speech, though not inherently sinful, frequently leads to prohibited acts such as backbiting, mockery, or lying. Similarly, excessive or careless spending—while lawful at first—can easily develop into 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.”

Misguidance rarely occurs suddenly. In most cases, it unfolds gradually, step by step. People often begin by merely approaching wrongdoing without engaging in it directly, until repeated exposure weakens their resistance and eventually leads them to participate. For example, someone who consistently keeps company with people who consume alcohol is far more likely to eventually drink than someone who avoids such gatherings altogether. This gradual erosion of restraint explains why Islam places

strong emphasis on preventive measures rather than merely addressing sin after it occurs. This approach was clearly advised by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith recorded in *Jami At Tirmidhi*, number 2451, he explained that a person cannot attain true piety until they abandon certain lawful matters out of fear that they may lead to the unlawful. In other words, steadfast righteousness is not achieved merely by avoiding what is forbidden, but also by exercising restraint in permissible matters that pose spiritual risk. Therefore, a person must be vigilant not only in avoiding clear prohibitions, but also in distancing themselves from lawful distractions—especially vain and excessive indulgences—that threaten their spiritual stability. This cautious approach safeguards sincere obedience to Allah, the Exalted, which consists of using every blessing in a manner pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience represents the true essence of righteousness and leads to peace of mind in both worlds by fostering a balanced mental and physical state and by placing everything and everyone in life in their proper position. Chapter 16 An Nahl, verse 97:

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

And chapter 39 Az Zumar, verse 10:

"...For those who do good in this world is good..."

In contrast, those who fail to appreciate the importance of not approaching the limits of Allah, the Exalted, often overindulge in lawful pleasures, particularly vain pursuits. This excess increases the likelihood of falling into the unlawful and leads to the misuse of blessings. Over time, this behaviour produces inner turmoil, emotional imbalance, and spiritual emptiness. Such individuals misplace priorities, damage relationships, neglect preparation for accountability on the Day of Judgement, and experience stress and dissatisfaction in both worlds—even if they temporarily enjoy entertainment or luxury. This outcome is evident when one reflects upon the lives of those who live without restraint, such as many among the wealthy and influential, whose abundance has failed to grant them lasting peace. Chapter 20 Taha, verses 124-126:

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

More dangerous than all of this is the situation in which a person, by failing to support their verbal claim of faith in Allah, the Exalted, gradually loses that very faith altogether. Mere words, when not reinforced by consistent obedience, do not preserve belief. Faith is not a static possession; rather, it is a living reality that requires care, effort, and nourishment in order to remain alive. Faith may be likened to a delicate plant. Just as a plant

depends on essential elements such as water, sunlight, and care to grow and survive, faith depends on acts of obedience to Allah, the Exalted. When these acts are neglected—such as fulfilling obligations, avoiding prohibitions, and responding to life's trials with patience—faith weakens. If this neglect continues, faith may wither entirely, just as a plant inevitably dies when deprived of nourishment. This loss is not comparable to any worldly loss. Wealth can be regained, health may return, and status can be restored, but the loss of faith strips a person of guidance, purpose, and ultimate success. It leaves them spiritually barren, vulnerable to misguidance, and unprepared for accountability on the Day of Judgement. For this reason, safeguarding faith through consistent obedience and conscious effort is essential. Neglecting it is the greatest loss a person can suffer, for it deprives them of peace in this world and salvation in the next.

When a person sincerely commits to obeying Allah, the Exalted, by using the blessings He has granted them in accordance with Islamic teachings, they will inevitably encounter resistance from others. Choosing a path that differs from the majority often unsettles people, as it forces them to confront their own choices—especially when those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, feelings of insecurity or guilt may arise within them, which frequently manifest as criticism or hostility toward those who remain steadfast upon faith. This opposition is often strongest from those closest to a person, including family members.

Beyond personal relationships, wider societal pressures also play a significant role. Influences such as social media, fashion trends, and cultural norms actively promote lifestyles that conflict with Islamic values. Islam is frequently portrayed as an obstacle to unrestricted pleasure,

wealth, and social advancement. Many industries that Islam morally critiques view Islamic principles as a threat to their interests and therefore resist the visible practice of faith. This resistance significantly contributes to the widespread anti-Islamic sentiment that is commonly observed on social media and other public platforms.

Additionally, those who strive to live by Islamic teachings—which emphasize moderation, self-restraint, and responsible enjoyment of worldly blessings—are often met with hostility from individuals who pursue excess and unrestrained desire. Islam classifies such behaviour as animalistic, as it is driven purely by impulse rather than reason or moral responsibility. These individuals frequently attempt to discourage others from accepting Islam or practicing it, seeking to draw them into a lifestyle governed by unchecked desires. In doing so, they often single out certain aspects of Islam—such as the dress code for women—in an attempt to undermine its credibility. However, thoughtful reflection exposes the weakness of these arguments. The same critics who object to Islamic dress codes rarely question the uniforms and dress standards required in professions such as law enforcement, the military, healthcare, education, or business. This selective criticism reveals that the true objection is not to clothing itself, but to Islam’s emphasis on discipline, modesty, and self-control. Ultimately, it is Islam’s moral clarity and the principled conduct of those who practice it that provoke such attacks.

In every situation, a person must remain firmly committed to sincere obedience to Allah, the Exalted, knowing that this commitment is the true source of peace and protection from harmful influences—even if this protection is not immediately apparent, and even if it requires distancing

oneself from those who oppose obedience to Allah, the Exalted. Chapter 39 Az Zumar, verse 10:

“...and the earth of Allah is spacious...”

Loyalty to Allah, the Exalted, ensures that a person uses the blessings granted to them correctly. This leads to balance in both mental and physical states, enables them to place everything and everyone in their proper position within life, and prepares them for accountability on the Day of Judgement. As a result, they attain tranquillity in both this world and the hereafter. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account.”

Such individuals are guided through every circumstance—whether ease or hardship—and are granted enduring peace of mind along with limitless reward in both worlds. In contrast, those who abandon the commands of Allah, the Exalted, in order to gain the approval of others will inevitably lose inner peace. This choice leads them to misuse the blessings they have been granted, resulting in mental and physical imbalance. They will misplace priorities, relationships, and responsibilities, leaving them unprepared for accountability on the Day of Judgement. This path produces stress, hardship, and turmoil in both worlds, regardless of any material comfort or temporary pleasure they may enjoy.

To remain steadfast, one must actively cultivate strong faith. Strong faith is essential for maintaining obedience to Allah, the Exalted, in all circumstances—whether during ease or adversity. This strength is developed through understanding and acting upon the clear signs and guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings consistently demonstrate that sincere obedience to Allah, the Exalted, is the foundation of tranquillity in both worlds. Conversely, ignorance of Islamic principles results in fragile faith, making a person far more vulnerable to abandoning obedience when personal desires conflict with divine guidance. Such ignorance obscures the fundamental truth that surrendering personal desires in obedience to Allah, the Exalted, is not a loss, but the very means to achieving peace, stability, and success in both this life and the next. Therefore, it is essential for individuals to strengthen their faith through seeking Islamic knowledge and applying it in daily life. By doing so, they ensure continuous obedience to Allah, the Exalted, use their blessings correctly, maintain balance in mind and body, and establish a life in which every priority is placed where it belongs.

Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account.”

Patience is the state in which a person refrains from expressing objection to hardship through their words or actions, while continuing to sincerely obey Allah, the Exalted, throughout the trial. This obedience consists of using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of patience lies in acquiring and acting upon Islamic knowledge. The more a person learns and implements this knowledge, the more they come to understand that everything Allah, the Exalted, decrees is ultimately best for all concerned, even when its wisdom is not immediately apparent. Many hardships carry hidden benefits that only become clear with time. Islamic teachings repeatedly demonstrate this reality. One clear example is the life of the Holy Prophet Yusuf, peace be upon him. He was separated from his parents at a young age, betrayed by his brothers, abandoned in a dark well, sold into slavery, and later imprisoned unjustly. Yet each of these hardships played a vital role in shaping his character, wisdom, and resilience, ultimately enabling him to save the people of Egypt from a devastating famine. Had he not endured those trials with patience, he would never have reached a position where he could protect millions of lives. Chapter 2 Al Baqarah, verse 216:

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

Belief in the wisdom behind divine decree, and remaining obedient to Allah, the Exalted, despite hardship, is therefore an essential part of faith. Praising Allah during ease is relatively simple; the real test of sincerity is maintaining obedience and trust during times of difficulty.

Studying Islamic teachings also allows a person to place their own hardships into perspective. When one reflects on the lives of those who were more beloved to Allah, the Exalted, yet endured far greater trials, their own difficulties appear lighter and more manageable. This perspective can also be gained by observing others in one's own time who face far harsher circumstances. Such reflection humbles a person and strengthens patience.

Islam further teaches the reality of destiny: every event a person encounters—ease or hardship—has already been decreed and is unavoidable. Complaining about something that is inescapable brings no benefit. Instead, it deprives a person of the immense reward attached to patience. Chapter 39 Az Zumar, verse 10:

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

A person is therefore presented with a clear choice: to face an unavoidable event with patience and earn an immeasurable reward, or to face it with impatience and forfeit the reward they might have received. In either case, the event will occur, so it is wise to respond in a way that brings benefit in both this world and the Hereafter. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Islamic teachings further clarify that what people desire in this world is not always what is truly best for them. Chapter 2 Al Baqarah, verse 216:

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

Everyone has experienced this in their own lives. Often, people pursue things they believe will bring happiness, only to find them sources of stress or harm. Likewise, situations initially disliked may later prove to be sources of lasting benefit. Understanding this principle helps a person remain patient when circumstances conflict with their desires, recognizing that divine wisdom guides what is ultimately best.

Additionally, just as gold is refined through fire, human beings are strengthened by the difficulties they endure. Those accustomed to a life of ease often struggle when faced with even minor challenges, such as marital conflicts. Through trials, Allah, the Exalted, fortifies a person's mental and emotional resilience, preparing them to handle future hardships with greater stability and composure.

Patience in Islam is not limited to times of hardship; it is equally necessary in periods of ease. During comfortable times, patience prevents one from misusing blessings such as health, wealth, or status. Without patience, ease can become a test, leading to arrogance, negligence, and disobedience.

There are numerous wisdoms behind the trials of this world discussed throughout Islamic teachings. Therefore, it is crucial for a Muslim to study, learn, and act upon these teachings to cultivate patience in all circumstances, thereby earning limitless reward in both worlds. True patience resembles the attitude of a wise patient who follows their doctor's instructions—accepting bitter medicine and a strict regimen, knowing it ultimately leads to healing.

Importantly, patience does not imply passivity. A key aspect of patience is responding to challenges in accordance with Islamic guidance. For example, a woman facing abuse is not required to remain silent or inactive; taking lawful steps to protect herself and her children, such as separating from the abuser, does not contradict patience. Conversely, inaction in the face of harm is not an aspect of patience or Islam.

Expressing natural emotions such as grief or tears also does not negate patience. The Holy Prophet Ya'qoob, peace be upon him, wept intensely over his son, Yusuf, to the point of affecting his eyesight, yet Allah, the Exalted, did not reproach him. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

Similarly, the Holy Prophet Muhammad, peace and blessings be upon him, openly wept upon the death of his son Ibrahim, may Allah be pleased with him, as recorded in Sunan Abu Dawud, number 3126. Natural emotional expression is part of human nature; impatience is only reflected when one shows disobedience to Allah, the Exalted, through speech or actions.

Finally, true patience must be maintained from the very beginning of a trial until the end of one’s life. As emphasized in Sahih Bukhari, number 1302, patience that manifests only after some time has passed is not genuine—it is merely passive acceptance. A person must guard their words and actions from the onset of hardship and continue steadfastly until they depart this world, for failing to do so may result in losing the immense reward promised to those who are truly patient.

In summary, patience is essential for maintaining obedience to Allah, the Exalted, by properly utilizing the blessings He has granted, as outlined in Islamic teachings. Exercising patience requires controlling one’s own worldly desires and resisting the influence of society, which often encourages the misuse of these blessings. Chapter 39 Az Zumar, verse 11:

“Say, “Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion.””

It is important to recognize that worship of Allah, the Exalted, extends far beyond outward rituals such as the obligatory prayers. True worship encompasses obedience in all circumstances, including the proper use of every blessing He has bestowed, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not merely an internal feeling; it manifests practically through good deeds performed solely for the pleasure of Allah, the Exalted. Those whose actions are motivated by recognition, status, or worldly gain will not earn divine reward, as emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154. Chapter 39 Az Zumar, verse 12:

“And I have been commanded to be the first [among you] of those who have submitted.”

Obedience to Allah, the Exalted, also involves engaging with the Holy Quran on multiple levels. The first dimension is the accurate and consistent recitation of its words with reverence. The second is understanding its teachings through reliable sources and knowledgeable instructors to avoid misinterpretation. The third is applying its guidance in daily life with the sincere intention of pleasing Allah, the Exalted, allowing its wisdom to shape one's character and conduct. A person who prioritizes the Quran's teachings over personal desires demonstrates true devotion, reflecting the example of the Holy Prophet Muhammad, peace and blessings be upon

him, whose life embodied the Quranic message, as mentioned in a Hadith from Sunan Abu Dawud, number 1342. Sincere engagement with the Quran requires striving to comprehend and implement all of its guidance, even when it conflicts with personal inclinations. Selectively following commands or prohibitions according to personal preference reflects a lack of authenticity and prevents one from benefiting fully from its wisdom. Chapter 17 Al Isra, verse 82:

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

Ultimately, while the Holy Quran contains solutions for worldly challenges, its primary purpose is to guide humanity to salvation in the Hereafter. Treating it solely as a source of comfort in times of difficulty, then disregarding it once problems subside, undermines its true purpose. The Quran is the divine blueprint for eternal success; ignoring its comprehensive guidance is akin to purchasing a car equipped with many features but lacking an engine—beautiful in appearance but fundamentally useless.

Chapter 39 Az Zumar, verse 12:

“And I have been commanded to be the first [among you] of those who have submitted.”

This verse also underscores the critical importance of leading by example—a principle embodied perfectly by the Holy Prophet Muhammad, peace and blessings be upon him. Through his conduct, character, and consistency, he positively transformed those around him and left behind the ultimate model for humanity to follow. True leadership in Islam is not achieved through words alone, but through learning and living by its teachings so clearly that others recognize the truth of Islam through one's actions and speech. Only when elders live Islam in practice can they successfully convey the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation in a meaningful way. This enables the younger generation to recognize the truthfulness of Islam through clear evidence and understanding, rather than through blind imitation. Such an approach is essential if they are to remain firm upon Islamic teachings throughout their lives. It is deeply concerning that many parents place great emphasis on equipping their children with worldly education for material success, yet neglect their religious education. Often, the responsibility of teaching Islam is delegated entirely to others, despite the fact that conveying the foundations of Islam is primarily the duty of parents themselves. While encouraging the pursuit of beneficial worldly knowledge is commendable, it should never come at the expense of religious learning. Merely sending children to mosques to learn how to recite the Holy Quran without understanding its meaning and purpose is insufficient. As children mature, especially during their teenage years, they must come to accept Islam based on knowledge, reasoning, and evidence—not cultural habit or imitation. When faith is inherited blindly, it is vulnerable to erosion over time, particularly as young people begin to view Islam as a cultural identity that can be discarded rather than a divine way of life. In contrast, when a person embraces Islam through understanding and evidence, they recognize it as a comprehensive system that governs every aspect of life, including how each blessing granted by Allah, the Exalted, is used. This depth of understanding can only be achieved when elders—especially parents—actively teach the clear proofs and rational foundations

of Islam. Such teaching is only effective when it is supported by personal example. Parents and elders must themselves commit to learning and acting upon Islamic teachings. When the next generation sees Islam practiced consistently and sincerely within their own homes, it becomes a lived reality rather than a distant concept. Leading by example in this way is the most powerful form of education and the strongest safeguard for preserving faith across generations.

Leading by example is also essential for fulfilling one's responsibility as a representative of Islam, a duty that rests upon every person who claims faith. This responsibility can only be fulfilled when one actively learns and lives by Islamic teachings, allowing these teachings to shape their character and conduct. Through this process, a person adopts the noble qualities emphasized in Islam—such as generosity, patience, humility, and compassion—while actively abandoning destructive traits such as greed, envy, arrogance, and selfishness. When these qualities are reflected consistently in a person's speech and behavior, they present a true and accurate image of Islam to others, whether they are interacting with people unfamiliar with Islam or with fellow adherents. In this way, Islam is conveyed through lived reality rather than mere words, making its truth and beauty evident through action. Conversely, the one who neglects this responsibility misrepresents Islam through their conduct. Such behavior often discourages others from accepting Islamic teachings or from acting upon them sincerely. This is a serious failure, as misleading others—whether intentionally or through negligence—has consequences. A person who drives others away from obedience to Allah, the Exalted, will be held accountable for this harm in both this world and the Hereafter.

Since Islam is a comprehensive and practical way of life that governs every aspect of a person's existence and every blessing they engage with, it cannot be reduced to a mere verbal declaration of faith in Allah, the Exalted. When a person fails to support their claim of belief with righteous actions, they inevitably begin to misuse the blessings they have been granted. This misuse disrupts their inner balance, preventing them from achieving a sound mental and physical state, and causes them to place people and priorities incorrectly within their life. As a result, matters that are meant to be sources of stability and comfort—such as family, friendships, career, and wealth—gradually become sources of anxiety and distress. When such a person persists in disobedience to Allah, the Exalted, they often misidentify the cause of their suffering, blaming those around them rather than their own conduct. This misplaced blame may lead them to sever relationships with good and supportive people, such as their spouse, which only deepens their emotional and psychological instability. Over time, this downward spiral can manifest as chronic stress, mental health disorders, substance abuse, and even suicidal thoughts. This pattern is clearly observable among those who consistently misuse the blessings they possess, including the wealthy and famous, despite their access to comfort and luxury. Their material success fails to bring peace because it is built upon imbalance and disobedience. More critically, by living in this manner, such individuals neglect to prepare for their accountability on the Day of Judgement. Consequently, the loss they face in the Hereafter will be far greater than the turmoil they experienced in this world. Chapter 39 Az Zumar, verse 13:

“Say, “Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.””

Indeed, failing to support a verbal declaration of faith with righteous action places a person's faith in a state of serious vulnerability. Faith is not a static claim that remains intact on its own; rather, it is a living reality that requires constant care and nourishment. It may be likened to a delicate flame that survives only when it is protected from harmful winds and continually supplied with fuel. Acts of obedience—such as fulfilling obligations, refraining from prohibitions, and facing destiny with patience—serve as that fuel. Without them, faith weakens gradually, often without the person immediately realizing the danger they are in. When obedience is neglected, the heart begins to harden and spiritual sensitivity diminishes. What once felt clearly right or wrong becomes blurred, and sins that were previously avoided may start to appear insignificant. Over time, this neglect dulls the conscience, weakens reliance on Allah, the Exalted, and erodes sincerity. As a result, a person may still verbally claim faith while their actions increasingly contradict it, creating an internal contradiction that destabilizes the soul and strips faith of its practical influence. This gradual erosion is particularly dangerous because it often occurs silently. A person may assume that belief alone is sufficient while ignoring the reality that faith thrives through action. Just as a body cannot survive on intention without nourishment, faith cannot survive on words without obedience. When acts of worship and righteous conduct are abandoned, faith is deprived of the very elements that keep it alive, leaving it exposed to doubt, heedlessness, and misguidance. Ultimately, the loss of faith is the greatest catastrophe a person can face. It deprives them of inner clarity, purpose, and true peace in this world, and it endangers their success in the Hereafter. Faith is the light that gives meaning to blessings, direction to struggles, and hope during hardship. Allowing that light to fade through neglect is a loss that outweighs all worldly losses. For this reason, a person must constantly protect and strengthen their faith through sincere obedience to Allah, the Exalted, ensuring that their words are consistently supported by action, so that the flame of faith remains alive, steady, and illuminating every aspect of their life.

Chapter 39 Az Zumar, verse 13:

“Say, “Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.””

It is crucial to recognize that when the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to openly declare that he too feared punishment if he were to disobey Allah, the Exalted, this established a fundamental principle: no one is exempt from accountability. If this warning applies to the best of creation, then it applies even more so to everyone else. This makes it unmistakably clear that status, lineage, knowledge, or association with righteous people does not shield anyone from the consequences of disobedience. For this reason, a person must avoid falling into wishful thinking—persisting in the disobedience of Allah, the Exalted, while assuming that peace of mind, forgiveness, or salvation will come automatically through external means, such as the intercession of another or a mere verbal claim of belief. This false sense of security strips actions of responsibility and leads a person further away from sincere obedience. Rather than bringing comfort, this mindset ultimately results in hardship and punishment in both this world and the Hereafter, as it encourages the misuse of blessings and neglect of accountability. True hope, on the other hand, is firmly rooted in action. It is expressed through striving to obey Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and patiently accepting destiny, while correctly using every blessing He has granted. Chapter 39 Az Zumar, verse 14:

“Say, “Allah [alone] do I worship, sincere to Him in my religion.””

Only after exerting this sincere effort does one place their hope in the mercy, forgiveness, and generosity of Allah, the Exalted. This form of hope strengthens faith, nurtures humility, and brings genuine peace of mind. Such balanced hope protects a person from despair on one extreme and from complacency on the other. It motivates consistent obedience while maintaining trust in Allah, the Exalted, and it aligns belief with action. Through this approach, a person secures tranquillity in this world and success in the next, knowing that their reliance is not built on illusion but on sincere effort accompanied by hope in the boundless mercy of Allah, the Exalted.

Allah, the Exalted, makes it clear that He does not compel anyone towards guidance or misguidance, for such compulsion would remove the very purpose of life's test. Instead, He presents the truth, distinguishes right from wrong, and leaves each person free to choose their path, holding them accountable for the outcome of their decisions. Chapter 39 Az Zumar, verse 15:

“So worship what you will besides Him...”

It is important to remember that worship is not restricted to worshipping before idols or false gods. In reality, whatever a person obeys in defiance of Allah, the Exalted—whether social media, fashion, cultural trends, or

even other individuals—becomes the object of their worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the people of the book were not worshipped in the traditional sense, but their authority was followed in rebellion against Allah, the Exalted. Such obedience was judged as worship. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously worship the Devil, yet they are accused of doing so because they obey him in opposition to Allah, the Exalted. This demonstrates that worship is defined by obedience, not merely ritual. When a person persists in disobedience, they inevitably become enslaved to multiple influences—whether individuals, employers, or societal trends. Attempting to satisfy these competing masters results in stress and imbalance, as their demands are inconsistent and often unjust. Just as an employee with several supervisors struggles to meet conflicting expectations, those who abandon servitude to Allah, the Exalted, become weighed down by worldly masters, sacrificing their peace of mind. Over time, this imbalance manifests as sadness, isolation, depression, and even

suicidal tendencies, as their efforts to please others fail to bring the satisfaction they seek. This reality is evident when observing those who adopt such a mindset, including celebrities, who despite enjoying worldly luxuries often suffer from emptiness and despair. Furthermore, obedience to other entities in defiance of Allah, the Exalted, will yield no benefit in the Hereafter. These entities will not assist anyone in their time of need, nor will they bear responsibility for the consequences of disobedience. Chapter 39 Az Zumar, verses 15-16:

“...Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss." They will have canopies of fire above them and below them, canopies...”

One of the primary reasons Islamic teachings describe the Hereafter—particularly the Day of Judgement, accountability, and Hell—with such clarity and intensity is to dismantle the false beliefs that earlier nations gradually adopted. Over time, many people diminished the seriousness of these realities, treating them as distant, symbolic, or even worthy of mockery. This attitude did not arise from knowledge or certainty, but from wishful thinking, where people persisted in disobeying Allah, the Exalted, while comforting themselves with unfounded expectations of salvation. These false hopes appeared in various forms. Some assumed that the righteousness or intercession of others would benefit them without personal effort or reform. Others believed that a simple verbal claim of faith was sufficient, regardless of how they lived their lives. Some imagined that excuses, delayed repentance, or emotional pleas on the Day of Judgement would automatically be accepted, even after a lifetime of negligence. Others minimized the punishment of the Hereafter, assuming it would

resemble worldly consequences—limited, temporary, or manageable. Such beliefs encouraged complacency, delayed repentance, and led people to misuse the blessings granted to them by Allah, the Exalted. To correct these dangerous misconceptions, Islamic teachings present the realities of the Hereafter in detailed and unmistakable terms. This is not intended to create despair or hopelessness, but to restore seriousness, clarity, and balance. The goal is to awaken hearts, remove false security, and prompt people to prepare properly for what lies ahead. Chapter 39 Az Zumar, verse 16:

“...By that Allah scares His servants. O My servants, then fear Me.”

This fear is not meant to paralyze a person, but to protect them from heedlessness and self-deception. It is a constructive fear that leads to self-correction, sincerity, and responsibility. Through it, people are guided away from empty expectations and toward real hope—hope that is grounded in striving to obey Allah, the Exalted, rather than relying on illusions. Such obedience requires a person to use every blessing they have been given—time, health, wealth, influence, and relationships—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these teachings are truly understood and applied, they shield a person from complacency and false optimism, and instead cultivate awareness, accountability, and purpose. Chapter 39 Az Zumar, verse 17:

“But those who have avoided false objects of obedience, lest they worship it, and turned back to Allah - for them are good tidings. So give good tidings to My servants.”

As a result, a person is protected from punishment and granted success in both worlds. This success appears as inner peace, achieved through a balanced mental and physical state, and through correctly placing everything and everyone in their rightful position in life.

Allah, the Exalted, makes it clear that true peace of mind and lasting success are not attained through claims or emotions alone, but through practical adherence to divine guidance—namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 39 Az Zumar, verse 18:

“Who listen to the word and follow the best of it...”

Following “the best of it” does not mean selectively choosing what suits one’s desires, nor does it permit personal or isolated interpretations. Rather, it refers to understanding and applying Islamic teachings in the most correct, complete, and balanced manner. This can only be achieved by interpreting the Holy Quran in light of the life and example of the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Quran was revealed gradually, addressing real situations as they unfolded in his

life, and its verses must therefore be understood in context—alongside other verses and the Hadiths that clarify and complement them. For this reason, no verse of the Holy Quran or Hadith can be understood in isolation. Detaching a single text from the wider framework of Islamic teachings inevitably leads to misunderstanding and misguidance. Islamic guidance functions as a complete and interconnected system, where each command, encouragement, and warning supports and balances the others. For example, a Hadith found in Jami At Tirmidhi, number 1918, states that the one who cares for an orphan will be close to the Holy Prophet Muhammad, peace and blessings be upon him, in Paradise. Taken in isolation, someone might falsely conclude that sponsoring an orphan alone guarantees this rank, even if they neglect obligatory acts of worship or persist in major sins. Such an interpretation is incorrect and contradicts the wider teachings of Islam. When this Hadith is understood correctly—alongside the clear obligation of prayer, the prohibition of major sins, and the overall framework of obedience—it becomes evident that the promised closeness applies to the one who fulfils their obligations, avoids disobedience, and additionally cares for an orphan sincerely for the sake of Allah, the Exalted. This holistic understanding preserves balance and prevents false hope. Interpreting Islamic teachings in this comprehensive manner ensures that a person acts upon them correctly. As a result, they use the blessings they have been granted in their proper place, maintain balance in their mental and physical state, and correctly organize their relationships, responsibilities, and priorities in life. This practical and informed obedience is what leads to peace of mind in both worlds. Chapter 39 Az Zumar, verse 18:

“...Those are the ones Allah has guided, and those are people of understanding.”

Thus, true guidance is not merely hearing divine teachings, but understanding them correctly and living by them fully.

However, correctly understanding and applying Islamic teachings often runs contrary to people's worldly desires, ambitions, and social pressures. For this reason, many choose the easier path: they either reject divine guidance outright, distort its meanings to suit their preferences, or ignore it altogether. This resistance is rarely due to a lack of clarity in the teachings themselves, but rather an unwillingness to surrender personal desires and lifestyles that conflict with obedience to Allah, the Exalted. When a person adopts this attitude, the consequences manifest first within their own self. By misusing the blessings they have been granted—such as intellect, wealth, relationships, time, and authority—they gradually lose balance in both their mental and physical state. Their priorities become distorted, and they begin to place people, goals, and possessions in positions they do not deserve. As a result, what should have been sources of comfort and stability—family, career, wealth, and social status—turn into sources of anxiety, dissatisfaction, and stress. This inner imbalance also prevents a person from preparing properly for their accountability on the Day of Judgement. Because their focus remains fixed on immediate gratification and worldly success, they neglect long-term consequences and eternal outcomes. Even if they appear outwardly successful or enjoy moments of luxury and pleasure, their inner state remains unsettled, and their lives are often marked by constant worry, fear of loss, and dissatisfaction. Worldly comforts may distract them temporarily, but they cannot provide lasting peace or security. Ultimately, this rejection or manipulation of divine guidance leads to hardship in both worlds. In this life, it produces confusion, restlessness, and persistent struggle. In the Hereafter, it results in regret and punishment, as the person failed to align their life with the purpose for which they were created. Chapter 39 Az Zumar, verse 19:

“Then, is one who has deserved the decree of punishment [like the rightly guided]...”

This verse highlights the clear distinction between those who submit to guidance despite its challenges and those who knowingly turn away from it. True guidance requires humility, restraint, and patience, whereas misguidance stems from following desires at the expense of truth. The outcome of each path is equally clear: balance and peace for those who obey, and loss and turmoil for those who persist in rejection.

The Holy Prophet Muhammad, peace and blessings be upon him, often felt grief over those who rejected or neglected the guidance of Islam. However, Allah, the Exalted, repeatedly reminded him that his role was not to enforce belief upon anyone nor to lament over their choices. His responsibility was to convey the message of Islam clearly, provide a perfect example to follow, and leave the ultimate outcome to Allah, the Exalted. Chapter 39 Az Zumar, verse 19:

“...Then, can you save one who is in the Fire?”

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses convey timeless guidance for all who call others to righteousness. They clarify that the duty of a caller to truth is not to coerce belief but to deliver the message with sincerity, clarity, and compassion, trusting Allah, the Exalted, to guide hearts as He wills. This understanding frees the caller from grief or frustration when their efforts seem to bear no visible results. It teaches that true success is not measured by the number of followers or worldly recognition, but by faithfulness and integrity in conveying the message. Those who genuinely seek guidance will respond when they encounter it, while those who remain arrogant or heedless only harm themselves. The sincere seeker also recognises that Allah, the Exalted, never places a burden on a soul beyond its capacity; every trial is an opportunity for growth in patience, discipline, and faith. Peace—both in this world and the Hereafter—requires sacrifice, restraint, and the control of one's lower desires. Chapter 39 Az Zumar, verse 20:

"But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise."

True contentment is not found in wealth, status, or fame, but in submission to Allah, the Exalted. This reality is evident when one observes those who possess every worldly advantage yet remain restless and discontent. For those calling to truth, the focus must remain on fulfilling their duty:

embodying the teachings of Islam, sharing the message with compassion, and entrusting the outcome to Allah, the Exalted. Success lies in obedience and sincerity, not in compelling others or attaining worldly acclaim. By embracing this perspective, the caller transforms anxiety into serene trust, patience into perseverance, and hope into reliance on the mercy and justice of Allah, the Exalted. In doing so, they become a living example of faith, demonstrating that guidance is a gift from Allah, the Exalted, and that human responsibility is to deliver the message faithfully while leaving the accountability to Him.

Allah, the Exalted, points to the signs in the natural world to demonstrate His Oneness and His absolute control, urging people to follow the correct path for their own benefit. Chapter 39 Az Zumar, verse 21:

“Do you not see that Allah sends down rain from the sky...”

The water cycle itself is a clear indication of a deliberate and wise Creator. Water evaporates from the seas, rises into the atmosphere, and forms rain, which initially has acidic properties. When this rain falls on mountains, the minerals within the mountains naturally neutralize it, making it safe and beneficial for humans, animals, and plants. Even a minor disruption in this system would create disaster, highlighting the precision of divine design. The oceans, too, demonstrate this perfect balance. Their salt content prevents the decay of marine life from polluting the water, enabling sea creatures to survive. Simultaneously, the density and composition of seawater allow large ships to navigate safely. If these conditions were slightly altered, either marine ecosystems would be harmed or maritime

travel would become impossible, showing that the system is perfectly tuned to support multiple forms of life and human activity simultaneously. Rain is also precisely regulated: too little results in drought and famine, while too much leads to flooding. Such balance ensures the continuation of life and sustenance on Earth. These examples illustrate the wisdom and meticulous planning behind the universe, confirming that everything functions under the authority of Allah, the Exalted. Reflecting on these signs encourages people to recognize His Oneness, obey Him, and use the blessings of this world responsibly, thereby securing their well-being in both this life and the Hereafter. 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.”

As previously noted, mountains play a crucial role in the natural purification of rainwater. When acidic rain falls, the minerals in the mountains neutralize it, making it suitable for human consumption, agriculture, and animal use. They act as natural reservoirs, feeding rivers and streams that are strategically distributed across the Earth. Chapter 39 Az Zumar, verse 21:

“Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth...”

This process guarantees a constant and reliable supply of fresh water, carefully separated from the salty waters of the oceans and seas. The salinity of the oceans serves a crucial function: it preserves marine life by preventing contamination from decaying organisms and waste, and it ensures that sea life thrives in a stable environment. Fresh water, purified naturally through rainfall and mountain filtration, is indispensable for humans, animals, and plants, sustaining life on land in a way that salty water alone could not. If this balance were altered—if fresh water and salty water were to mix uncontrollably—it would have catastrophic consequences. Marine ecosystems would collapse, freshwater sources would become unfit for consumption, and agriculture would fail, leading to widespread famine and death. Even slight variations in this balance would trigger chain reactions affecting the food chain, climate, and biodiversity, demonstrating that life on Earth depends entirely on this meticulously designed system. Chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

The Earth has been perfectly structured to produce a wide variety of provisions for all living beings. From fertile soil to rainfall, sunlight, and natural cycles, every element works in harmony to sustain life. The ability to bring forth life from a seemingly dead seed—transforming it into crops of diverse colors, shapes, and benefits—clearly demonstrates the power and wisdom of a Creator, as this is entirely beyond human control or capability. Chapter 39 Az Zumar, verse 21:

“...then He produces thereby crops of varying colors...”

This diversity of crops is not merely a provision for physical sustenance; it serves as a profound sign of the wisdom, care, and generosity of Allah, the Exalted. Every stage of the plant's life—from seed to sprout, growth, harvest, and eventual decay—is governed by precise laws of nature that humans alone cannot control. This demonstrates clearly that life is maintained by the Will of a Creator who orchestrates these processes with perfection and balance. Chapter 39 Az Zumar, verse 21:

“...then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.”

The verse highlights the complete cycle of creation, demonstrating that all things in this world are temporary and transient. The vibrant, living crop eventually withers into debris, illustrating that worldly possessions and pleasures, no matter how beautiful or plentiful, are fleeting. This serves as a metaphor for human life: just as crops require nurturing to reach their potential and ultimately return to the soil, a person must utilize their time, wealth, health, and knowledge wisely before their opportunities pass. Reflecting on this natural cycle reminds a person of the importance of using the blessings granted by Allah, the Exalted, in ways that please Him. Provision, including time and health, is not to be taken for granted or misused in vain indulgence; instead, it must be applied to acts of

obedience, service, and the betterment of oneself and others, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Moreover, the variety in colours and types of crops conveys a profound lesson. Each crop possesses a distinct function, taste, and nutritional value, yet all coexist within a perfectly balanced system. This diversity mirrors the blessings, opportunities, and responsibilities a person receives: they must be acknowledged, respected, and utilized wisely. Misusing them or failing to appreciate their purpose risks leaving a person spiritually impoverished, even if they are materially abundant. Ultimately, this verse calls a person to reflect on both the natural world and their own life. It demonstrates that the bounty they observe is a clear sign of the Oneness of Allah, the Exalted, and His wisdom, and mercy. It also serves as a warning: a person who fails to act with understanding and gratitude may see their blessings fade or turn into a source of regret, just as vibrant crops eventually become debris. In this way, the cycle of life in the natural world becomes a mirror for spiritual consciousness, urging a person to act with mindfulness, responsibility, and sincere devotion, ensuring that they benefit in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In contrast, a person who persists in ingratitude, ignoring the clear signs within creation that point to the Oneness of Allah, the Exalted, and disregards how He provides for all of creation, while misusing the blessings granted to them, will inevitably experience imbalance in both mind and body. They will misplace priorities, relationships, and responsibilities in their life, failing to adequately prepare for their accountability on the Day of Judgement. This neglect leads to stress, difficulties, and turmoil in both worlds, regardless of any worldly comforts or luxuries they may possess. Chapter 39 Az Zumar, verse 22:

“So is one whose breast Allah has expanded for submission to Him and he is upon a light from his Lord [like the one who is not]?...”

This verse illustrates that those who are guided and whose hearts are expanded for submission to Allah, the Exalted, experience clarity, peace, and purpose. Their light—symbolizing guidance, understanding, and inner tranquility—shapes their actions and decisions, allowing them to properly utilize their blessings. In contrast, those who ignore guidance and remain ungrateful live in darkness, both mentally and spiritually, struggling to find balance or meaning in life. Their worldly pleasures offer no lasting comfort, and without correction, their state ultimately jeopardizes their standing in the Hereafter.

Therefore, a person must wholeheartedly accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with personal desires. This is similar to a wise patient who follows a doctor’s advice, taking bitter medicine and adhering to a strict diet, knowing it is necessary for their health. Just as the patient attains physical and mental well-being through trust and obedience, a person who sincerely follows Islamic teachings attains a balanced mental and physical state and organizes everything and everyone in their life properly. This balance is only possible because Allah, the Exalted, possesses complete and perfect knowledge of human nature and the intricacies of life. No human advice—regardless of how much research, expertise, or good intention it involves—can provide the same guidance. Human understanding is limited by incomplete knowledge, experience, foresight, and biases. It cannot fully prevent stress, resolve every challenge, or ensure a person correctly navigates all aspects of life. Allah, the Exalted, has granted mankind

guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The difference between those who act upon these teachings and those who ignore them clearly demonstrates the wisdom and efficacy of divine guidance. Whereas worldly advice may provide partial solutions, only adherence to Islamic teachings can lead to complete harmony, peace of mind, and proper use of blessings. Unlike a patient who must trust a doctor without fully understanding the medicine, Allah, the Exalted, encourages reflection and comprehension. People are invited to study His teachings, see their truth, and recognize the profound positive effects they have on life. Blind acceptance is not required; rather, an open, unbiased, and reflective approach allows individuals to truly appreciate the wisdom of Islam and gain benefit in both this world and the Hereafter. Chapter 12 Yusuf, verse 108:

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

When a person chooses to persist in disobedience to Allah, the Exalted, often because His commands conflict with their worldly desires, they misuse the blessings He has granted them. By neglecting to act upon Islamic teachings, they cultivate negative traits such as pride, envy, and greed, while avoiding the cultivation of virtues like generosity, patience, and compassion. This moral and spiritual neglect corrupts the heart, which inevitably manifests in harmful actions. Consequently, such a person experiences imbalance in both their mental and physical state. Their relationships, responsibilities, and resources become mismanaged, and they fail to prepare properly for their accountability on the Day of Judgement. Even if they enjoy worldly comforts, these luxuries cannot prevent the stress, disorder, and difficulties that result from a heart and life

detached from the guidance of Allah, the Exalted. Chapter 39 Az Zumar, verse 22:

“...Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.”

This verse highlights the critical link between the condition of the heart, obedience to Allah, the Exalted, and the resulting balance and harmony in a person's life. A spiritual heart hardened through neglect and disobedience inevitably leads to spiritual and worldly turmoil, while a heart softened through learning and acting on divine guidance experiences clarity, stability, and peace. Chapter 39 Az Zumar, verse 23:

“Allah has sent down the best statement...”

No matter how much knowledge humans acquire or how sophisticated their societies become, they cannot create a system of guidance that perfectly aligns with human nature or addresses every situation and challenge individuals may face. Even with advances in medicine, psychology, and social sciences, humanity cannot fully comprehend all aspects of life, let alone establish a flawless code that guarantees inner peace, justice, and balance in every circumstance. Only Allah, the Exalted, possesses complete knowledge of all things—past, present, and future. As the Creator, He alone can provide a perfect framework for human conduct,

clearly distinguishing right from wrong, beneficial from harmful, and guiding people toward peace of mind and fulfilment in a world filled with complexity. History shows that individuals and societies who followed this divine guidance experienced harmony, justice, and tranquillity in their lives. Therefore, people must embrace the teachings of Allah, the Exalted, as the ultimate source of wisdom, even when following them challenges personal desires or worldly inclinations. Their approach should mirror that of a patient who trusts a knowledgeable physician: they accept the prescribed treatment, even if it is bitter or difficult, because they recognize it is necessary for true health and long-term well-being. In the same way, adhering to the divine guidance ensures balance, security, and success in both this world and the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 39 Az Zumar, verse 23:

“Allah has sent down the best statement: a consistent Book, its parts resembling each other in goodness and truth...”

The Holy Quran is unparalleled in its expression, with meanings that are explained clearly and directly, leaving no ambiguity. Its eloquence, depth, and precision surpass all other books, both sacred and secular. Unlike scriptures from other religions, which often contain inconsistencies or contradictions, the Holy Quran is entirely free from error. It narrates the histories of past nations in remarkable detail, despite the Holy Prophet Muhammad, peace and blessings be upon him, having no formal education in history. It provides guidance on every aspect of life, commanding all that is good and forbidding all that is evil. Its teachings extend to both individual conduct and societal governance, aiming to establish justice, security, and peace in every household and community. Unlike poetry, stories, or fables,

the Holy Quran never resorts to exaggeration or falsehood. Every verse is purposeful, offering lessons that are practical and applicable to everyday life. Even when events or stories are repeated, the Holy Quran emphasizes distinct lessons each time, ensuring the reader gains new insights without ever becoming bored or fatigued. Its guidance is always relevant, providing both promises and warnings supported by clear and undeniable proofs. When abstract concepts, such as patience, reliance on Allah, or moderation in desires, are introduced, the Holy Quran also provides practical ways to implement them in daily life. Through this guidance, a person learns to fulfill the ultimate purpose of their creation: sincere obedience to Allah, the Exalted, by correctly utilizing the blessings granted to them. Acting in accordance with these teachings ensures a balanced mental and physical state, allows one to organize their life and relationships properly, and prepares them fully for accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to anyone who sincerely desires peace of mind and true success in both worlds. Its guidance addresses human nature itself, making it timeless and applicable across all generations and circumstances. When its teachings are understood and applied correctly, the Holy Quran provides solutions for emotional, social, economic, and physical challenges, offering remedies not only for individual problems but also for societal issues. Historical evidence shows that communities that embraced the Quranic guidance experienced justice, stability, and prosperity, demonstrating the enduring relevance and effectiveness of its principles. A remarkable feature of the Holy Quran is its preservation. Centuries have passed since its revelation, yet not a single letter has been altered. This is in accordance with the promise of Allah, the Exalted, to safeguard His final message. 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.”

The Holy Quran addresses the root causes of problems in both personal and societal life, providing remedies that naturally resolve the many derivative issues arising from them. By correcting the foundational problems, countless related difficulties are also resolved, demonstrating the comprehensiveness and wisdom of its guidance. Chapter 16 An Nahl, verse 89:

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

This constitutes the greatest miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him—a timeless and all-encompassing guide for humanity. However, its benefits are reserved for those who sincerely seek the truth and act upon it. Those who pursue personal desires, cherry-pick commands for convenience, or approach the Holy Quran superficially without striving to implement its guidance will ultimately experience loss in both this world and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Ultimately, the Holy Quran demonstrates that true success and peace—both in this world and the Hereafter—are inseparable from obedience to

Allah, the Exalted. It distinguishes between fleeting worldly desires and lasting benefit, encouraging individuals to prioritize their spiritual well-being while navigating the material world. Its guidance equips people to face challenges wisely, manage their relationships, and maintain a balanced life. The Holy Quran is therefore both a miracle of language and a practical, living guide, capable of transforming individual lives and entire societies. Only those who seek its guidance with sincerity, act upon its teachings, and embrace its wisdom will truly benefit from its timeless and all-encompassing guidance.

The Holy Quran guides people toward achieving the perfect equilibrium in all aspects of their lives, including the balance between fear of punishment and hope in the mercy of Allah, the Exalted. Chapter 39 Az Zumar, verse 23:

“...The skins shiver therefrom of those who fear their Lord; then their skins and their hearts soften at the remembrance of Allah...”

This verse demonstrates that a person’s heart and actions must reflect both reverent fear of Allah, the Exalted, and sincere hope in His mercy. Fear alone, without hope, may lead to despair, paralysis, or excessive anxiety, preventing the individual from acting correctly and maintaining obedience. Conversely, hope without fear can foster complacency or wishful thinking, encouraging disobedience while falsely believing that peace of mind and salvation will be granted regardless of one’s actions.

By following the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person learns to maintain this balance. They act with mindfulness and integrity, using the blessings granted to them in ways pleasing to Allah, the Exalted, while simultaneously trusting in His mercy to attain tranquility in both worlds. This equilibrium ensures that one's actions are grounded in sincerity, obedience, and awareness of accountability, preventing the extremes of despair or negligence and fostering a life of stability, purpose, and spiritual well-being.

In contrast, failing to adopt this balance leads to detrimental consequences. Excessive fear may cause a person to avoid beneficial actions or become consumed by guilt, while unchecked hope may encourage indulgence in worldly desires and the misuse of blessings. Both extremes disturb the harmony of the mind, heart, and life, leading to an unbalanced mental and physical state and leaving a person ill-prepared for their accountability on the Day of Judgement. Thus, the balance between fear and hope is essential for maintaining proper conduct, achieving peace of mind, and attaining success in both worlds. Chapter 39 Az Zumar, verse 23:

“...That is the guidance of Allah by which He guides whom He wills...”

Because Allah, the Exalted, does not impose guidance on anyone, those who deliberately choose to follow worldly influences—such as social media trends, fashion, or cultural norms—while neglecting obedience to Him are

allowed to continue on the path they have selected and will bear the consequences of their choices. Chapter 39 Az Zumar, verse 23:

“...And one whom Allah leaves astray - for him there is no guide.”

Individuals who pursue such a path inevitably misuse the blessings Allah, the Exalted, has granted them. Their actions prevent them from attaining a balanced mental and physical state, and they misplace everything and everyone in their lives. What should be sources of support—family, friends, career, and wealth—become causes of stress, anxiety, and hardship. As they persist in disobedience, they often misidentify the sources of their difficulties, blaming people or circumstances that are not at fault, such as a spouse or colleagues. In doing so, they may sever relationships with those who are genuinely beneficial, deepening their emotional and mental distress. Over time, this pattern can escalate into severe consequences, including depression, substance misuse, or even suicidal tendencies. This phenomenon is observable among those who misuse the blessings they have been granted, including many wealthy or famous individuals, who despite possessing material comforts, often experience inner unrest, dissatisfaction, and spiritual emptiness. Their worldly advantages fail to provide lasting peace because they do not align their lives with obedience to Allah, the Exalted. Furthermore, their failure to prepare for accountability on the Day of Judgement ensures that the consequences in the Hereafter will be far more severe. Chapter 39 Az Zumar, verse 24:

“Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, “Taste what you used to earn.””

Allah, the Exalted, calls upon people to reflect on the nations that came before them and how their disobedience led to destruction in both this world and the Hereafter. Chapter 39 Az Zumar, verses 25-26:

“Those before them denied, and punishment came upon them from where they did not perceive. So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.”

These verses serve as a clear warning against a narrow, self-centered outlook, where one focuses solely on personal circumstances while ignoring the broader consequences of actions. Such a limited perspective prevents the heart from learning from history, personal trials, and the experiences of others. Reflecting on these lessons allows a person to develop wisdom, refine character, avoid repeating mistakes, and achieve lasting peace of mind, through attaining a balanced mental and physical state and properly organizing everything and everyone in their life. For example, observing the lives of those who possess wealth or fame yet misuse their blessings—ultimately succumbing to anxiety, depression, addiction, or even suicide despite their worldly comforts—demonstrates that true tranquillity cannot be purchased or secured through unchecked desires. Similarly, witnessing someone struggle with illness encourages gratitude for one’s own health and motivates its careful use before it is lost. Islam encourages people to look beyond their immediate concerns and to

extract guidance from the world around them. By learning from history, observing others, and reflecting on personal experiences, a person can cultivate mindfulness, strengthen character, and use the blessings granted by Allah, the Exalted, wisely. This reflection ensures a life of balance, preparation for accountability, and peace in both this world and the Hereafter.

Chapter 39 Az Zumar, verse 26:

“...But the punishment of the Hereafter is greater, if they only knew.”

One of the primary reasons why Islamic teachings describe aspects of the Hereafter—such as the Day of Judgement and Hell—with such vivid clarity is to dispel the false beliefs that were prevalent among previous nations. These nations often belittled the realities of the Hereafter and even mocked them. This dismissive attitude stemmed from wishful thinking, in which people continued disobeying Allah, the Exalted, while wrongly assuming that salvation in both worlds would still be theirs. Such misconceptions took various forms: placing undue reliance on the intercession of a righteous person without undertaking personal reform, believing that a mere verbal declaration of faith was sufficient for salvation, assuming that excuses or repentance would automatically be accepted regardless of one’s deeds, or imagining that the punishments of the Hereafter would be no harsher than those experienced in this worldly life. To correct these erroneous assumptions, Islamic teachings present detailed descriptions of the Hereafter, enabling people to grasp their seriousness and to prepare accordingly. The aim of these descriptions is not to instill despair, but to

awaken the heart to the truth and to inspire genuine obedience to Allah, the Exalted. This obedience requires the proper use of the blessings He has granted, in ways that are pleasing to Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalizing these teachings, a person is protected from complacency, shielded from false hopes, and guided towards a life of sincerity and accountability. This approach ensures safety from punishment and paves the way for success in both worlds. It cultivates a balanced mental and physical state, enabling a person to place everything and everyone in their life correctly, manage their responsibilities wisely, and prepare thoroughly for their ultimate accountability before Allah, the Exalted.

After urging people to reflect on the actions and outcomes of past generations and those around them, Allah, the Exalted, directs attention to the Holy Quran, which is replete with clear evidence and signs demonstrating both the benefits of obedience to Him and the consequences of disobedience. Chapter 39 Az Zumar, verses 27-28:

“And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might reflect. An Arabic Qur'an, without any deviance that they might become righteous.”

This verse emphasizes that reflection upon the Holy Quran is a universal invitation, extended to all individuals regardless of their scholarly expertise. The misconception that contemplation of the Holy Quran is reserved only for learned scholars contradicts the fundamental spirit of Islamic teachings.

Nevertheless, it is important to clarify that this does not grant permission for those without proper training to independently interpret complex verses or issue legal rulings, as doing so could result in misguidance. Instead, people are encouraged to focus their reflection on clear and practical aspects of the Holy Quran—those that are easily understood and directly applicable to daily life. This includes internalizing the positive traits that a person should cultivate and avoiding the negative traits warned against, as outlined in the Holy Quran, in order to achieve tranquillity and balance in both this world and the Hereafter. Such reflection is accessible to every person, regardless of their level of formal religious education. For more complex or nuanced topics, individuals are encouraged to consult reliable translations, commentaries, and the guidance of qualified scholars. Engaging with the Holy Quran in this manner fosters love, reverence, and understanding of Allah, the Exalted, and strengthens faith by revealing the clear proofs and evidences embedded within its verses. This understanding naturally inspires sincere obedience to Allah, the Exalted, guiding a person to make correct use of the blessings He has granted, in accordance with Islamic teachings, thereby preparing for accountability on the Day of Judgement. The most effective approach is to study the Holy Quran under the mentorship of a knowledgeable scholar, ensuring proper comprehension while enabling personal reflection and application of the teachings in daily life. In cases where direct access to a scholar is not possible, one should rely on authentic interpretations and seek scholarly guidance whenever doubts or uncertainties arise. This structured engagement with the Holy Quran ensures that reflection is meaningful, practical, and transformative, leading to sincere obedience, spiritual growth, and a well-ordered life in accordance with the will of Allah, the Exalted.

Chapter 39 Az Zumar, verses 27-28:

“And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might reflect. An Arabic Qur'an, without any deviance that they might become righteous.”

These verses emphasize the all-encompassing and universal nature of the Holy Quran, highlighting its role as a complete guide for humanity. The Holy Quran presents examples drawn from an extensive range of situations, historical events, natural phenomena, and human interactions. These examples are intended to resonate with people from all walks of life, regardless of their social, cultural, or educational background, ensuring that every individual can find guidance relevant to their personal circumstances. The phrase “every kind of example” indicates that the Holy Quran addresses both the individual and societal spheres, offering lessons that touch upon moral, spiritual, social, and ethical dimensions. It encourages careful contemplation and analytical thinking rather than blind imitation, emphasizing that true guidance comes from understanding the wisdom embedded within these examples and applying it to one’s life.

The description of the Holy Quran in verse 28 as an Arabic Quran without any deviance, underscores its unmatched clarity, authenticity, and preservation. Unlike other writings that may contain contradictions, distortions, or ambiguities, the Holy Quran is completely free from error or misguidance, providing a pure and unaltered source of divine knowledge. Its eloquence, structure, and precision are designed to communicate the truth to all people across time and place, transcending cultural, historical, and linguistic boundaries. Each verse and story is purposeful, presenting guidance that addresses both fundamental principles and complex situations in a manner that is accessible and relevant to every reader. The preservation of the Holy Quran, ensured by Allah, the Exalted, guarantees

that this guidance remains intact and applicable for all generations, serving as a timeless source of instruction and reflection.

The ultimate aim of these examples and the clarity of the Holy Quran is to direct people toward righteousness, moral integrity, and spiritual elevation. By reflecting on its teachings, individuals develop moral discernment, strengthen their faith, and cultivate the desire for practical obedience to Allah, the Exalted. This reflection allows a person to harmonize their thoughts, emotions, and actions with divine guidance, thereby achieving a balanced mental and physical state, and ensuring that their responsibilities toward themselves, their family, society, and the environment are properly aligned. The teachings of the Holy Quran encourage the proper utilization of all blessings granted by Allah, the Exalted, guiding individuals toward decisions and behaviors that benefit them in both this life and the Hereafter.

Furthermore, these verses reveal the dual function of the Holy Quran. It is both a source of wisdom, intended for deep reflection and understanding, and a practical manual that shapes conduct, character, and decision-making. By engaging sincerely with the Holy Quran, a person develops the insight necessary to navigate life's challenges with wisdom, patience, and foresight. Reflection on its examples nurtures gratitude, empathy, and a sense of accountability, while its practical guidance ensures that one's daily actions align with divine expectations. The Holy Quran also equips individuals with the moral compass necessary to recognize right from wrong, make ethical choices, and act justly toward others.

In essence, these verses highlight that the Holy Quran is not merely a book to be read or recited; it is a comprehensive, timeless, and practical guide for all aspects of life. It cultivates intellectual, moral, and spiritual growth while providing clear evidence and reasoning for belief, nurturing both faith and action. Those who engage with it sincerely, reflect deeply upon its teachings, and implement its guidance in their lives are led toward genuine success, tranquility, and salvation, achieving harmony in this world and preparation for accountability in the Hereafter. It is through this holistic engagement that the Holy Quran fulfills its role as the ultimate source of wisdom, guidance, and light for humanity.

Allah, the Exalted, provides a vivid example to illustrate the fundamental difference between those who dedicate themselves solely to Him and those who allow themselves to be controlled by multiple influences, thereby neglecting obedience to Him—whether through social trends, peer pressure, cultural expectations, or other people. Chapter 39 Az Zumar, verse 29:

“Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison?...”

This verse emphasizes the consequences of divided loyalty. A person who abandons exclusive devotion to Allah, the Exalted, inevitably becomes subject to the demands and whims of other forces in life, such as influential individuals, societal pressures, media, or employers. Attempting to serve multiple “masters” creates stress, confusion, and imbalance, because it is

impossible to satisfy all conflicting expectations simultaneously. Just as an employee with several supervisors struggles to meet everyone's demands, a person who neglects the servitude of Allah, the Exalted, finds themselves overwhelmed and unable to achieve true peace of mind. Such divided allegiance often leads to emotional turmoil and psychological distress. Individuals may experience persistent dissatisfaction, anxiety, frustration, isolation, or even severe consequences such as depression or thoughts of self-harm. This is particularly observable among those who appear successful by worldly standards, such as celebrities or prominent figures, yet remain internally unsettled due to the constant strain of attempting to please multiple conflicting influences. Additionally, obedience to other entities in place of Allah, the Exalted, provides no ultimate benefit. Social pressures, cultural norms, or influential figures cannot guide a person in the Hereafter, nor can they intercede on their behalf. True guidance, protection, and lasting success are found only in submitting exclusively to Allah, the Exalted, and following His instructions as outlined in Islamic teachings. To avoid the pitfalls of divided loyalty, one must abandon obedience to all influences that lead away from Allah, the Exalted, and instead direct their servitude solely to Him. This includes correctly using the blessings Allah, the Exalted, has granted—time, health, wealth, relationships, and knowledge—in ways that align with His guidance. When a person structures their life in accordance with divine instructions, they establish a foundation for a balanced mental and physical state, correctly prioritize their responsibilities and relationships, and prepare fully for accountability on the Day of Judgement. Chapter 39 Az Zumar, verse 29:

“...Praise be to Allah!...”

This statement affirms the ultimate authority, wisdom, and perfection of Allah, the Exalted. By committing to Him alone, a person frees themselves from the burdens and conflicts of divided loyalties, securing peace of mind, stability, and genuine success in both this world and the Hereafter.

A major factor that leads people toward an unhealthy and misguided outlook on life is their habit of uncritically adopting the dominant attitudes of their society. These attitudes are often shaped by influential groups whose primary concern is the pursuit of status, pleasure, and material gain, rather than truth, accountability, or moral integrity. When such perspectives become widespread, many people absorb them without reflection, assuming that what is popular must also be correct. Chapter 39 Az Zumar, verse 29:

“...But most of them do not know.”

This statement exposes a critical principle: the size of a group does not determine the soundness of its beliefs or actions. Following the crowd simply because it is the crowd frequently results in disobedience to Allah, the Exalted. When a person repeatedly witnesses society disregarding Islamic guidance, they may gradually convince themselves that such behaviour is acceptable or harmless, even though it contradicts divine instruction. In doing so, they abandon independent thought and surrender their Judgement to social norms. History offers countless examples proving that majority opinion is often flawed. Widely held assumptions have repeatedly been overturned when examined through evidence and reason. Long-standing beliefs once accepted as unquestionable truths were later

exposed as errors. This demonstrates that truth is established by knowledge and proof, not by popularity or repetition. Chapter 6 Al An'am, verse 116:

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

This verse clarifies that much of what dominates society is rooted in speculation, desire, and imitation rather than certainty or guidance. Unquestioning conformity strips a person of responsibility and leads them to make choices without awareness of their consequences, both in this world and the Hereafter.

For this reason, a person is required to actively use the intellect and discernment granted to them by Allah, the Exalted. Each belief and action should be evaluated through knowledge, evidence, and reflection, even when this results in standing apart from the majority. Islam strongly criticizes blind imitation, particularly in matters of belief and conduct, and instead calls for conscious understanding and deliberate practice. By learning and acting upon Islamic teachings with insight rather than imitation, a person safeguards their faith, preserves clarity of purpose, and remains firmly guided, regardless of prevailing trends or societal pressure. 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, calls people to reflect on a reality that no one can deny: the certainty of death. Chapter 39 Az Zumar, verse 30:

“Indeed, you are to die, and indeed, they are to die.”

This undeniable truth forces a person to confront the limits of worldly life. Everything that exists in this world is temporary, incomplete, and destined to pass away. No matter how much wealth a person accumulates, how much influence they gain, how much knowledge they acquire, or how strong their relationships become, separation from all of it is inevitable—either gradually through the passage of time or suddenly through death. Nothing in this world can be held onto permanently. Without belief in the Day of Judgement and the Hereafter, worldly life would lose its deeper meaning. Human effort would be reduced to a relentless pursuit of temporary pleasures and achievements that ultimately disappear. Struggle, sacrifice, patience, and moral restraint would appear pointless, as everything would end in the same final loss. In such a framework, existence would be confined to a cycle of gain followed by decay, offering no lasting fulfilment or justice. The certainty of the Hereafter elevates life beyond this shallow horizon. It provides a perfect and permanent objective that gives direction to every action and meaning to every experience. Through belief in accountability, each deed—whether small or great—acquires eternal significance. Difficulties are no longer meaningless hardships; they become tests. Blessings are no longer mere enjoyments; they become trusts. Effort

is no longer wasted energy; it becomes an investment that carries forward beyond death. Belief in the Day of Judgement also establishes the foundation of true justice. It reassures the heart that no act of goodness will be ignored, no act of sincerity will be lost, and no injustice will remain unresolved. Those who suffer wrongs are given hope, and those who do wrong are warned, restoring balance to a world where justice is often incomplete. In this way, belief in the Hereafter gives depth to suffering, purpose to restraint, and permanence to values such as truth, patience, sincerity, and compassion. It transforms life from an aimless pursuit into a meaningful journey with a clear destination. The Hereafter is therefore not a secondary concept, but the very foundation upon which the purpose of this life rests. Without it, life would be hollow and directionless; with it, every moment becomes an opportunity to strive for what is everlasting.

However, when a person fails to recognise the true significance of the Hereafter, they will inevitably neglect preparing for it in practical terms. This neglect manifests in misusing the blessings Allah, the Exalted, has granted—such as time, health, wealth, knowledge, and influence—by failing to employ them according to Islamic teachings. As a result, when that person finally stands before Allah, the Exalted, they will find themselves deprived of righteous deeds, having wasted the very opportunities that were meant to secure their success. On that Day, excuses, arguments, and pleas will be of no benefit, regardless of how persuasive they may appear to the one presenting them. Regret will replace confidence, and justification will replace action, yet neither will avail them. Chapter 39 Az Zumar, verse 31:

“Then indeed you, on the Day of Resurrection, before your Lord, will dispute.”

This verse highlights the state of those who arrive unprepared—arguing, blaming circumstances, others, or even destiny itself—while overlooking their own responsibility. Such disputes arise not from a lack of opportunity, but from a failure to value the Hereafter during worldly life. Those who truly appreciate its importance prepare for it through sincere obedience, while those who ignore it are left clinging to words when deeds are required.

In essence, anyone who turns away from the divine code of conduct revealed by Allah, the Exalted, and replaces it with systems devised by people does so in order to serve worldly desires. This is because human-made systems are inevitably shaped by human limitations—personal inclinations, ambitions, fears, and self-interest. They cannot escape the biases of those who formulate and uphold them. In contrast, the law revealed by Allah, the Exalted, is founded upon perfect knowledge, justice, balance, and mercy, free from selfish motives or hidden agendas. Those most resistant to divine guidance are often the wealthy and influential. They clearly understand that accepting the truth of Islam would require submission to a higher moral authority—one that restrains excess, curbs exploitation, and demands accountability. Such submission would place limits on their ability to dominate others, indulge unchecked desires, and misuse power for personal gain. Fearing the loss of status, privilege, and control, they choose rejection instead. Moreover, they frequently encourage others to follow man-made ideologies alongside them, seeking to normalise disobedience so that their own choices appear justified. In doing so, they sacrifice their eternal well-being in exchange for temporary worldly advantage. Chapter 39 Az Zumar, verse 32:

“So who is more unjust than one who lies about Allah and denies the truth when it has come to him?...”

This behaviour follows a well-established pattern throughout history. The earliest opponents of the Holy Prophets, peace be upon them, were commonly the elites of their societies. Their hostility did not arise from confusion or a lack of clear evidence, for the signs of Allah, the Exalted, were evident to them. Rather, they opposed divine guidance because it threatened their dominance and exposed their wrongdoing. Their rejection was driven by arrogance, pride, and an unwillingness to abandon a lifestyle built upon personal desire. Therefore, denial of divine truth is rarely an intellectual issue rooted in doubt or misunderstanding. More often, it is a spiritual and moral refusal—a resistance to discipline, humility, and submission to the Creator. It is a choice to prioritise desire over truth. Chapter 39 Az Zumar, verse 32:

“...Is there not in Hell a residence for the disbelievers?”

This serves as a warning that while man-made systems may offer short-term comfort and freedom from restraint, they ultimately lead to loss, whereas submission to Allah, the Exalted, through the divine code of conduct brought by the Holy Prophet Muhammad, peace and blessings be upon him, alone leads to justice, balance, and lasting success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 39 Az Zumar, verses 33-34:

“And the one who has brought the truth and whoever believed it - those are the righteous. They will have whatever they desire with their Lord. That is the reward of the doers of good.”

These verses clearly demonstrate that belief in Islam is not complete unless it is reinforced by righteous actions. Mere words, when detached from practice, hold little weight in Islam. If a person is content with verbal claims alone while neglecting obedience, they place themselves in serious danger, as such an approach can gradually erode their faith. Faith may be likened to a living plant that requires constant care to remain alive and healthy. Acts of obedience are its nourishment, just as sunlight, water, and soil sustain a plant. When this nourishment is withheld, the plant weakens and eventually withers. In the same way, faith that is not supported by consistent obedience—through fulfilling commands and avoiding prohibitions—can weaken over time and may ultimately be extinguished altogether. This loss is far greater than any worldly loss, for it deprives a person of guidance, inner stability, and success in both this life and the Hereafter. For this reason, Islam emphasizes practical commitment: faith must be preserved and strengthened through action, vigilance, and continual effort, so that it remains alive, firm, and fruitful until the end of one's life.

Allah, the Exalted, clarifies that He does not require flawlessness from people, nor does He expect them to be free from mistakes. Chapter 39 Az Zumar, verse 35:

“That Allah may remove from them the worst of what they did...”

This verse shows that divine Judgement is not based on demanding absolute perfection, but on mercy, fairness, and sincere effort. Human beings are inherently prone to weakness, forgetfulness, and error, and Allah, the Exalted, created them with this nature. What He expects instead is a genuine commitment to strive toward obedience, coupled with humility and repentance when shortcomings occur. Rather than condemning people for their failures, Allah, the Exalted, calls them to continuously return to Him. He expects them to sincerely attempt to obey Him by using the blessings they have been granted—such as time, health, wealth, knowledge, and influence—in ways that please Him, as outlined in Islamic teachings. When they fall short or commit sins, they are encouraged to repent sincerely, correct their course, and continue striving forward instead of surrendering to despair. In return for this sincere struggle, Allah, the Exalted, promises not only forgiveness but also reward and inner tranquillity. Chapter 39 Az Zumar, verse 35:

“...and reward them their due for the best of what they used to do.”

This divine approach nurtures hope, balance, and emotional stability. It allows a person to maintain a healthy mental and physical state, to properly organize priorities, and to place people and responsibilities in their rightful positions within life. Through this balance of striving, repentance, and hope in mercy, a person is guided toward peace of mind in this world and lasting

success in the Hereafter, without being crushed by unrealistic expectations of perfection.

Because Islam calls people to restrain and discipline their worldly desires, those whose primary goal in life is the unrestricted fulfilment of those desires often react with hostility. They criticise Islamic teachings, portraying them as restrictive or unnatural, because self-control exposes the emptiness of a desire-driven lifestyle. Likewise, industries and commercial systems that profit from unchecked desires—such as those built around indulgence, image, and constant consumption—have a vested interest in opposing Islam, as its teachings undermine their ability to exploit people. For this reason, they actively encourage individuals to distance themselves from Islamic guidance and to dismiss its moral framework. In the face of such pressure and criticism, a person must remain firm upon obedience to Allah, the Exalted. True security and peace do not lie in conforming to society's shifting expectations, but in reliance upon the One who controls all affairs. Allah, the Exalted, assures His servants that obedience to Him is sufficient, even when others attempt to frighten them with social rejection, loss, or worldly consequences. Chapter 39 Az Zumar, verse 36:

“Is not Allah sufficient for His Servant? And [yet], they try to scare you with those [they obey] other than Him...”

Although this divine protection may not always be immediately visible, it manifests through inner tranquillity, clarity of purpose, and protection from the harmful effects of people and systems that are rooted in desire and instability. Reliance upon Allah, the Exalted, anchors a person's heart,

enabling them to withstand external pressures without losing balance or direction. In contrast, the one who prioritises pleasing society while disobeying Allah, the Exalted, gains neither divine protection nor lasting approval from people. Society, along with worldly influences such as social media, fashion, and cultural trends, is inherently fickle and inconsistent. Those who chase its approval constantly shift their values, only to find themselves abandoned the moment they no longer meet expectations. In pursuing this path, they inevitably misuse the blessings granted to them, directing their time, energy, and resources toward fleeting desires instead of meaningful purpose. As a result, their lives become marked by mental and physical imbalance. They lose the ability to prioritise correctly, mismanage relationships, and neglect preparation for accountability on the Day of Judgement. Even if surrounded by comfort and material success, they experience inner unrest, anxiety, and dissatisfaction. This disorientation leads to hardship in this world and severe consequences in the Hereafter. Chapter 39 Az Zumar, verse 36:

“...And whoever Allah allows to go astray - for him there is no guide.”

True tranquillity, security, and direction are therefore found exclusively in obedience to Allah, the Exalted, and not in yielding to personal desires or seeking validation from a society that is constantly shifting and unreliable. When a person submits sincerely to Allah, the Exalted, they are placed upon a path that is safeguarded from confusion and misguidance. No force, trend, or individual can lead astray the one whom Allah, the Exalted, has guided, because such guidance is rooted in divine strength and perfect justice. Chapter 39 Az Zumar, verse 37:

“And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution?”

This verse reassures hearts that divine guidance is unassailable. Those who cling to it are protected from being swept away by the pressures of desire, fear, or public opinion. Allah, the Exalted, possesses absolute might, and His authority is unmatched; therefore, His guidance cannot be overturned by any worldly power. At the same time, the mention of His retribution serves as a warning to those who knowingly turn away, reminding them that misguidance is not a matter of chance but a consequence of deliberate choices. By recognising this truth, a person learns that lasting peace does not arise from conforming to society or indulging the ego, but from trusting in the guidance of Allah, the Exalted, and living in accordance with it. Such obedience brings clarity, inner stability, and assurance in this world, while securing protection and success in the Hereafter.

Historically, many people who affirmed belief in Allah, the Exalted, nevertheless attributed human limitations to Him, such as fatigue or the need for assistance. As a result, they perceived Allah, the Exalted, in the image of a worldly ruler. A worldly ruler cannot administer a kingdom alone and therefore appoints deputies and officials to manage different affairs. Based on this flawed assumption, such people began directing acts of devotion toward other beings—such as angels or revered figures—believing that these entities could draw them closer to Allah, the Exalted, or secure His favor on their behalf. Chapter 39 Az Zumar, verse 38:

“And if you asked them, “Who created the heavens and the earth?” they would surely say, “Allah.” Say, “Then have you considered what you invoke besides Allah?...”

Traces of this mindset have also appeared among some people who ascribe themselves to Islam. Such individuals devote time, wealth, and effort to venerating spiritual personalities whom they believe possess a special access to Allah, the Exalted—much like a governor is believed to have privileged access to a king. Their hope is that by pleasing these figures through gifts, exaggerated praise, or displays of devotion, they will gain intercession with Allah, the Exalted. In this framework, these spiritual figures become perceived gatekeepers between humanity and Allah, the Exalted. This belief directly contradicts Islamic teachings. The Holy Prophets, peace be upon them, never functioned as intermediaries in this sense. Their role was to clarify the path that leads to the pleasure of Allah, the Exalted, not to position themselves as channels through which people must pass. They never demanded gifts, payment, or personal devotion. Therefore, while a person should seek knowledge from qualified instructors and show them appropriate respect, they must not believe that closeness to Allah, the Exalted, depends on venerating spiritual figures. Allah, the Exalted, alone possesses absolute authority and complete knowledge of all affairs, and He has no need for intermediaries between Himself and His creation. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Intercession will indeed occur on the Day of Judgement, but only by the permission of Allah, the Exalted. For this reason, it must never be treated lightly or used as an excuse for negligence. Mocking or trivializing intercession often arises from complacency, where a person misuses the blessings they have been granted yet still assumes salvation will be guaranteed through intercession. Such an attitude is dangerous, as it risks being deprived of that very mercy. In fact, a person who treats the Holy Quran as something to be ignored may find the Holy Prophet Muhammad, peace and blessings be upon him, bearing witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse applies specifically to those who acknowledged the Holy Quran yet failed to live by it: the Muslims. The non-muslims never accepted it in the first place cannot be described as abandoning it. The seriousness of having the Holy Prophet Muhammad, peace and blessings be upon him, testify against someone on the Day of Judgement is self-evident.

Moreover, even if intercession is granted, it does not necessarily guarantee protection from Hell; at most, it may lessen the punishment. It must be clearly understood that even the briefest exposure to Hell is unbearably severe. Therefore, true hope in intercession must be accompanied by sincere effort—namely, striving to obey Allah, the Exalted, by using the blessings He has granted in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only after making such an effort should one hope for intercession, while fully recognizing that its granting rests solely with Allah, the Exalted. Chapter 39 Az Zumar, verse 38:

“...If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?”...”

In general, the Holy Prophet Muhammad, peace and blessings be upon him, clearly affirmed the absolute and unrestricted authority of Allah, the Exalted, in a Hadith recorded in Jami At Tirmidhi, number 2516. This Hadith teaches that no part of creation possesses the power to benefit a person unless Allah, the Exalted, wills it, and likewise, the whole of creation cannot harm someone unless Allah, the Exalted, allows it. This establishes a fundamental reality: nothing occurs in the universe except by the decree of Allah, the Exalted. However, this principle does not mean that a person should abandon the use of lawful means. Islam does not encourage negligence or passivity. Rather, it teaches that means themselves are part of the system created by Allah, the Exalted. A person is encouraged to use them while fully understanding that outcomes are not controlled by the means, but by Allah, the Exalted, alone. For example, many people take medicine and recover, while others take the same medicine and do not improve. This clearly shows that something beyond the medicine determines the result—namely, 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...”

When a person truly understands this principle, they recognize that events which were beyond their control were unavoidable, and opportunities that passed by could never have been attained. With this understanding, a person learns to remain patient regardless of the outcome, even when events unfold contrary to their personal desires. They place sincere trust in the wisdom of Allah, the Exalted, believing that He has chosen what is best for them, even when the reason behind 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.”

Once this conviction settles firmly in the heart, a person no longer places reliance upon creation, as they understand that people and circumstances possess no independent power to benefit or harm them. Instead, they turn fully to Allah, the Exalted, seeking His help and protection through sincere obedience—by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding nurtures true trust in Allah, the Exalted, and instills fear of Him alone, as the person realizes that no harm can reach them unless Allah, the Exalted, wills it. Recognizing that everything which occurs in one’s life and throughout the universe originates from Allah, the Exalted, is an essential part of truly understanding His Oneness. This understanding goes far beyond a mere verbal affirmation of belief. When this conviction is deeply rooted, a person relies exclusively on Allah, the Exalted, knowing that He alone has the power to grant benefit or avert harm. Consequently, they submit to and obey Allah, the Exalted, in every aspect of life. In reality, obedience is always linked to seeking benefit or protection from harm. Since only Allah, the Exalted, possesses absolute control over both, He alone is worthy of complete obedience and worship. When someone chooses to obey another in preference to Allah, the Exalted, it indicates a belief—conscious or unconscious—that this other source can provide benefit or protection independently. This reflects a weakness in faith. As all outcomes originate from Allah, the Exalted, people must direct their obedience solely to Him. 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...”

And chapter 39 Az Zumar, verse 38:

“...Say, "Sufficient for me is Allah; upon Him [alone] rely the reliers."”

As Islam does not force right guidance on people, as this would nullify the test of life in this world, one should encourage others to adopt the right path in life through their words and actions but not allow this to neglect their own efforts in striving to obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings so that they fulfil their duties towards Allah, the Exalted, and people. Chapter 39 Az Zumar, verse 39:

“Say, "O my people, work according to your position, [for] indeed, I am working..."”

And chapter 88 Al Ghashiyah, verses 21-22:

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

A person has a duty to distinguish for others between guidance that is sound and advice that is misguided, and to invite them toward what is upright and beneficial. Yet this duty stops at sincere clarification and encouragement; it does not include forcing anyone to accept or act upon that guidance. Choice ultimately belongs to each individual. When someone fails to grasp this boundary, they often fall into repeated frustration and disappointment as they watch others persist in harmful or misguided paths. If this emotional strain is allowed to build, it can deepen into sadness, hopelessness, and even depression. For this reason, it is crucial to recognize that one's responsibility is to convey the truth with wisdom, compassion, and sincerity—not to control the decisions of others. True guidance is in the hands of Allah, the Exalted, alone, and only those who genuinely seek it will embrace it. No amount of pressure or insistence can substitute for a willing heart. Those who seek peace in both this world and the hereafter understand this reality well. They realize that exercising restraint over worldly desires is a small and worthwhile sacrifice in exchange for lasting inner calm and stability. They also recognize that unrestrained indulgence does not produce real contentment. This truth is clearly reflected in the lives of many wealthy and famous individuals who, despite possessing status, comfort, and endless opportunities for pleasure, often struggle with anxiety, emptiness, and other mental health challenges. Such examples demonstrate that true tranquillity is not found in satisfying every desire, but in aligning one's life with meaningful purpose and divine guidance. Chapter 39 Az Zumar, verses 39-40:

“...and you are going to know. To whom will come a torment disgracing him and on whom will descend an enduring punishment.”

A person must therefore accept and live by Islamic teachings for their own benefit, even when doing so conflicts with personal desires or comfort. In this sense, they should be like an intelligent patient who trusts the Judgement of a qualified physician. Although the treatment may involve unpleasant medicine or strict lifestyle changes, the patient follows the advice because they understand it is essential for recovery and long-term health. Likewise, the individual who sincerely adheres to Islamic guidance attains inner balance, emotional stability, and sound physical and mental well-being. Chapter 39 Az Zumar, verse 41:

“Indeed, We sent down to you the Book for the people with purpose...”

Regardless of how far human civilization progresses, or how extensive its knowledge becomes in fields such as psychology, medicine, or social sciences, humanity will never be capable of producing a flawless and all-encompassing system of conduct that fully corresponds with human nature and accounts for every possible circumstance of life. Human understanding is limited and constantly evolving. Even now, people are still discovering basic truths about themselves, including how the human mind functions. If such foundational knowledge remains incomplete, then constructing a perfect moral and practical framework for life is beyond human ability. Only Allah, the Exalted, is capable of providing a complete and perfectly balanced way of life. As the Creator of humanity and the universe, His knowledge is infinite and unrestricted by time, encompassing what has

passed, what is present, and what is yet to come. For this reason, He alone can establish a standard that accurately distinguishes between what benefits people and what harms them. His guidance offers clarity in confusion, stability amid chaos, and peace of mind in a world filled with anxiety and unrest. History bears witness that whenever this divine system was sincerely applied in personal lives and societies, it produced justice, harmony, and tranquillity. In contrast, turning away from divine guidance has repeatedly led to moral decline, imbalance, and suffering. Therefore, individuals must willingly accept and follow the code of conduct revealed by Allah, the Exalted, understanding that it is the most beneficial path for them, even when it challenges their preferences or desires. By doing so, they secure peace and order in this life and lasting success in the Hereafter.

Allah, the Exalted, clarifies that obedience or disobedience ultimately returns to the individual alone, for His majesty and perfection are entirely independent of the actions of creation. When a person follows guidance, they do so for their own benefit, and when they turn away, the harm of that choice falls solely upon themselves. Allah, the Exalted, remains unaffected by either path, as His status is infinite and absolute. Chapter 39 Az Zumar, verse 41:

“...So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment...”

Understanding this truth is essential, as it protects a person from developing arrogance—the false notion that by obeying Allah, the Exalted,

they are doing Him a favor. Such an attitude can quietly undermine sincerity, especially when divine commands conflict with personal desires. In these moments, arrogance may lead a person to prioritize their inclinations over obedience, causing them to drift away from the straight path. In contrast, those who realize that faith and obedience exist for their own welfare cultivate humility before Allah, the Exalted. This humility anchors them in consistent obedience, whether they are facing hardship or enjoying ease. When difficulties arise, such individuals respond with patience, restraining their tongues and actions from complaint while remaining firm upon obedience. When blessings come, they respond with gratitude. Gratitude of the heart is shown by intending every action purely for the pleasure of Allah, the Exalted. Gratitude of the tongue is expressed through appropriate speech—or silence when silence is better. Gratitude in action is demonstrated by using every blessing in ways that align with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Likewise, patience is not passive resignation, but active trust in the wisdom of Allah, the Exalted, with the conviction that whatever He decrees is ultimately best, even when its benefit is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

A person who maintains this balanced conduct—humility in obedience, patience in hardship, and gratitude in ease—places themselves under the constant care and mercy of Allah, the Exalted. Such a person is supported in every circumstance and granted inner stability, clarity of priorities, and harmony in their relationships. This way of living leads to peace in this world and success in the Hereafter, as reflected in the Hadith recorded in

Sahih Muslim, number 7500, which highlights the unique and blessed state of one who responds to every condition with faith-driven patience and gratitude.

As explained previously, the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was not to compel people to accept guidance, as coercion would undermine the very purpose of life as a test in this world. Instead, his responsibility was to clearly convey Islamic teachings to humanity and to demonstrate their practical application through his own conduct. By doing so, he provided people with a living, complete example of how divine guidance can be implemented in everyday life. This allowed individuals to freely choose the path of obedience with understanding and conviction, rather than compulsion. Those who sincerely follow this model are able to attain peace of mind in both worlds, by developing a balanced mental and physical state and by correctly positioning everything and everyone within their lives according to divine guidance. Chapter 39 Az Zumar, verse 41:

“...And you are not a manager over them.”

Chapter 39 Az Zumar, verse 41:

“Indeed, We sent down to you the Book for the people with purpose...”

The notion that reflection upon the Holy Quran is reserved exclusively for scholars is a misunderstanding that contradicts the very spirit of Islamic teachings. At the same time, this does not mean that those without formal training are permitted to interpret verses independently or derive legal rulings on their own, as doing so can easily lead to confusion and misguidance. Rather, individuals should direct their contemplation toward areas that do not involve jurisprudence—focusing on the clear and accessible teachings of the Holy Quran, such as the noble qualities a person should cultivate and the harmful traits they must avoid. These universal lessons are within everyone's reach and are essential for attaining peace of mind in both this world and the next. More intricate matters, however, should be approached with the aid of trustworthy translations and scholarly commentaries to ensure proper understanding. When people engage with the Holy Quran through reliable explanations, it nurtures a profound love for Allah, the Exalted, and strengthens their faith by exposing them to the clear evidences and wisdom contained within revelation. This deepened understanding naturally inspires sincere obedience, enabling them to prepare for their accountability on the Day of Judgement by using the blessings they have been granted in the manner prescribed by Islamic teachings. The most effective path to this level of understanding is to study under the guidance of a knowledgeable scholar. Learning in such a setting allows individuals to ask questions, clarify doubts, and receive instruction that is both accurate and contextual. Yet even in this environment, personal reflection remains essential, for knowledge only transforms a person when it is internalised and applied in daily life. If direct study with a scholar is not possible, one should rely on authentic interpretations of the Holy Quran and seek scholarly guidance whenever uncertainty arises. In this way, every person—regardless of their background—can engage meaningfully with the Holy Quran, benefit from its guidance, and align their life with the wisdom it contains.

Allah, the Exalted, draws attention to a clear and undeniable sign within creation that demonstrates His absolute authority over humanity. Chapter 39 Az Zumar, verse 42:

“Allah 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...”

This verse makes it evident that control over life and death rests solely with Allah, the Exalted. The One who seizes souls at death and temporarily withdraws them during sleep, then returns them according to His will, is unquestionably the One most deserving of complete obedience and submission. Chapter 39 Az Zumar, verse 42:

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

Furthermore, the daily cycle of sleep and wakefulness serves as a profound reminder and a living proof of resurrection, which will take place on the Day of Judgement. Sleep has been described as the sister of death, as during it a person's awareness and senses are suspended. Allah, the Exalted, then restores the soul to the body if life has been decreed to continue, allowing the person to awaken as if reborn. This recurring experience subtly prepares the human mind to accept the reality of resurrection after death.

Beyond sleep, countless signs of resurrection are continuously displayed throughout the natural world. Allah, the Exalted, sends rain upon lifeless, barren land, reviving it and causing vegetation to emerge where nothing appeared to exist. A dead seed bursts open and springs to life, producing sustenance for creation. In the same way, Allah, the Exalted, will bring life to the human being—likened to a buried seed—after they have been placed in the earth. Just as the seed rises again, so too will people be resurrected. The changing seasons further reinforce this truth. During winter, trees appear lifeless as their leaves wither and fall, yet with the return of favorable conditions, they are clothed once more in greenery and vitality. Even within the human body, the process of renewal is constantly occurring. Cells die and are replaced, such as skin cells that are continually renewed, silently testifying to the power of Allah, the Exalted, to give life after decay. All these signs collectively affirm that resurrection is neither strange nor impossible. Rather, it is a reality repeatedly demonstrated before human eyes. For those who reflect, these signs strengthen certainty in the Hereafter and reinforce the understanding that the One who controls life, death, sleep, and renewal alone deserves obedience, trust, and preparation for the Day when all souls will be returned permanently for accountability.

Furthermore, the Day of Judgement is not merely a belief—it is a necessity. Anyone who reflects upon the universe will observe that balance is embedded within every aspect of creation. The Earth, for instance, exists at a precise and finely measured distance from the Sun. Were it even slightly closer or farther away, life as we know it would be impossible. Likewise, the water cycle operates in perfect equilibrium: water evaporates from the oceans, rises into the atmosphere, condenses, and then returns as rain in measured amounts, sustaining life across the planet. Even the soil reflects

this balance. It is soft enough for delicate shoots and weak roots to pierce through and grow, yet firm and stable enough to support massive structures and cities. Such examples are countless, each clearly pointing not only to the existence of a Creator but also to His perfect system of balance.

However, there is one area in this world where balance is clearly absent: human actions and their consequences. In worldly life, people frequently witness tyrants and oppressors who commit grave injustices yet evade punishment. At the same time, countless individuals suffer oppression, hardship, and loss without receiving their full due in return. Many sincere people who obey Allah, the Exalted, endure trials, deprivation, and difficulty, receiving only a small portion of reward in this life. Conversely, those who openly disobey Allah, the Exalted, often enjoy wealth, comfort, and luxury. This visible imbalance demands resolution. Just as Allah, the Exalted, has established balance throughout creation, justice must also be perfectly balanced. Since this balance is not realized in the worldly life, it must inevitably be fulfilled at another time—namely, on the Day of Judgement.

Allah, the Exalted, is fully capable of delivering complete reward and punishment in this world, yet out of His wisdom and mercy, He does not do so. One of the reasons for delaying full punishment is that Allah, the Exalted, grants people repeated opportunities to repent, reform, and return to obedience before their time ends. Similarly, He does not grant believers their full reward in this life because this world is not Paradise, nor was it created to be so. Moreover, belief in the unseen—particularly the unseen reward and punishment of the Hereafter—is a central pillar of faith. Faith derives its true value from believing in realities that cannot be perceived by

the senses. If full recompense were visibly delivered in this world, belief would lose its depth and distinction.

Maintaining a balance between fear of complete punishment and hope for complete reward in the Hereafter plays a vital role in shaping righteous behaviour. This balance restrains people from committing sins while motivating them to perform good deeds with sincerity and perseverance.

For the Day of Recompense to take place, this material world must inevitably come to an end. Reward and punishment can only be fully administered once all actions have ceased. As long as people continue to act, accountability cannot be finalized. Therefore, the conclusion of worldly life is a necessary prerequisite for the commencement of the Day of Judgement. This reality confirms that the end of the world is not a possibility but an eventual certainty.

When a person reflects deeply upon these truths, their conviction in the Day of Judgement is strengthened. This, in turn, motivates them to prepare for it by correctly using the blessings they have been granted, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, they attain peace of mind and genuine success in both worlds, by maintaining a balanced mental and physical state and by placing everything and everyone in their rightful 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.”

However, since being held accountable for one’s actions often conflicts with the worldly desires and inclinations of people, many will either reject the concept of accountability altogether or adopt misguided beliefs to justify their behaviour. A common example is the false reliance on intercession from others, which provides them with a sense of security while they continue to indulge in their desires. This leads them to misuse the blessings that Allah, the Exalted, has granted, all the while falsely assuming that such reliance guarantees salvation and success in both worlds. Chapter 39 Az Zumar, verse 43:

“Or have they taken other than Allah as intercessors? Say, “Even though they do not possess [power over] anything, nor do they reason?””

This verse highlights that no being, regardless of perceived spiritual status or influence, has the authority to intercede without the permission of Allah, the Exalted. Believing otherwise reflects a lack of understanding and a deviation from true guidance, ultimately preventing individuals from preparing sincerely for accountability on the Day of Judgement. True safety and success come only through direct obedience to Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings. Chapter 39 Az Zumar, verse 44:

“Say, “To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned.””

Ultimately, since all of creation belongs to Allah, the Exalted, and is entirely under His authority and control, a person has no option but to adhere to His rules. Just as individuals face consequences when they disregard the laws set by the governing authority of a country, they will face repercussions in both this world and the Hereafter if they fail to follow the decrees of the Owner of the universe. Unlike human laws, from which one can physically escape by leaving a country, the rules of Allah, the Exalted, are universal and inescapable; there exists no place beyond His dominion. Likewise, while people may attempt to change the laws of their society, they cannot alter the laws set by Allah, the Exalted. In the same way that a house owner establishes rules within their property regardless of others' objections, Allah, the Exalted, is the sole authority over the universe and determines the rules governing it, whether people accept them or not. Recognizing this reality is crucial for one's own benefit. Those who comprehend this truth will submit to Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person may choose to seek understanding of the wisdom behind Allah's commands and prohibitions, reflecting on how they serve both personal well-being and the good of society, ultimately promoting peace of mind and body in both worlds. Alternatively, one may indulge in their desires, ignoring and rejecting Islamic teachings. However, those who disregard the rules of Allah, the Exalted, must accept the consequences of their choice in both

worlds, for no objections, protests, or excuses will protect them from the outcomes of their disobedience. Chapter 39 Az Zumar, verse 44:

“...Then to Him you will be returned.”

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of conduct does so in order to gratify their worldly desires. This is because all codes devised by human beings are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law, which is based on wisdom, justice, and mercy, man-made systems are shaped by the desires of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They 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. Chapter 39 Az Zumar, verse 45:

“And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion...”

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 39 Az Zumar, verse 45:

“...but when those [objects of obedience] other than Him are mentioned, immediately they rejoice.”

It must be understood that worship is far broader than the physical act of bowing before idols or proclaiming devotion to false gods. In truth, whatever a person chooses to obey when that obedience contradicts the command of Allah, the Exalted—whether it be social media, fashion trends, cultural pressures, influential personalities, or even close companions—effectively becomes the thing they worship. Chapter 9 At Tawbah, verse 31:

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

The individuals mentioned in this verse were not worshipped through rituals; rather, people followed their rulings even when those rulings opposed the command of Allah, the Exalted. This misplaced obedience was counted as worship. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously devote themselves to the Devil, yet they are described as worshipping him because they follow his influence instead of the guidance of Allah, the Exalted. This makes clear that worship is defined by obedience, not merely by outward rituals or ceremonies. When a person repeatedly disobeys Allah, the Exalted, they inevitably fall under the control of numerous worldly forces—whether individuals, employers, trends, or societal expectations. Trying to satisfy these competing influences creates constant pressure, because their demands are inconsistent, unreasonable, and ever-changing. Just as an employee with several supervisors struggles to meet conflicting instructions, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the weight of worldly masters, losing their inner stability in the process. Over time, this internal conflict can lead to emotional exhaustion, loneliness, depression, and even suicidal thoughts, because the pursuit of pleasing others never brings the fulfilment they hoped for. This truth is clearly visible in the lives of many celebrities who, despite possessing wealth, fame, and admiration, often experience deep dissatisfaction and emptiness. Moreover, obedience to anything in defiance of Allah, the Exalted, will bring no benefit in the Hereafter. These worldly influences will not defend a person, nor will they share responsibility for the consequences of their

choices. Each individual will stand alone before Allah, the Exalted, accountable for whom they chose to obey. Chapter 39 Az Zumar, verse 46:

“Say, “O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ.””

This verse also emphasizes a crucial truth: since Allah, the Exalted, alone created and sustains everything in existence, He alone deserves complete obedience in all matters. By examining the universe—the vast heavens, the Earth, and the countless systems functioning in perfect harmony—one cannot logically deny that only a single, all-powerful Creator could bring such order into being. Consider, for instance, the precise distance of the Earth from the Sun: any slight variation would make life on our planet impossible. Similarly, the Earth’s atmosphere has been designed with perfect balance, maintaining purity and providing ideal conditions for life to flourish.

The cycles of day and night also illustrate divine wisdom. The varying lengths of days and nights throughout the year ensure that humans receive the right amount of work, rest, and learning. If days were excessively long, fatigue would hinder productivity; if nights were overly long, there would be insufficient time for gaining knowledge or earning a living. Short nights, on the other hand, would prevent adequate rest and affect health. These temporal rhythms also influence agriculture, as crops require specific cycles of light and darkness to grow optimally. Such precise organization reflects the singular will of Allah, the Exalted, since multiple deities would

inevitably have conflicting aims, resulting in chaos rather than balance. 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...”

When one reflects on the remarkable precision of the water cycle, it becomes an unmistakable sign of a deliberate and wise Creator. Water drawn from the oceans evaporates, ascends into the atmosphere, and condenses into rain. This rain is naturally acidic, yet when it falls upon the mountains, the minerals within them neutralise it, ensuring that the water reaching people, animals, and vegetation is safe and beneficial. Any alteration to this delicate arrangement would bring severe consequences for life on Earth. The oceans themselves reveal another layer of perfect balance. Their salt content prevents the countless dead organisms within them from corrupting the water. Without this natural purification, marine life would collapse, and the contamination would eventually spread to the land, disrupting all ecosystems. Furthermore, the composition of seawater is finely tuned: it allows marine creatures to flourish beneath the surface while enabling massive ships to remain floating above it. A slight change in this composition would create an imbalance—either supporting sea life or supporting maritime travel, but not both simultaneously. Even today, sea transport remains the backbone of global trade, demonstrating how essential this equilibrium is to human civilisation. Rainfall, too, is precisely regulated. Insufficient rain brings drought, crop failure, and famine, while excessive rainfall results in destructive floods. The fact that the Earth receives just the right amount of rain to sustain life is yet another sign of intentional design rather than coincidence. 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 winds, too, serve multiple purposes with extraordinary precision. They aid in pollination, enabling plants, trees, and crops to reproduce. Historically, winds made sea travel possible, which remains a key method for transporting goods. Winds also move rainclouds to regions in need of water. Any imbalance in wind patterns would disrupt ecosystems, agriculture, and human livelihoods.

When one reflects on these systems—celestial bodies, day and night, seasons, water, rain, oceans, and winds—it becomes unmistakably clear that a single, omnipotent Creator governs all things. These perfectly balanced mechanisms reveal the wisdom, power, and authority of Allah, the Exalted. Contemplation of such harmony strengthens faith, reinforces the understanding of Allah’s Oneness, and underscores the necessity of obeying Him in all aspects of life, recognizing that every element of creation operates under His will and control. Chapter 39 Az Zumar, verse 46:

“Say, “O Allah , Creator of the heavens and the earth...””

Not only does Allah, the Exalted, exercise complete authority over all creation, but He also possesses perfect knowledge of their innermost intentions, words, and actions. Chapter 39 Az Zumar, verse 46:

“...Knower of the unseen and the witnessed...”

This verse emphasizes that nothing is hidden from Allah, the Exalted, whether it occurs openly or silently within the heart. Every thought, every intention behind a deed, and every spoken word falls under His awareness, leaving no room for deception or concealment.

Consequently, Allah, the Exalted, is fully equipped not only with the power to resurrect all of creation but also with complete knowledge of their actions, enabling Him to administer perfect justice on the Day of Judgement. Chapter 39 Az Zumar, verse 46:

“...You will judge between your servants concerning that over which they used to differ.”

On that day, every dispute, every disagreement, and every concealed act will be clarified and judged with absolute fairness. No deed, no matter how small or hidden, will escape His scrutiny, and every individual will be held

accountable precisely according to their intentions and actions. This underscores the dual attributes of Allah, the Exalted—His omnipotence over creation and His omniscience regarding every aspect of human conduct—reminding humanity of the necessity to act with sincerity and mindfulness in all matters of life.

Allah, the Exalted, also cautions people that failure to adequately prepare for their accountability on the Day of Judgement—by using the blessings He has granted them in accordance with Islamic teachings—will leave them with no opportunity to amend their actions, even if they were willing to sacrifice all the wealth and comforts of this world at that point. Chapter 39 Az Zumar, verse 47:

“And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the evil punishment on the Day of Resurrection...”

This verse emphasizes the profound reality of human negligence and the consequences of postponing righteous action. Many people live their lives under the false assumption that worldly wealth, status, and influence will protect them or compensate for moral and spiritual shortcomings. They may believe that there will always be an opportunity to correct themselves later or that the pleasures of this life can outweigh the responsibilities owed to Allah, the Exalted. Yet on the Day of Judgement, when the reality of their choices becomes evident, they will recognize the futility of such thinking. Even if they were prepared to offer all the wealth, power, and material possessions of the entire earth—and an equal amount beyond it—it would

not shield them from the punishment due to their neglect and disobedience. This is a powerful illustration of the fact that worldly possessions are completely incapable of replacing the simple acts of obedience and mindfulness they were asked to perform in this life.

It is striking that on the Day of Judgement, those who misused the blessings granted to them will be willing to give everything they possess in a desperate attempt to avert punishment, despite the fact that in this life, Allah, the Exalted, asked for relatively modest sacrifices. These sacrifices are not inherently difficult or extreme; they include obeying His commands, avoiding prohibitions, controlling desires, and correctly utilizing the blessings they were granted. By failing to act when guidance was accessible, they will experience profound regret, realizing that the “price” of salvation was far smaller than what they are now willing to offer in vain.

The verse also serves as a clear warning about the nature of procrastination and misplaced priorities. People are often tempted to focus on immediate pleasures, social approval, or personal ambitions, ignoring the eternal consequences of their choices. By prioritizing fleeting worldly gains over their moral and spiritual well-being, they accumulate missed opportunities to cultivate peace of mind, balance in their lives, and readiness for the Hereafter. This verse reminds people that the preparation required in this world is not only essential for avoiding punishment but also for attaining true success, satisfaction, and tranquility. The acts expected—obedience to Allah, ethical behavior, correct use of blessings, and sincere repentance—are means to achieve an enduring mental and physical balance, harmonious relationships, and a life aligned with divine guidance.

Finally, the verse illustrates a broader principle: the vast difference between what is asked in this life and what is required if one delays obedience. In this world, the demands of Allah, the Exalted, are clear, reasonable, and designed to benefit the believer. By adhering to them, a person secures peace of mind, fulfills their purpose, and positions themselves for success both in this life and the Hereafter. By contrast, neglecting this guidance leaves one vulnerable to immense regret and suffering, revealing that the ultimate value of obedience is not in wealth or worldly status but in spiritual and moral fulfillment. Even the greatest treasures of this world, when offered on the Day of Judgement, cannot compensate for the lost opportunity to use one's blessings rightly according to the teachings of Allah, the Exalted.

In essence, this verse teaches a timeless lesson: the preparation for the Hereafter must begin in this life, and the actions required are both achievable and reasonable. Neglecting them, however, leads to irreversible consequences, demonstrating the urgency and importance of acting on Islamic guidance now, rather than delaying until it is too late. True peace, balance, and success are inseparably linked to obeying Allah, the Exalted, in the use of 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.

Allah, the Exalted, further cautions people about the critical importance of holding the correct beliefs, understanding, and attitudes concerning the Day of Judgement. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

This verse serves as a profound reminder that the reality of the Hereafter is far beyond human imagination and expectation. Many people live their lives under assumptions shaped by their worldly experiences, believing that life will always continue as it has, or that minor acts of devotion or sporadic repentance may suffice for salvation. Such assumptions are misguided because the truth of Judgement Day is beyond what the human mind can fully comprehend. Those who ignore this reality, or who underestimate its magnitude, are at risk of persisting in disobedience to Allah, the Exalted, by misusing the blessings He has granted them—wealth, health, knowledge, relationships, and opportunities—without considering their ultimate accountability.

Failing to prepare adequately for the Hereafter leads to shock, regret, and helplessness when confronted with the true nature of the justice of Allah, the Exalted, and the consequences of one's actions. The verse indicates that the punishment or reward awaiting people will be unlike anything they anticipated; no worldly comparison can fully capture its intensity or significance. This is why Islam repeatedly emphasizes the necessity of developing a correct understanding of life's purpose, the temporary nature of worldly possessions, and the inevitability of accountability. By internalizing this understanding, a person is motivated to act responsibly, restrain harmful desires, and use their blessings in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

However, if a person fails to adopt the correct belief and sound understanding regarding the Day of Judgement and the perfect justice of Allah, the Exalted, this deficiency will not remain neutral. Instead, it will inevitably lead them to adopt distorted and irrational beliefs that provide false comfort and justification for their actions in this world. Such beliefs often arise from a desire to avoid accountability, as true belief in divine justice requires self-restraint, repentance, and sincere effort to obey Allah, the Exalted, even when doing so conflicts with personal desires. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

For instance, a person may learn about certain divine attributes of Allah, the Exalted—such as His being All-Forgiving and All-Merciful—but then misunderstand these attributes in a way that leads them into self-deception. Instead of allowing these attributes to motivate repentance and obedience, they fall into wishful thinking, convincing themselves that mere belief in Allah’s mercy guarantees forgiveness. As a result, they persist in disobeying Allah, the Exalted, while assuming that forgiveness is inevitable simply because He is All-Forgiving. This attitude reflects a flawed understanding. Although Allah, the Exalted, indeed forgives whom He wills, He has clearly affirmed that His mercy never operates in contradiction to His justice. He has made it explicitly clear that the wrongdoer and the doer of good will not be treated as equals, neither in this world nor in the next, for such equality would undermine divine justice itself. Chapter 45 Al Jathiyah, verse 21:

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

The individual who engages in this form of wishful thinking may imagine that they are honouring Allah, the Exalted, by emphasizing His mercy. In reality, however, they are implicitly attributing injustice to Him, as they assume He will reward persistent wrongdoing in the same way as sincere obedience and righteousness. This is not reverence but misunderstanding, as it conflicts directly with the balance of mercy and justice that Allah, the Exalted, has established. Consequently, this ignorant belief will be overturned upon their arrival in the hereafter, where they must account for their actions before the justice of Allah, the Exalted. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

Another mistaken notion adopted by those who neglect to learn and act upon Islamic teachings is that they trivialize the punishment of the Day of Judgement and the reality of Hell. The punishment of the Day of Judgement and Hell is far beyond human tolerance, even for the briefest moment. It is a grave error to imagine Hell as comparable to a worldly prison or a temporary inconvenience. The Holy Prophet Muhammad, peace and blessings be upon him, warned that on the Day of Judgement, the person who enjoyed the most luxurious and pleasurable life in this world

will be dipped into Hell for just a single moment and then removed. When asked whether they had ever experienced any comfort or happiness throughout their entire existence, they will reply that they had not, as that single moment in Hell will erase every memory and sensation of worldly enjoyment. This warning is recorded in a Hadith found in Sunan Ibn Majah, number 4321. This Hadith alone is sufficient to demonstrate that even an instant of Hell is utterly unbearable. Therefore, it is profoundly misguided to belittle its punishment or to rely on false assumptions of eventual salvation while persisting in disobedience. True safety lies not in complacency, but in taking accountability seriously, striving to obey Allah, the Exalted, and preparing sincerely for the Day when every soul will stand alone before Him. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

Another widespread and deeply misguided assumption held by ignorant Muslims is the belief that they will automatically be saved from Hell on the Day of Judgement through the intercession of a holy person, spiritual guide, or teacher—most notably the Holy Prophet Muhammad, peace and blessings be upon him—even while they persistently disobey Allah, the Exalted. Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is an established truth, this does not mean that punishment will be avoided by all. In reality, many Muslims will still enter Hell, and as has already been emphasized, even a single moment in Hell is utterly unbearable. Therefore, relying on intercession while neglecting obedience is a dangerous delusion, not a source of safety. What these ignorant individuals also fail to comprehend is that the Holy Prophet Muhammad, peace and blessings be upon him, will not only intercede for those who sincerely strove to obey Allah, the Exalted, but he will also testify

against those who neglected, abandoned, and failed to act upon the Holy Quran. Chapter 25 Al Furqan, verse 30:

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

Abandonment can only occur after something has first been accepted and received. This verse, therefore, cannot refer to non-Muslims, as they never accepted the Holy Quran to begin with. Rather, it is a direct warning to Muslims—the very people who received the Holy Quran through the Holy Prophet Muhammad, peace and blessings be upon him. It does not require scholarly insight to understand the severity of the outcome for a person against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement.

Despite this clear warning, such individuals convince themselves that merely belonging to the nation of the Holy Prophet Muhammad, peace and blessings be upon him, guarantees forgiveness regardless of how they live. This false sense of entitlement is not new. It mirrors the same flawed mindset adopted by the People of the Book, which Allah, the Exalted, openly criticizes in the Holy Quran. Chapter 5 Al Ma'idah, verse 18:

“But the Jews and the Christians say, “We are the children of Allāh and His beloved.” Say, “Then why does He punish you for your sins?” Rather, you

are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

This verse exposes the fallacy of assuming divine favouritism without accountability. Claiming closeness to Allah, the Exalted, while persisting in sin does not grant immunity from justice. Rather, every person remains accountable for how they used the blessings they were given. Furthermore, the ignorant person who refuses to learn and act upon Islamic knowledge assumes—incorrectly—that the established way of Allah, the Exalted, will somehow be altered specifically for them. They acknowledge that previous nations were punished for persistent disobedience, yet they believe they will be exempt from the same consequences. This belief directly contradicts the explicit declaration of Allah, the Exalted, who affirms that His established way never changes for any individual or any nation. Chapter 35 Fatir, verse 43:

“...Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

This verse decisively removes all false hopes rooted in entitlement and complacency. The justice, mercy, and laws of Allah, the Exalted, apply equally to all. Intercession, lineage, or outward identity cannot replace sincere obedience, repentance, and the practical application of the Holy Quran. Whoever ignores this reality is not preparing for salvation but instead walking toward regret, relying on assumptions that will collapse entirely on the Day of Judgement. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

Another widespread misunderstanding held by ignorant people is the assumption that they will be rescued from Hell on the Day of Judgement merely because they verbally profess love for the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. They imagine that emotional attachment or verbal praise alone is sufficient for salvation, even though they fail to demonstrate this claimed love through concrete actions—namely, by learning, respecting, and acting upon the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such individuals overlook a crucial historical reality: many earlier nations also claimed love and reverence for their Holy Prophets, peace be upon them. Yet these claims did not benefit them in the hereafter, because they did not practically follow the guidance those Holy Prophets brought. Love that is not translated into obedience, discipline, and moral conduct is ultimately hollow. In the same way, those people who merely assert love for the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting his teachings and example, will not be gathered with him on the Day of Judgement. True love for the Holy Prophet Muhammad, peace and blessings be upon him, is not expressed through slogans, emotional displays, or cultural affiliation. Rather, it is proven through sincere effort to walk in his footsteps. This includes using every blessing one has been granted—time, wealth, knowledge, health, and influence—in ways that please Allah, the Exalted, as clearly outlined in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Without this practical commitment, claims of love remain empty and

will carry no weight when accountability arrives. Chapter 4 An Nisa, verse 69:

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

This verse decisively establishes that closeness to the Holy Prophets in the hereafter is not achieved through verbal claims, inherited identity, or emotional attachment alone. Rather, it is the result of practical obedience to Allah, the Exalted, and to the guidance conveyed by the Holy Prophet Muhammad, peace and blessings be upon him. Only those who align their beliefs, actions, and priorities with this obedience will be granted the honor of such companionship. Therefore, anyone who limits their religion to words while neglecting action is deceiving only themselves. On the Day of Judgement, reality will prevail over claims, and deeds will outweigh declarations. True love is proven by following, not merely by saying.

Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

Another widespread false assumption held by many people—particularly non-Muslims—is the belief that if the Day of Judgement truly occurs, they will be able to reconcile with Allah, the Exalted, at that moment through last-minute repentance, emotional pleas, or carefully crafted excuses. Some imagine they will justify their neglect of obedience by comparing themselves to individuals guilty of far greater crimes, such as murderers or rapists, assuming that their own wrongdoing will appear insignificant by comparison and therefore be overlooked. This reasoning is deeply flawed, because accountability on the Day of Judgement is strictly individual. Each person will be judged solely on how they used the blessings they were granted, the knowledge they possessed, and the opportunities for guidance that reached them. No one will be evaluated by measuring their sins against the crimes of others, nor will the wrongdoing of someone else lessen their own responsibility. Justice on that Day will be exact, personal, and inescapable. Furthermore, the time for repentance and correction is confined to this worldly life. Repentance is only meaningful when it arises from sincere remorse, humility, and a genuine effort to change one's conduct while choice and free will still exist. On the Day of Judgement, when the unseen has become visible and certainty has replaced belief, repentance and excuses will no longer carry any weight. At that stage, words will not alter outcomes, and rationalizations will offer no relief. Chapter 30 Ar Rum, verse 57:

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

This verse makes it unmistakably clear that excuses, comparisons, and emotional appeals will be rendered useless on that Day. The opportunity to

seek the mercy of Allah, the Exalted, lies now, in this life, through sincere obedience, humility, and the correct use of the blessings He has bestowed. Those who postpone accountability in the hope of negotiating later will find that their assumptions collapse when it is too late, and the reality of divine justice stands before them in full clarity. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

This verse also encompasses those who verbally profess belief in Allah, the Exalted, yet fail to translate that claim into lived obedience by properly using the blessings He has granted them in accordance with Islamic teachings. Such individuals assume that a verbal affirmation alone is sufficient to guarantee salvation on the Day of Judgement. This assumption is deeply mistaken, because statements that are not reinforced by action hold little weight. As a result, they will be stunned by the reality they encounter in the hereafter. In fact, due to their neglect, they may be resurrected among those who disbelieve. This is because their inner faith was never sustained and eventually perished. Faith can be compared to a fragile flame that must be continually nurtured. Just as a fire is extinguished when it is deprived of fuel, faith weakens and may die altogether when it is not supported by consistent acts of obedience. When a person neglects this essential spiritual nourishment, they place themselves in danger of losing the very light that guides them—and there is no loss greater than this.

It is also crucial to understand the distinction between worldly judgement and divine judgement. In this world, a person is treated according to outward declarations; the law considers someone a person of faith based on their verbal testimony. However, in the hereafter, judgement belongs solely to Allah, the Exalted, who assesses individuals according to their inner reality—something hidden from all creation. Therefore, a person who claims belief with their tongue, yet does not support that claim through actions, may in reality possess no faith in their heart. Consequently, on the Day of Judgement, they may be treated as one who disbelieved, even though they were regarded as a person of faith by worldly standards. Chapter 57 Al Hadid, verse 14:

“The hypocrites will call to the believers, “Were we not with you?” They will say, “Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.”

And chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

This verse also encompasses those who mistakenly believe that merely fulfilling certain obligations toward Allah, the Exalted—such as performing the obligatory prayers—is sufficient to secure salvation on the Day of

Judgement, even while they persist in violating the rights of others. This is a dangerous misunderstanding, as Islam consistently and emphatically commands people to uphold both the rights of Allah, the Exalted, and the rights of people. One cannot neglect either without severe consequences. Acts of worship that relate directly to Allah, the Exalted, do not grant a license to harm, oppress, or exploit others, nor do they erase the injustice committed against people. It is essential to remember that when a person wrongs another individual—whether through oppression, dishonesty, abuse, or any other form of harm—Allah, the Exalted, does not forgive this injustice unless the victim first forgives it. Unlike divine rights, which Allah, the Exalted, may forgive out of His mercy, the rights of people are taken with absolute seriousness. If the victim does not pardon the oppressor, which is often the case given the pain caused by injustice, then divine justice will be established on the Day of Judgement in a manner that leaves no room for escape. On that Day, the oppressor will be forced to compensate their victim using their own good deeds. Their prayers, fasting, charity, and other righteous actions will be transferred to those they wronged. If their good deeds are exhausted before justice is fulfilled, the sins of the victim will be placed upon the oppressor instead. This terrifying reality has been clearly warned in a Hadith recorded in Sahih Muslim, number 6579. As a result, a person who appeared outwardly religious and diligent in worship may find themselves bankrupt on the Day of Judgement and cast into Hell due to their treatment of others, despite having fulfilled many duties toward Allah, the Exalted. Thus, the false confidence of such individuals—that ritual worship alone guarantees salvation—will be utterly shattered when they witness the true scale of divine justice. Chapter 39 Az Zumar, verse 47:

“...And there will appear to them from Allah that which they had not expected.”

A person must therefore guard themselves against adopting incorrect beliefs about Allah, the Exalted, and the Day of Judgement. Such false assumptions do not remain theoretical; rather, they gradually push a person to continue disobeying Allah, the Exalted, by misusing the blessings He has granted them, all while living under the illusion that they are secure and successful in both this world and the next. This self-deception blinds a person to their spiritual reality and prevents sincere self-accountability. In this worldly life, these distorted beliefs strip a person of inner balance. They fail to achieve a sound mental and physical state and lose the ability to place people, responsibilities, and priorities in their proper positions. As a result, blessings that were meant to bring peace—such as family, friendships, wealth, and career—are transformed into sources of constant pressure and anxiety. Instead of recognizing that their own disobedience and misuse of blessings are the root causes of their distress, they begin to blame external factors and innocent people around them, such as their spouse, family members, or colleagues. When they push away those who genuinely care for them, their isolation deepens. This often leads to worsening mental and emotional instability, which can manifest in depression, substance abuse, and, in severe cases, suicidal thoughts. This tragic outcome is not hidden; it is clearly visible when one reflects on the lives of many who persist in misusing their blessings—such as the wealthy and famous—who, despite material comfort and public admiration, suffer from profound inner turmoil and psychological distress. More devastating still is the reality that this false outlook prevents a person from preparing for their accountability on the Day of Judgement. While they mocked warnings, dismissed accountability, or relied on baseless hopes, they neglected sincere repentance and obedience. Consequently, when they finally stand before Allah, the Exalted, the punishment awaiting them in the hereafter will be far more severe than anything they experienced in this world. Chapter 39 Az Zumar, verse 48:

“And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.”

Another manifestation of false belief appears when a person instinctively turns to Allah, the Exalted, during moments of extreme hardship, yet refuses to acknowledge His help once relief arrives. In times of desperation—when all familiar means fail and human support proves insufficient—the heart naturally reaches out to Allah, the Exalted, recognizing His sole power to rescue and assist. However, once the difficulty is lifted, many people distance themselves from this truth and attribute the blessing to their own intelligence, effort, or experience, rather than to divine favour. Chapter 39 Az Zumar, verse 49:

“And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, “I have only been given it because of [my] knowledge.” ...”

This reaction exposes a deep inconsistency in belief and attitude. A person acknowledges Allah, the Exalted, when they are powerless, yet denies Him when they feel capable and secure. Such behaviour reflects ingratitude and arrogance, as well as a failure to recognize the true source of all benefit.

In reality, one of the clearest and most universal signs of the Oneness of Allah, the Exalted, and His absolute authority over creation is experienced

by people of every background, regardless of their stated beliefs. When an individual faces a genuine crisis—one that cannot be solved through wealth, influence, technology, or human effort—they almost instinctively call upon a single higher power. They do not appeal to multiple gods, systems, or ideologies in that moment. Instead, their plea is directed toward One. This phenomenon is so deeply rooted in human nature that it frequently appears even in films and television shows, where characters who otherwise deny belief in God instinctively cry out to One God when confronted with death or utter helplessness. Despite attempts within popular culture to diminish or ridicule religion, this reality repeatedly surfaces because it is embedded within the human soul. This natural inclination to call upon One God in moments of distress originates from the soul itself. The soul once stood before Allah, the Exalted, and affirmed His Lordship, His Oneness, and His complete authority over all things. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

These moments of desperation serve as powerful reminders of that original covenant. They are signs that the truth of the Oneness of Allah, the Exalted, is not foreign to the human being but deeply ingrained within them. A wise person reflects upon these moments instead of dismissing them. Such reflection can awaken faith in those who do not yet believe and strengthen sincerity in those who do. It encourages a person to respond with obedience, gratitude, and humility, using the blessings granted to them in ways pleasing to Allah, the Exalted, because true peace and lasting success are found only in that path. This is something the soul itself

recognizes, especially when worldly supports collapse. Yet, because obedience to Allah, the Exalted, often conflicts with personal desires, ambitions, and social pressures, many people choose denial over submission. Even when they internally recognize that a blessing came from Allah, the Exalted, they refuse to acknowledge it openly or practically. They prefer to credit themselves so they can continue living without restraint. Chapter 39 Az Zumar, verse 49:

“And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, “I have only been given it because of [my] knowledge.”...”

They overlook the reality that the blessings and relief granted to them by Allah, the Exalted, are not necessarily a sign of divine approval or love, but are, in fact, a test. These favors are given to assess whether a person will respond with true gratitude by acknowledging the Giver and by using what they have been granted in a manner pleasing to Him, as laid out in Islamic teachings. Chapter 39 Az Zumar, verse 49:

“...Rather, it is a trial, but most of them do not know.”

Many people misunderstand this trial and assume that ease, wealth, intelligence, or success automatically indicate that they are on the right path. This misconception blinds them to the real purpose of blessings,

which is not enjoyment alone, but responsibility and accountability. When gratitude is reduced to words while actions contradict obedience, the test is failed, even if outwardly life appears comfortable. In this world, such an attitude gradually disrupts a person's inner harmony. By misusing blessings and disconnecting them from their true purpose, an individual loses balance in both mind and body. Priorities become distorted, and relationships are no longer placed in their proper positions. As a result, things that were meant to be sources of comfort—such as family, friends, career, and wealth—turn into causes of anxiety, frustration, and pressure. Instead of recognizing their own disobedience as the root problem, they begin to blame their circumstances and the people around them. If this pattern continues, a person may direct their frustration toward innocent individuals in their life, such as a spouse or close family member, accusing them of being the source of stress. When these supportive relationships are damaged or cut off, the individual is left increasingly isolated. This isolation often deepens internal turmoil, leading to worsening mental and emotional conditions, such as chronic stress, anxiety disorders, depression, substance abuse, and, in severe cases, suicidal thoughts. This tragic outcome is not theoretical; it is plainly visible when one observes those who possess immense wealth, fame, and comfort, yet remain profoundly unhappy because they persist in misusing the blessings they have been given. Worse still, this flawed attitude does not only harm a person in this world. By distracting them with comfort and false security, it prevents them from preparing for their accountability on the Day of Judgement. When blessings are treated as proof of success rather than as a test, repentance is delayed, obedience is neglected, and the heart grows heedless. Consequently, while such people may escape consequences in this life, their failure to recognize and pass the test of blessings will result in a far more severe reckoning in the hereafter, where excuses, status, and possessions will offer no protection. Chapter 39 Az Zumar, verses 50-51:

“Those before them had already said it, but they were not availed by what they used to earn. And the evil consequences of what they earned struck them...”

These verses stand as a strong warning against becoming trapped in a self-centred outlook, where a person focuses only on their own circumstances while remaining oblivious to the broader realities unfolding around them. Such inward fixation dulls the heart and prevents it from perceiving the lessons embedded in history, personal hardships, and the lived experiences of others. When a person refuses to look beyond themselves, they deprive their heart of insight and deny themselves the wisdom that could guide them toward growth and stability. Deliberate reflection on these signs is among the most effective ways to refine one's character, break harmful patterns, and avoid repeating the same mistakes. Through reflection, a person learns how to maintain inner harmony, achieving a balanced mental and physical state, and learns how to properly position people, responsibilities, and priorities within their life. This clarity is essential for lasting inner peace, which cannot be attained through distraction or denial. For instance, when one observes how many wealthy and famous individuals squander the blessings they possess—only to be consumed by anxiety, depression, addiction, or even suicide despite living in comfort—it becomes evident that true tranquillity cannot be bought with money nor secured through the unrestricted pursuit of desire. Their lives expose the illusion that material success guarantees happiness. Likewise, seeing someone endure illness or physical weakness should awaken gratitude for one's own health and inspire its correct use before it diminishes or disappears. Islam therefore calls people to remain alert, thoughtful, and reflective, urging them to lift their gaze beyond the narrow confines of their own situation. By learning from the world around them—its successes, failures, trials, and outcomes—they are guided toward wisdom, humility, and a deeper sense of purpose. In doing so, they protect

themselves from heedlessness and move closer to a life marked by insight, balance, and genuine peace.

When a person neglects to draw lessons from history and refuses to reflect on the outcomes witnessed in the lives of those around them, they inevitably begin to mirror the same patterns of behaviour. This imitation often manifests in the misuse of the blessings they have been entrusted with, as they repeat the very mistakes whose consequences are already visible. By ignoring these clear warnings, they gradually lose balance within themselves, resulting in an unstable mental and physical state. Their priorities become distorted, relationships are misplaced, and the true purpose of life is overshadowed by short-term pursuits. As this imbalance deepens, such a person also fails to prepare meaningfully for their accountability on the Day of Judgement. Their focus remains fixed on fleeting comforts, while the eternal consequences of their choices are neglected. Even if they manage to enjoy moments of luxury or temporary success, these outward comforts cannot shield them from inner turmoil. Stress, anxiety, and dissatisfaction begin to dominate their lives, turning blessings into burdens. This hardship does not remain confined to this world alone; rather, it extends into the next, where the consequences of their actions will fully unfold. Allah, the Exalted, makes it clear that the harm people suffer is not random or unjust, but a direct outcome of their own choices and behaviour. Chapter 39 Az Zumar, verse 51:

“And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be afflicted by the evil consequences of what they earned; and they will not cause failure.”

This verse reinforces the reality that no one can evade the consequences of their own choices. When people knowingly persist in wrongdoing and deliberately refuse to learn from the lessons that Allah, the Exalted, places before them—whether through history, personal experiences, or the visible downfall of others—the results of those actions will eventually overtake them. Neither wealth, status, nor worldly influence can serve as a shield. In fact, these very things are granted as a test, not as a sign of divine love or approval, yet many fail to recognize this truth. Chapter 39 Az Zumar, verse 52:

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

This verse clarifies that the distribution of provision is entirely under the control of Allah, the Exalted. Abundance is not proof of righteousness, nor is restriction a sign of rejection. Both conditions are examinations through which a person's gratitude, patience, humility, and obedience are revealed. Those who misunderstand this reality become deceived by what they possess, assuming that their comfort guarantees safety, while in truth it may be the very means through which they are tested and exposed. True security, tranquillity, and success are therefore not tied to the amount of worldly blessings one receives, but to how those blessings are understood and used. Safety and peace lie in sincere reflection over one's state, correcting one's behaviour, and employing every blessing—whether plentiful or limited—in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. This must be done before a time arrives when regret will offer no benefit and excuses will be rejected. Chapter 39 Az Zumar, verse 52:

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

This concluding reminder highlights that these truths are clear signs, but only for those who are willing to believe, reflect, and act. Those who heed these signs will be guided toward balance, accountability, and inner peace, while those who ignore them will only realize their reality when realization can no longer change the outcome.

Allah, the Exalted, first draws people’s attention to a fundamental reality: whenever they persist in misusing the blessings He has granted them, they are not harming Allah, the Exalted, nor anyone else in the first instance, but rather they are wronging themselves. Chapter 39 Az Zumar, verse 53:

“Say, “O My servants who have transgressed against themselves...”

Such misuse gradually pushes a person into an unbalanced mental and physical state, where priorities become distorted and everything and everyone within their life is placed incorrectly. As a result, blessings that were meant to bring ease and tranquillity—such as family, health, wealth, and status—become sources of stress, anxiety, and inner turmoil. Moreover, this attitude distracts a person from preparing properly for their

accountability on the Day of Judgement, which inevitably leads to hardship and regret in the hereafter as well. This reality applies even to those who outwardly appear successful and enjoy worldly luxuries, as inner instability and spiritual neglect cannot be compensated for by material comfort.

After reminding people of the harm they inflict upon themselves through wrongdoing, Allah, the Exalted, immediately opens the door of hope and mercy. He makes it clear that no matter how severe a person's past mistakes may be, despair is never justified, nor is it acceptable. Despair itself is a form of misunderstanding Allah, the Exalted, as it assumes that sins are greater than His mercy. Instead, people are called to recognize that His mercy encompasses every sin for the one who sincerely turns back to Him. Chapter 39 Az Zumar, verse 53:

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

This divine assurance highlights that repentance is not restricted to a select group nor limited by the magnitude or number of sins. As long as a person is alive, the opportunity to reform remains open. Therefore, one must take full advantage of the respite granted in this world, for their own benefit, before a time arrives when repentance will no longer be accepted. Chapter 39 Az Zumar, verse 54:

“And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.”

Sincere repentance is not merely a verbal apology, but a comprehensive transformation. It begins with genuine remorse and shame over one's disobedience, followed by sincerely seeking the forgiveness of Allah, the Exalted. If others have been wronged, one must also seek their forgiveness, as long as doing so does not lead to greater harm or conflict. True repentance requires a firm and honest resolve to avoid returning to the same sin or anything similar, coupled with actively restoring any rights that were violated—whether they relate to Allah, the Exalted, or to people. Beyond this, repentance must be supported by consistent obedience, where a person strives to use every blessing they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. Chapter 39 Az Zumar, verse 55:

“And follow the best of what was revealed to you from your Lord [i.e. the Holy Quran] before the punishment comes upon you suddenly while you do not perceive,”

When repentance is sincere and followed by sustained obedience, it produces profound results. A person begins to regain balance in both mind and body, priorities are corrected, and everything and everyone within their life is placed in its proper position. This clarity enables them to prepare adequately for their accountability on the Day of Judgement, instead of living in heedlessness and false security. Such a way of life naturally leads

to tranquillity, stability, and peace of mind in this world, and it lays the foundation for success and safety in the next.

Chapter 39 Az Zumar, verse 55:

“And follow the best of what was revealed to you from your Lord...”

This verse is referring to the Holy Quran, as it represents the finest, most complete, and most superior form of divine guidance revealed by Allah, the Exalted, for the benefit of humanity. It is a comprehensive manual for life, addressing belief, conduct, morality, and accountability, and it leads those who adhere to it toward clarity, stability, and success in both worlds.

The verse also points to the importance of understanding and interpreting the Holy Quran in the best and most correct manner. This means explaining its verses in harmony with other verses of the Holy Quran, and in light of the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, who was entrusted with explaining and practically demonstrating its meanings. Interpreting the Holy Quran in isolation, or according to personal desires and assumptions, leads to misunderstanding and misapplication, whereas interpreting it holistically preserves its true intent and wisdom.

When a person approaches the Holy Quran in this balanced and disciplined way, they are able to act upon its guidance correctly. This correct application safeguards them from extremes, confusion, and contradictions, and it allows them to use the blessings they have been granted in ways pleasing to Allah, the Exalted. As a result, they attain inner tranquillity and stability, achieving a balanced mental and physical state, and they are able to place everything and everyone within their life in their proper place. This is how the Holy Quran becomes a source of peace, guidance, and success in both this world and the hereafter.

Allah, the Exalted, calls people to adopt the correct path in life without delay, warning them that the opportunity for repentance and self-reformation will not remain open forever. Once death arrives and a person enters the stages of the hereafter, no further chances will be granted to correct one's belief, attitude, or actions. At that point, remorse will be useless and regret will bring no benefit. Chapter 39 Az Zumar, verse 56:

"Lest a soul should say, 'Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers.'"

A person should understand that regret can be divided into two distinct categories. The first category consists of regrets related to worldly matters, such as not marrying, not having children, not pursuing a particular career, or missing certain opportunities. These regrets, regardless of how painful they may seem at the time, are temporary in nature. They either fade when

a desire is fulfilled, disappear when a person's priorities change, or come to an end entirely at the moment of death. Even at their worst, such regrets usually result only in sadness or disappointment, not lasting harm or punishment. Moreover, all worldly regrets will completely vanish if a person enters Paradise through the mercy of Allah, the Exalted.

The second category consists of regrets that will arise in the grave and on Judgement Day. These regrets are far more serious, as they relate to neglecting obedience to Allah, the Exalted, misusing the blessings He granted, and failing to prepare adequately for accountability in the hereafter. Unlike worldly regrets, these are long-lasting and deeply distressing. The duration of the hereafter is far greater than the span of worldly life, and these regrets may persist for an extremely long time before relief is granted, if it is granted at all. Chapter 22 Al Hajj, verse 47:

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

This means that even a short period of regret or punishment in the hereafter far outweighs a lifetime of worldly sorrow. In addition to their duration, the regrets of the hereafter are severe in consequence, as they may lead to intense punishment and torment, something no worldly regret can ever compare to.

For this reason, a wise person shows kindness to themselves by prioritising the removal of potential regrets of the grave and Judgement Day before worrying about the regrets of this world. This is achieved by sincerely turning to Allah, the Exalted, correcting one's beliefs, reforming one's actions, and using the blessings one has been granted in ways pleasing to Him. By doing so, a person protects themselves from lasting regret and secures true peace and success, not only in this fleeting world, but in the eternal life to come. Chapter 39 Az Zumar, verse 56:

"Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers.""

Allah, the Exalted, further calls people to accept and act upon true guidance during their lifetime by making it clear that excuses and blame-shifting will be of no benefit whatsoever. Chapter 39 Az Zumar, verse 57:

"Or [lest] it say, "If only Allah had guided me, I would have been among the righteous.""

In reality, Allah, the Exalted, does not compel anyone toward guidance or misguidance, as coercion would invalidate the very purpose of life in this world, which is a test. Instead, He clearly distinguishes truth from falsehood, right from wrong, and obedience from disobedience, then grants people the freedom to choose their own path. After this choice is made,

each person is held fully accountable for how they responded to the guidance placed before them. For this reason, no one will be able to place the blame for their misguidance upon Allah, the Exalted, or upon any other being, when they themselves chose to misuse the blessings they were granted. Adopting a mindset of blaming others in this world is extremely destructive. A person who refuses to accept responsibility for their actions will never refine their character or correct their behavior. Instead, they will persist in misusing their blessings, repeating the same mistakes, and justifying their conduct rather than reforming it. This inevitably leads to mental and physical imbalance, confusion in priorities, and the misplacement of people and responsibilities within one's life. As a result, such a person fails to prepare for their accountability on the Day of Judgement and experiences stress, hardship, and turmoil in both this world and the next, even if they outwardly enjoy wealth or comfort. Furthermore, failing to take responsibility also causes a person to neglect or violate the rights of others. This behavior not only harms individuals but also contributes to the spread of injustice, corruption, and moral decay within society. Islam teaches that accountability begins with the self, and that blaming others for one's own wrongdoing is never accepted by Allah, the Exalted—neither in this world nor in the hereafter. This principle is so firmly established that even attempts to shift blame onto the Devil will be rejected. Chapter 14 Ibrahim, verse 22:

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

Although the Devil will be held accountable for his own crimes, no person will be allowed to transfer the burden of their sins onto him. This is because the Devil never possessed the power to force anyone into misguidance. His role was limited to invitation and deception, while the decision to follow him was made willingly by each individual. Consequently, on the Day of Judgement, every person will stand alone with their choices, unable to blame Allah, the Exalted, the Devil, or anyone else for the path they deliberately chose to walk.

Furthermore, It is essential to understand that the concept of destiny does not absolve a person from responsibility for their actions. Since the outcomes of life are hidden from individuals, destiny cannot be invoked as a justification for engaging in sinful behavior. Chapter 6 Al An'am, verse 148:

"...Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing.""

In reality, on the Day of Judgement, Allah, the Exalted, will not question individuals about destiny itself, but rather about their intentions and actions, both of which fall within their control. Chapter 21 Al Anbiya, verse 23:

"He is not questioned about what He does [i.e. destiny], but they will be questioned."

Because intentions and actions are fully within a person's power, they are obligated to take responsibility for them. Just as a police officer cannot blame the department for deliberately misusing their training and resources, a person cannot hold Allah, the Exalted, accountable when they knowingly misuse the blessings He has provided. This is especially true after guidance has been revealed, showing how these blessings should be used.

It is particularly illogical when someone uses destiny as an excuse to commit sins yet, when wronged by others, demands justice. If they genuinely believed that all events were predetermined, they would have to accept the misdeeds of others as part of the same divine decree. This inconsistency highlights the flaw in using destiny as justification for disobedience.

In essence, destiny does not mean that Allah, the Exalted, compels anyone to act unjustly or sinfully. Rather, it signifies that He possesses full knowledge of every choice a person will make, has recorded all actions, and allows them to act according to their free will. He then holds them accountable for those choices, as He does not impose guidance upon anyone—doing so would invalidate the very test of life in this world. Destiny, therefore, emphasizes divine knowledge and foreordination, but never negates personal responsibility.

Allah, the Exalted, reminds people to seize the opportunity for repentance and reform while they remain in this world, as once death arrives and they enter the stages of the hereafter, no second chances will be granted. Chapter 39 Az Zumar, verse 58:

"Or [lest] it say when it sees the punishment, 'If only I had another turn so I could be among the doers of good.'"

In this world, people are often granted multiple opportunities to rectify mistakes or shortcomings. Sometimes these second chances are direct, such as retaking a failed exam or a driving test, while in other cases they are indirect, such as a divorcee having the opportunity to remarry. Even within religious contexts, this principle is evident. Sleep, described as the "sister of death," provides a daily opportunity to awaken and live a life of obedience to Allah, the Exalted. Those who wake from sleep are effectively given a temporary reprieve to act rightly and benefit from the blessings of life. Chapter 39 Az Zumar, verse 42:

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

However, the repeated experience of second chances in this life can create a subtle psychological trap. People may unconsciously assume that the hereafter will operate in the same way—that if they fail to prepare adequately for Judgement Day, they will somehow be granted another opportunity. This is a dangerous illusion, a subtle trick of the Devil, which can lead a person to persist in disobedience under the mistaken belief that they will be given time to correct themselves later. Chapter 39 Az Zumar, verse 58:

“Or [lest] it say when it sees the punishment, 'If only I had another turn so I could be among the doers of good.'”

To guard against this deceptive assumption, one must strengthen their faith and maintain constant vigilance. This is achieved through sincere learning and acting upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person remains mindful of the Day of Judgement and continuously prepares for it by using the blessings they have been granted in ways that are pleasing to Allah, the Exalted. Practical preparation for the hereafter entails aligning one's actions with divine guidance, fulfilling obligations, avoiding prohibitions, and managing one's life so that everything and everyone within it is correctly placed. This disciplined approach fosters a balanced mental and physical state, preventing one from being overwhelmed by worldly stress and confusion. By persistently applying oneself in this manner, a person achieves inner peace, both in this life and in the hereafter, while ensuring readiness for their accountability on the Day of Judgement.

Allah, the Exalted, has provided humanity with a perfect code of conduct, designed to prevent the adoption of false beliefs or misguided assumptions about Him and Judgement Day. This divine guidance ensures that those who follow it correctly can achieve success in both worlds, attaining a balanced mental and physical state while properly placing everything and everyone within their life. However, those who arrogantly prioritize worldly desires and personal aspirations over adhering to this guidance will find no refuge in excuses, repentance, or the support of others when they reach the hereafter. Chapter 39 Az Zumar, verse 59:

“But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.”

This verse also carries a stern warning for those who merely profess faith in Allah, the Exalted, but persist in disobedience by misusing the blessings He has granted them. Such a person risks the erosion and eventual loss of their faith entirely. Faith can be likened to a living plant that requires constant care and nourishment through acts of obedience in order to flourish. Just as a plant deprived of sunlight, water, or nutrients will wither and die, a person's faith will weaken and ultimately perish if it is not sustained through consistent righteous actions. Losing one's faith is the greatest possible loss, for it severs the connection to Allah, the Exalted, and prevents a person from attaining true inner peace, balance, and success in both this life and the hereafter. Chapter 39 Az Zumar, verse 60:

“And on the Day of Resurrection you will see those who lied against Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?”

Whereas, those who support their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings, will obtain a balanced mental and physical state and they will 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 39 Az Zumar, verse 61:

“And Allah will save those who feared Him to their place of success; no evil will touch them, nor will they grieve.”

As Allah, the Exalted, is the sole Creator, Sustainer, and Manager of all affairs in the universe, the outcomes of every action—whether success or failure, ease or difficulty—are ultimately determined by Him. Chapter 39 Az Zumar, verse 62:

“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”

The Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasized the absolute and boundless authority of Allah, the Exalted. A Hadith in Jami At Tirmidhi, number 2516, conveys that no element of creation can benefit or harm a person except by the will of Allah, the Exalted. In other words, every event unfolds according to His wisdom. While humans may use means, such as medicine, Allah, the Exalted, is the ultimate arbiter of outcomes. For instance, some who take medicine recover, while others do not, demonstrating that the final result depends upon 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...”

Understanding this principle allows a person to see that events beyond their control—including opportunities lost or hardships faced—were unavoidable. Even if the outcomes contradict personal wishes, one must remain patient and trust that Allah, the Exalted, has chosen what is best, even if the wisdom behind it is hidden. Chapter 2 Al Baqarah, verse 216:

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

A person who internalizes this truth no longer places ultimate reliance on creation, recognizing that no one can cause them harm or benefit

independently of Allah, the Exalted. Instead, they turn to Allah, the Exalted, for aid and protection through sincere obedience, fulfilling His commands, avoiding His prohibitions, and meeting life's challenges with patience, following the example of the Holy Prophet Muhammad, peace and blessings be upon him. This awareness fosters deep reliance on Allah, the Exalted, and cultivates a fear of Him alone, understanding that creation cannot truly harm without His permission. Recognizing that everything in one's life and the universe originates from Allah, the Exalted, is a profound aspect of grasping His Oneness. True belief in the Oneness of Allah transcends mere verbal acknowledgment; it manifests in wholehearted trust, submission, and obedience in all areas of life. Obedience to anyone other than Allah, the Exalted, reflects a misunderstanding of this principle, implying that the person believes another can provide protection or benefit. Such reliance reveals a deficiency in faith. Since all occurrences originate from Allah, the Exalted, only He deserves absolute obedience and worship. By internalizing this truth, a person submits entirely to Allah, the Exalted, recognizing Him as the ultimate source of aid, security, and guidance. 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...”

Because all existence belongs to Allah, the Exalted, and every aspect of the universe operates under His absolute authority, no person can truly free themselves from His rule. Chapter 39 Az Zumar, verse 63:

“To Him belong the keys of the heavens and the earth...”

Whether one accepts this reality willingly or resists it, the outcome remains the same: everyone lives within the system established by Allah, the Exalted. Just as ignoring the laws of a state leads to consequences, disregarding the commands of the One who owns and governs the entire universe inevitably results in harm in this life and in the hereafter. A person may relocate from one country to another to escape certain regulations, or they may influence society to alter its customs and laws, but there is no place where the authority of Allah, the Exalted, ceases to exist. His jurisdiction encompasses all realms, and His laws are not subject to repeal, revision, or public approval. In the same way that a homeowner alone sets the rules of their home—regardless of how guests feel about them—the universe belongs solely to Allah, the Exalted, and He alone determines how it is to be governed. Recognizing this reality leads a wise person to submit willingly, not out of compulsion, but out of understanding. Such a person strives to live by the guidance of Allah, the Exalted, using the blessings entrusted to them in ways that please Him, as explained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They may also reflect on the wisdom behind divine commands and prohibitions, realizing that these teachings are designed to protect human well-being, establish justice, and bring tranquility to both the mind and body in this world and the next. In contrast, a person may choose to elevate their desires above divine guidance and reject the teachings of Islam. While this choice is permitted in this world as part of the test of life, it does not erase accountability. Those who refuse to comply with the guidance of Allah, the Exalted, must understand that consequences are unavoidable. When the time of reckoning arrives, no argument, protest, or excuse will shield them from the results of their own choices, for the laws of Allah, the Exalted, remain constant and apply to everyone without exception. Chapter 39 Az Zumar, verse 63:

“...And they who disbelieve in the verses of Allah - it is those who are the losers.”

No matter how far a civilisation progresses, and regardless of the scientific or intellectual achievements it accumulates—whether in psychology, biology, sociology, or any other field—it will never possess the capacity to design a code of conduct that perfectly corresponds to human nature or addresses every situation people and societies will face throughout their existence. Human knowledge is always expanding, and even the most basic aspects of human life—such as the functions of different regions of the brain—are still being uncovered. If humanity has not yet mastered complete knowledge of itself, it is impossible for it to construct a flawless system that guarantees justice, stability, and inner peace for all. Only Allah, the Exalted, can provide such a system. As the Creator of every atom in existence, His knowledge is limitless and encompasses all realities—past, present, and future. He alone knows what benefits His creation and what harms it. For this reason, He alone is qualified to reveal a code of conduct that clearly distinguishes virtue from corruption, benefit from harm, and tranquillity from turmoil. History provides undeniable evidence of this truth. Whenever the divine guidance was sincerely implemented in the lives of individuals and communities, the result was a society marked by fairness, harmony, and peace. This consistent pattern demonstrates that the divine code of conduct is uniquely suited to human nature and essential for human flourishing. Therefore, a person must accept the guidance Allah, the Exalted, has revealed, recognising that it is the most beneficial path for their well-being—even when certain teachings challenge their personal desires. They should approach divine instruction as a wise patient approaches the advice of a skilled physician: trusting that the treatment, though sometimes difficult or unpleasant, is ultimately for their own good.

Just as the patient accepts bitter medicine and a strict diet to restore their health, a person should embrace divine guidance to attain balance, clarity, and peace of mind in both worlds. Chapter 39 Az Zumar, verse 64:

“Say, “Is it other than Allah that you order me to worship, O those who fail to control their emotions?””

In truth, whenever a person turns away from the divine guidance revealed by Allah, the Exalted, and instead embraces systems crafted by human beings, it is ultimately because such systems allow them to indulge their worldly desires without restraint. Every framework produced by human minds is shaped by personal inclinations, ambitions, and self-interest. Unlike the divine law—rooted in perfect wisdom, justice, and mercy—man-made systems reflect the desires and limitations of those who design them. Those who hold wealth, influence, and authority are often the most resistant to divine guidance. They understand that accepting the truth of Islam would require them to submit to a higher moral standard, one that places boundaries on their pursuit of pleasure, power, and personal gain. Such submission would restrict their exploitation of others, curb their excesses, and expose their injustices. Fearing the loss of their privileges, they not only reject the truth themselves but also encourage others to follow their example, hoping to preserve their worldly status even at the cost of their eternal future. This pattern is not unique to the present age. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were often the elites of their societies—those who feared that divine revelation would undermine their authority and challenge their wrongdoing. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were clear before them. Rather, their refusal stemmed from arrogance, pride, and an unwillingness to abandon their desires.

Thus, the rejection of divine guidance is rarely an intellectual disagreement about what is true. More often, it is a moral and spiritual issue—a refusal to restrain one’s lower desires and submit to the authority of the Creator. It is a matter of the heart, not the mind, and it reflects a deeper struggle between self-interest and sincere submission to Allah, the Exalted.

It must be understood that false gods are not limited to statues or ancient idols. A person can, in effect, “worship” anything they choose to obey when that obedience contradicts the command of Allah, the Exalted. Whether it is the pull of social media, the pressure of fashion, the expectations of culture, or the influence of other people—whatever becomes the authority one follows over divine guidance becomes, in reality, their object of devotion. Chapter 9 At Tawbah, verse 31:

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

The religious figures mentioned in this verse were not worshipped through rituals. Rather, people followed their rulings even when those rulings opposed the command of Allah, the Exalted. That misplaced obedience was counted as worship. The same truth appears in the warning concerning the Devil. Chapter 36 Yaseen, verse 60:

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

Most people do not consciously devote themselves to the Devil, yet they are described as worshipping him because they follow his whisperings instead of the guidance of Allah, the Exalted. This shows that worship is defined by obedience, not by outward ceremony. When a person repeatedly turns away from the obedience of Allah, the Exalted, they inevitably fall under the control of countless worldly influences—whether individuals, employers, trends, or social expectations. Trying to satisfy these competing forces creates constant strain, because their demands are inconsistent, unreasonable, and ever-changing. Just as an employee with several supervisors struggles to meet conflicting instructions, a person who abandons servitude to Allah, the Exalted, becomes overwhelmed by the weight of worldly masters, losing their inner stability in the process. Over time, this inner conflict can lead to emotional exhaustion, loneliness, depression, and even suicidal thoughts, because the pursuit of pleasing others never brings the fulfilment they hoped for. This reality is visible in the lives of many celebrities who, despite possessing wealth, fame, and admiration, often experience profound emptiness and dissatisfaction. Moreover, obedience to anything in defiance of Allah, the Exalted, will bring no benefit in the Hereafter. These worldly influences will not defend a person, nor will they share responsibility for the consequences of their choices. Each individual will stand alone before Allah, the Exalted, accountable for whom they chose to obey. Chapter 39 Az Zumar, verse 65:

“And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers.”

To protect their own well-being and ultimate success, a person must consciously detach themselves from every influence, desire, or authority that diverts them away from obedience to Allah, the Exalted. True security is not found in following trends, people, or impulses, but in dedicating oneself solely to the worship of Allah, the Exalted, and cultivating a deep sense of gratitude for the innumerable blessings that He continuously bestows, many of which are often overlooked or taken for granted. Chapter 39 Az Zumar, verse 66:

“Rather, worship [only] Allah and be among the grateful.”

Gratitude, however, is not a mere emotional feeling or verbal expression; it is a comprehensive way of life that manifests on multiple levels. Gratitude in intention means that a person directs their motives solely toward pleasing Allah, the Exalted, rather than seeking validation, praise, or gain from the creation. Their actions are driven by sincerity and submission, not by ego or worldly ambition. Gratitude in speech is reflected by speaking words that are beneficial, truthful, and kind, or choosing silence when speech would lead to harm, arrogance, or ingratitude. A grateful tongue avoids complaint, mockery, and constant dissatisfaction, and instead acknowledges the favour of Allah, the Exalted, either explicitly or through dignified restraint. Gratitude in actions is the most decisive form of thankfulness. It entails using every blessing—such as health, wealth, time, knowledge, strength, and relationships—in ways that align with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Each blessing carries a responsibility, and fulfilling that responsibility is the true proof of gratitude. When a person adopts this holistic form of gratitude, Allah, the Exalted, increases them in blessings—whether those blessings are material,

spiritual, or both. More importantly, this approach leads to inner stability and clarity, enabling a person to attain a balanced mental and physical state. It also allows them to correctly place everything and everyone within their life, giving each matter its proper priority and value. Through this, they achieve genuine peace of mind and lasting success in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

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

However, because true gratitude to Allah, the Exalted, often clashes with personal desires, ambitions, and worldly ambitions, many people persist in disobedience by misusing the very blessings they have been given, without realizing the seriousness of the consequences that follow. Chapter 39 Az Zumar, verse 67:

“They have not appraised Allah with true appraisal...”

A key reason for this attitude—particularly among those who profess belief in Allah, the Exalted—is a lack of proper understanding of His divine attributes. When a person is ignorant of who Allah, the Exalted, truly is, they naturally develop distorted ideas about Him. These flawed assumptions then translate into incorrect beliefs and negligent behaviour, one of the most common being false hope and wishful thinking. For example, a person who does not correctly understand the attribute of

forgiveness may continue committing sins while comforting themselves with the assumption that forgiveness is guaranteed, regardless of repentance or change in behaviour. This misconception turns mercy into an excuse for disobedience. In contrast, the one who truly understands the forgiveness of Allah, the Exalted, realises that it is vast but not careless, and generous but not disconnected from responsibility. Such a person is motivated to strive sincerely in obedience, repent earnestly after slipping, and maintain hope without abandoning effort. Therefore, safeguarding oneself from misguided beliefs about Allah, the Exalted, requires actively learning and reflecting upon His divine names and attributes as they are described in the Holy Quran and explained through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This knowledge nurtures a sound and balanced belief, corrects false assumptions, and instils a sense of reverence, accountability, and hope. When a person truly knows Allah, the Exalted, according to their created ability, they are naturally driven to obey Him—not out of fear alone, nor blind hope, but through informed conviction. This understanding encourages them to use the blessings they have been entrusted with in ways that align with divine guidance, leading to sincerity in action, stability in belief, and protection from the self-deception that leads to disobedience.

Chapter 39 Az Zumar, verse 67:

“They have not appraised Allah with true appraisal...”

Across the ages, many who claimed belief in Allah, the Exalted, have fallen into serious error by viewing Him through the limitations of human

experience. They imagined Him as possessing qualities such as tiredness, weakness, or dependence—attributes that belong only to created beings. With this distorted understanding, they likened Allah, the Exalted, to earthly rulers who cannot manage every affair themselves and therefore rely on assistants, deputies, or intermediaries to carry out their commands. Once this misconception took hold, people concluded that direct closeness to Allah, the Exalted, was unattainable. They assumed that reaching Him required special intermediaries who supposedly held privileged access. As a result, they began directing acts of reverence, trust, and devotion toward created beings—including Angels—hoping these beings would intercede for them and secure divine favour. Tragically, a similar misunderstanding has appeared among some who identify with Islam. They devote their time, resources, and loyalty to attaching themselves to individuals regarded as spiritually exceptional, believing these figures possess a unique and exclusive link to Allah, the Exalted. Such individuals are treated almost like royal officials whose approval must be earned through gifts, exaggerated displays of respect, or unquestioning obedience, in the hope that they will advocate on behalf of others. This mindset effectively turns human beings into imagined gatekeepers between the creation and the Creator. This belief is entirely contrary to the teachings of Islam. The Holy Prophets, peace be upon them, never acted as intermediaries who controlled access to Allah, the Exalted. Their mission was to clarify the truth, guide people to the path of divine pleasure, and teach them how to turn to Allah, the Exalted, directly. They did not demand gifts, special treatment, or personal devotion in exchange for guidance. Their duty was to convey revelation—not to become objects of reliance or worship. For this reason, a person should seek knowledge from qualified teachers, respect them appropriately, and benefit from their instruction. However, they must never believe that nearness to Allah, the Exalted, depends on pleasing or venerating any individual, no matter how righteous or knowledgeable that person may appear. Allah, the Exalted, alone possesses absolute authority, perfect knowledge, and complete control over all creation. Nothing is hidden from Him, and no intermediary is needed for a person to present their prayers, repentance, or devotion before Him. Chapter 39 Az Zumar, verse 67:

“They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.”

This verse affirms that Allah, the Exalted, is utterly beyond human comparison—free from all need and independent of all creation. Recognising this truth protects a person from misguided beliefs and directs them to worship, rely upon, and turn to Allah, the Exalted, alone, without partners, intermediaries, or imagined spiritual gatekeepers.

Allah, the Exalted, calls people to awaken to right guidance in this worldly life, urging them to respond willingly now, before a moment arrives when they will be compelled to respond without any choice. This warning points to the inevitable summons of the hereafter, a call that no one will be able to delay, deny, or escape. Chapter 39 Az Zumar, verse 68:

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.”

This verse highlights a certainty that admits no exception: every created being will answer this call. It will mark the end of worldly life, the resurrection of all people, and the beginning of the final Judgement. Unlike the calls of this world, which people can ignore, postpone, or treat lightly, this call will be absolute and unavoidable. For this reason, a person is urged to respond to the call of Allah, the Exalted, in this life while they still possess choice and opportunity. This response is shown through sincere obedience: fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and meeting destiny with patience and acceptance, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person learns to use the blessings they have been granted in ways that are pleasing to Allah, the Exalted, rather than allowing those blessings to become a source of harm and regret. 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...”

Responding to this call in the present life brings true life to the heart, clarity to the mind, and balance to both mental and physical states. The one who answers this call willingly in this world will find the final call of the hereafter far easier to face. Their heart will already be accustomed to submission, accountability, and remembrance, making the transition less terrifying. In contrast, the person who lives heedless of the call of Allah, the Exalted, by persistently misusing the blessings they have been granted, will never find true peace in this world. When the trumpet is blown, they will be forced to respond while burdened by fear, regret, and the weight of wasted opportunities. At that moment, neither excuses nor remorse will offer any benefit. No one can ignore the call of Allah, the Exalted, indefinitely. The

final summons will certainly arrive, whether sooner or later, and no soul will be able to turn away from it. Since this meeting is inevitable, wisdom demands that a person responds today, while repentance, reform, and obedience are still accepted. For the one who hears that final call while remaining heedless, no action will be accepted afterward, and what follows will be far more severe and overwhelming than anything they experienced before. Chapter 39 Az Zumar, verse 69:

“And the earth will shine with the light of its Lord, and the record [of deeds] will be placed...”

It is essential for a person to regularly take account of their own actions, because after Allah, the Exalted, no one is more aware of their deeds, intentions, and shortcomings than they are themselves. When a person honestly reviews their behaviour, this self-accountability naturally leads them toward sincere repentance for their sins and motivates them to increase righteous actions. True righteousness is reflected in using the blessings one has been granted in ways that please Allah, the Exalted, rather than in ways that serve unchecked desires. In contrast, the one who neglects to examine their deeds gradually falls into heedlessness. This heedlessness causes them to misuse their blessings, ignore their responsibilities, and delay repentance. Such a person will find the weighing of deeds on the Day of Judgement extremely difficult, as they failed to prepare for it in advance. In the worst case, this negligence may even result in severe punishment, as they will be confronted with actions they never corrected while they had the chance. A useful comparison can be drawn from worldly life. A wise business owner regularly reviews their accounts to ensure the business is healthy, obligations are met, and errors are corrected early. This careful monitoring helps the business remain

stable and compliant, such as by submitting accurate tax records. On the other hand, a careless business owner avoids reviewing their accounts. This negligence often leads to losses, mistakes, and penalties imposed by authorities, making their situation far more stressful and difficult. However, the consequences of failing to prepare one's deeds for the Scales of the Day of Judgement are far more serious than any worldly fine or legal penalty. Worldly punishments are temporary and limited, whereas the consequences of the hereafter can be severe and overwhelming. Chapter 99 Az Zalzalah, verses 7-8:

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

This verse reminds a person that nothing is insignificant in the sight of Allah, the Exalted. Every action, no matter how small, will be accounted for. Regular self-assessment in this world is therefore an act of mercy toward oneself, as it lightens the burden of accountability in the hereafter and guides a person toward peace, balance, and success in both worlds. Chapter 39 Az Zumar, verse 69:

“...and the record [of deeds] will be placed, and the prophets and the witnesses will be brought...”

It is essential to grasp that although the Holy Prophets, peace be upon them, will be granted the honour of intercession by the permission of Allah, the Exalted, they will also stand as witnesses against those who knowingly persisted in disobedience. Intercession is not an unconditional guarantee of safety. Rather, it is accompanied by testimony, and this testimony will be against those who ignored, neglected, or abandoned divine guidance despite having access to it. Chapter 25 Al Furqan, verse 30:

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

This statement applies specifically to those who acknowledged the truth of the Holy Quran yet failed to live by it. Those who never accepted the Holy Quran cannot be described as abandoning it, whereas those who recognized it as divine guidance but neglected its teachings fall directly under this warning. The consequence for anyone against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is self-evident and deeply serious. Even when intercession is granted, it should not be misunderstood as complete protection from punishment. At best, it may lessen the severity or duration of accountability, but it does not necessarily prevent entry into Hell altogether. It must be clearly understood that even the shortest exposure to Hell is utterly unbearable and beyond human tolerance. For this reason, hoping for intercession without sincere effort is a dangerous illusion. True hope in intercession must be accompanied by genuine commitment in this world: using one’s time, abilities, and resources in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only those who strive to obey Allah, the Exalted, and correct their conduct have a sound basis for

hoping in intercession, while firmly acknowledging that it is granted solely by the permission and mercy of Allah, the Exalted.

Chapter 39 Az Zumar, verse 69:

“...and the record [of deeds] will be placed, and the prophets and the witnesses will be brought...”

Among the witnesses on the Day of Judgement will be those who were wronged by others and who now seek justice from Allah, the Exalted. Because Islam is a comprehensive way of life, it addresses not only a person's obligations toward Allah, the Exalted, but also their obligations toward fellow human beings. A person must not deceive themselves into thinking that fulfilling acts of worship—such as the obligatory prayers—while neglecting the rights of others will bring them peace or success in this life or the next. Anyone who harms another person or fails to fulfil their rights will inevitably face justice before Allah, the Exalted, even if justice was never achieved in this world. On that Day, the oppressor will be required to compensate those they wronged using their own good deeds. Their prayers, fasting, charity, and other righteous actions will be taken from them and given to their victims. If their good deeds run out before justice is complete, the sins of the victims will be transferred onto the oppressor. This frightening outcome is explicitly described in a Hadith found in Sahih Muslim, number 6579. Thus, a person who appeared outwardly devout—consistent in worship and diligent in religious duties—may arrive on the Day of Judgement spiritually bankrupt because of their mistreatment of others. Despite fulfilling many obligations toward Allah, the

Exalted, their wrongdoing toward people may lead to their ruin and punishment in the Hereafter. Chapter 39 Az Zumar, verses 69-70:

“...and it will be judged between them in truth, and they will not be wronged. And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.”

These verses also remind people that claiming belief in Allah, the Exalted, is not sufficient on its own; such a verbal declaration must be reinforced by sincere actions. In Islam, words without deeds hold little significance. A person who continues to disobey Allah, the Exalted, by misusing the blessings He has granted them risks losing their faith entirely. Faith can be compared to a fragile flame that requires constant care and attention. Just as a fire will extinguish if it lacks fuel, faith weakens and may die if it is not nurtured through regular acts of obedience. Neglecting this spiritual sustenance puts a person in danger of losing the very guidance that illuminates their life, and such a loss is among the greatest misfortunes one can face. Chapter 39 Az Zumar, verse 71:

“And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened...”

It is noteworthy that, unlike the gates of Paradise—which are described as open—the gates of Hell remain shut until those destined for it arrive. This

subtle distinction indicates that entering Hell is not the natural or easy path; rather, Allah, the Exalted, has made it more difficult to reach. He has provided humanity with a perfect code of conduct that, if followed, protects them from destruction and grants them peace in both worlds—peace that comes from a balanced mind, a healthy body, and the proper ordering of one's priorities and relationships. Chapter 39 Az Zumar, verse 71:

“...and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?"..."

Yet many people choose to ignore this guidance. Because obedience to Allah, the Exalted, often conflicts with personal desires and worldly ambitions, they misuse the blessings He has granted them and persist in disobedience. As a result, their inner state becomes unsettled and imbalanced. They misplace their values, their relationships, and their priorities, leading to stress, confusion, and hardship—even if they outwardly enjoy certain comforts or luxuries. Their neglect of divine guidance also means they fail to prepare for their ultimate accountability. Thus, when they stand before Allah, the Exalted, their punishment will be far more severe than any difficulty they experienced in worldly life. Chapter 39 Az Zumar, verse 71:

“...They will say, "Yes, but the word of punishment has come into effect upon the disbelievers.””

This exchange highlights that the Holy Prophets, peace be upon them, fulfilled their duty, the warnings were clear, and the path to safety was accessible. Those who turned away did so by choice, preferring their desires over divine guidance, and therefore bear full responsibility for the consequences. Chapter 39 Az Zumar, verse 72:

"[To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.""

A person must recognise that regrets fall into two distinct categories. The first type concerns matters of worldly life—such as not marrying, not having children, or missing certain opportunities. These regrets, regardless of their nature, are always temporary. They fade when circumstances change, when a person adjusts their expectations, or when life itself comes to an end. Even if they persist for years, they can never outlast a person's earthly lifespan. Moreover, such regrets carry no lasting consequence; they may cause sadness, but they do not result in punishment. And for anyone who ultimately enters Paradise through the mercy of Allah, the Exalted, every worldly regret will vanish completely. The second type of regret is far more serious: the regret a person may experience in the grave and on the Day of Judgement. These regrets arise from failing to use one's time, wealth, abilities, and blessings in ways that please Allah, the Exalted. Unlike worldly regrets, these are not short-lived. The duration of the grave and the events of Judgement Day far exceed the length of earthly life. They will not end until a person enters Paradise—something that may be delayed for an unimaginably long period. Chapter 22 Al Hajj, verse 47:

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

These regrets are weighty because they may lead to real consequences—punishment, loss, and deep sorrow in the hereafter. For this reason, a person should reflect carefully and show kindness to themselves by prioritising the removal of the regrets that truly matter: the regrets of the grave and the Day of Judgement. Only after addressing these should a person concern themselves with the fleeting disappointments of worldly life. Chapter 89 Al Fajr, verses 23-24:

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

Allah, the Exalted, again reminds people that true peace of mind and genuine success are attained only through righteous actions grounded in sincere belief. A verbal claim of faith, on its own, is insufficient unless it is supported by deeds that reflect that belief. Chapter 39 Az Zumar, verse 73:

“But those who feared their Lord will be escorted to Paradise in groups...”

Part of fearing Allah, the Exalted—meaning living with piety—is deliberately avoiding certain lawful matters out of concern that they may lead a person toward the unlawful. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely instruct people not to cross His limits; He commands them not even to come near those limits. This guidance appears repeatedly throughout the Holy Quran. For instance, when Allah, the Exalted, addressed the Holy Prophet Adam, peace be upon him, He did not only forbid eating from the tree in Paradise—He instructed him not even to approach it, even though approaching it was not itself unlawful. Chapter 7 Al A’raf, verse 19:

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

This demonstrates that something lawful is not always beneficial to pursue. Approaching the boundaries set by Allah, the Exalted, may not be sinful in itself, but it often leads a person closer to what is forbidden. Certain lawful matters—especially vain or purposeless activities—should be avoided because they frequently open the door to sin. Vain speech, for example, is

not sinful in itself, yet it commonly leads to backbiting, lying, and other prohibited behaviour. Likewise, unnecessary spending often develops into wastefulness, which Allah, the Exalted, condemns. Chapter 17 Al Isra, verse 27:

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

Most people who fall into misguidance do so gradually. They begin by merely being near unlawful things, without participating in them, and over time they become tempted and eventually drawn into the very actions they once avoided. A person who regularly accompanies those who drink alcohol, for instance, is far more likely to eventually drink than someone who avoids such company altogether. This cautious approach—avoiding even some lawful matters—is explicitly encouraged by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2451. He taught that a person cannot attain true piety—meaning they cannot remain consistently obedient in using their blessings correctly—until they willingly abandon certain lawful things out of fear that these may lead them toward the unlawful. For this reason, a person must be vigilant not only in avoiding what Allah, the Exalted, has prohibited, but also in distancing themselves from some lawful but vain matters that may eventually lead to sin. This protective behaviour strengthens sincere obedience to Allah, the Exalted, and ensures that one uses their blessings in the manner prescribed by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such obedience is the essence of righteousness and leads to peace of mind in both worlds—through a balanced mental and physical state and

through correctly ordering one's priorities, relationships, and responsibilities. Chapter 39 Az Zumar, verse 73:

"But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you were pure; so enter it to abide eternally therein.""

As this verse indicates, entry into Paradise requires that a person purify their heart and soul in this world. Spiritual purification is not a passive state but an active, ongoing process of learning, reflection, and applying the teachings of Islam in daily life. It involves cultivating noble qualities praised in revelation—such as generosity, patience, humility, gratitude, and compassion—while striving to eliminate destructive traits condemned therein, including pride, envy, greed, and arrogance. Through this conscious refinement, the heart becomes cleansed, the soul elevated, and inner tranquillity naturally achieved, as peace of mind arises from living in harmony with divine guidance. Moreover, purification ensures that a person utilizes the blessings granted to them—be it wealth, health, knowledge, or influence—in ways pleasing to Allah, the Exalted, and in accordance with the guidance of the Holy Prophet Muhammad, peace and blessings be upon him. This mindful use of blessings prevents waste, excess, and misuse, instead channelling them toward gratitude, service, and obedience. As a result, the person attains balance in both mental and physical states, placing every aspect of life and every relationship in its proper place. This equilibrium not only protects their worldly affairs but also prepares them thoroughly for accountability on the Day of Judgement. The rewards of such spiritual purification are twofold. In this life, it brings clarity, contentment, and resilience amid trials. In the Hereafter, it secures eternal peace and reward with Allah, the Exalted. Spiritual purification, therefore, is

not merely self-improvement but the foundation of true success in both worlds, shaping character, directing blessings toward righteousness, and ensuring peace of mind. Chapter 39 Az Zumar, verses 73-74:

"...you were pure; so enter it to abide eternally therein. And they will say, "Praise to Allah, who has fulfilled for us His promise..."

To be truly guided by the promise of Allah, the Exalted, and to attain peace of mind in both this world and the Hereafter through His obedience, one must achieve certainty of faith. Strong and unwavering faith is essential because it ensures that a person remains steadfast in obeying Allah, the Exalted, regardless of circumstances—whether in times of ease or difficulty. This firm faith is developed through sincere learning and acting upon the clear proofs and guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that consistent obedience to Allah, the Exalted, brings inner tranquillity and stability in life, both spiritually and mentally. Conversely, those who neglect Islamic knowledge will develop weak faith. Such individuals are easily swayed by their desires and are more likely to disobey Allah, the Exalted, whenever their impulses conflict with divine commands. They fail to recognize that restraining these desires and submitting to the guidance of Allah, the Exalted, is the true path to lasting peace of mind in both worlds. Therefore, one must strive to strengthen their faith through learning and implementing Islamic teachings. This requires consciously using the blessings one has been granted in ways pleasing to Allah, the Exalted, in accordance with His guidance. By doing so, a person cultivates a balanced mental and physical state and places every matter and relationship in its proper position, ensuring peace

of mind and success in both this world and the next. Chapter 39 Az Zumar, verse 74:

“...Praise to Allah, who has fulfilled for us His promise and made us inherit the land [so] we may settle in Paradise wherever we will...”

This verse indicates that a Muslim will inherit Paradise, meaning they will be granted full ownership of it as a gift. Because it is a gift, they will have complete freedom to enjoy and benefit from it as they wish. In contrast, the blessings of this material world are given as a loan, not as a gift. A loan implies that these blessings ultimately belong to their true Owner, namely Allah, the Exalted, and must be returned. The proper way to return these worldly blessings is by using them in accordance with Islamic teachings. When a person does this, they achieve peace of mind in both worlds, maintain a balanced mental and physical state, and correctly place everything and everyone within their life. If these blessings are returned willingly through obedience and gratitude, the individual will be rewarded abundantly. However, if they are returned forcefully, such as through death without having used them properly, these blessings may become a source of difficulty and burden, both in this life and in the Hereafter. It is therefore essential for people to clearly understand the distinction between a gift and a loan. This understanding encourages them to use the blessings of this world correctly, so that they may earn the inheritance of Paradise in the Hereafter. Chapter 39 Az Zumar, verse 74:

“...and made us inherit the land [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers.”

As emphasized earlier, this verse serves as a reminder that entry into Paradise requires supporting one's verbal declaration of faith with corresponding actions, because words alone carry little weight in Islam. In this world, a person is considered a Muslim by law based on their verbal declaration of faith. However, on the Day of Judgement, each individual will be judged by Allah, the Exalted, according to the true state of their heart, which is hidden from others. Therefore, someone who verbally claims to believe in Allah, the Exalted, and acknowledges accountability in the Hereafter, yet fails to act upon their faith, may in reality possess no true belief. As a result, such a person will be treated as a non-Muslim on the Day of Judgement, regardless of how they were regarded by the law in this world.

Allah, the Exalted, ends this chapter by presenting a majestic scene from the Day of Judgement: the Angels encircling the Divine Throne, glorifying and praising Him. This description serves as an invitation for people to adopt the same attitude of reverence so that they may share in the blessings granted to the Angels, including nearness to Allah, the Exalted. Chapter 39 Az Zumar, verse 75:

“And you will see the angels surrounding the Throne, glorifying [Allah]...”

Since nothing in existence occurs outside the will of Allah, the Exalted—including the hardships a person experiences—each individual must glorify

Him by refusing to attribute anything negative to Him. Instead, they should accept that whatever He decrees is ultimately for their benefit, even when its wisdom is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

A key aspect of glorifying Allah, the Exalted, and avoiding negative assumptions about Him is the cultivation of a positive mindset. Generally, adopting such a mindset is essential, as it enables a person to navigate trials while remaining obedient to Allah, the Exalted. This obedience involves using the blessings He has granted in ways that align with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person faces hardship, they should remind themselves that the situation could have been far worse. If the difficulty concerns worldly matters, they should be grateful that their faith remains intact. Instead of dwelling on the immediate pain of the trial, they should focus on the immense reward promised to those who remain patient for the sake of Allah, the Exalted. When a blessing is taken away, they should reflect on the many blessings that still remain. In every test, they should recall the Quranic reminder that hidden wisdoms lie within difficulties—wisdoms that may not be visible at first. Thus, the situation they face may, in reality, be better for them than what they initially desired. Chapter 2 Al Baqarah, verse 216:

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

In summary, a person should reflect deeply on these truths and others like them in order to develop a positive mindset. Such a mindset is essential for properly glorifying Allah, the Exalted, by refraining from attributing negative outcomes to Him. One must remember: the cup is not half empty—it is, in reality, half full. Chapter 39 Az Zumar, verse 75:

“And you will see the angels surrounding the Throne, glorifying [Allah] with praise of their Lord...”

Showing gratitude to Allah, the Exalted, for the continuous and immeasurable blessings He bestows is the most just and reasonable response a person can offer. Gratitude expressed through intention means that a person acts with the sole aim of pleasing Allah, the Exalted. Gratitude expressed through speech involves speaking only what is good or choosing silence when silence is better. Gratitude expressed through action requires a person to use every blessing in a manner that aligns with the guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is demonstrated in these three forms—intention, speech, and action—it becomes a means of attracting further blessings. It brings tranquillity, stability, and success in both worlds by helping a person achieve a balanced mental and physical state and by enabling them to place everything and everyone in their proper position within their life. Chapter 14 Ibrahim, verse 7:

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

Those who live with gratitude inevitably secure peace of mind in both this life and the next. Gratitude leads a person to use their blessings responsibly, to recognise their true value, and to place every relationship, priority, and resource in its proper position. This inner order produces stability, clarity, and tranquillity. By contrast, those who fall into ingratitude—by misusing or neglecting the blessings granted to them by Allah, the Exalted—create disorder within themselves. Their mental and physical state becomes unsettled, and they lose the ability to organise their life correctly. As a result, they experience stress, confusion, and ongoing difficulties, even if they outwardly enjoy certain worldly comforts. Their misuse of blessings also prevents them from preparing for their accountability on the Day of Judgement. When such individuals finally stand before Allah, the Exalted, their situation will be far more severe, for they will face the full measure of His perfect justice. Chapter 39 Az Zumar, verse 75:

“...And it will be judged between them with justice...”

When the final reckoning is complete and every injustice of worldly life has been corrected, the true nature of divine justice will become unmistakably clear. Every wrongdoer will finally face the consequences that were due to them, without the slightest excess or deficiency. Every righteous individual will receive the reward that was promised to them, even for deeds they

themselves may have forgotten. No act of goodness will be overlooked, and no act of oppression will be ignored. The scales of justice, which often appeared imbalanced in the temporary world, will be perfectly aligned under the authority of Allah, the Exalted. At that moment, the entire creation will witness the unfolding of a reality that had been spoken of throughout revelation: that Allah, the Exalted, is the One whose justice is flawless, whose mercy is boundless, and whose forgiveness encompasses all whom He wills. The illusions and confusions of worldly life will fall away, and the truth that was sometimes obscured by human perception will stand in full clarity. As the chapter of earthly existence closes and the eternal realm begins, every soul will recognise the perfection of Allah's decree. Those who once questioned, doubted, or misunderstood will see with absolute certainty that nothing in their lives occurred without purpose, wisdom, or fairness. The righteous will rejoice, the oppressors will despair, and all creation will acknowledge the majesty of the One who judges with truth. In this awe-inspiring moment, there will be only one fitting response: universal praise of Allah, the Exalted. Chapter 39 Az Zumar, verse 75:

"...and it will be said, "[All] praise to Allah, Lord of the worlds."

This proclamation marks the completion of divine justice and the beginning of everlasting life. It signifies that every matter has been settled, every soul has been placed where it belongs, and every decree has been executed with perfect wisdom. Nothing remains except eternal gratitude, eternal recognition, and eternal praise of the Lord of all creation.

To conclude, a person must recognise that accepting and acting upon Islamic teachings is an act of compassion toward themselves, even when those teachings challenge their personal inclinations. Their situation resembles that of a sensible patient who follows the guidance of a skilled physician. Although the prescribed treatment may be unpleasant and the dietary restrictions demanding, the patient complies because they understand that such discipline leads to genuine health. Likewise, the individual who follows the guidance of Islam ultimately secures their own well-being. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required to guide a person toward true balance—mentally, physically, and spiritually—and to help them place every relationship, responsibility, and blessing in its rightful position. Human knowledge, despite its advancements, remains incomplete. Society's understanding of the human condition cannot address every challenge a person may encounter. It cannot shield them from all forms of distress, nor can it provide flawless guidance on how to organise their life. Human advice is shaped by limited experience, restricted foresight, and personal bias. Allah, the Exalted, alone holds perfect knowledge, and He has conveyed what humanity needs through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes clear when one observes the difference between those who use their blessings according to Islamic guidance and those who do not. Interestingly, patients often follow medical instructions without understanding the science behind them, placing complete trust in their doctor. Allah, the Exalted, however, does not ask people to follow His guidance blindly. Instead, He invites them to reflect, to observe, and to recognise the truth of Islam through its clear proofs and its transformative effects. This requires approaching Islamic teachings with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual heart—the true source of inner peace. He alone grants or withholds tranquillity. Chapter 53 An Najm, verse 43:

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

It follows, then, that lasting peace of mind is reserved for those who use their blessings in the manner outlined by Islamic teachings. Only such individuals align themselves with the wisdom of Allah, the Exalted, and only they receive the serenity that He alone can bestow. 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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