

**A Summarised  
Quranic  
Commentary:  
The Path of  
Peace of Mind  
Chapter 43 Az Zukhruf  
to Chapter 46 Al Ahqaf**

**PodQuran - Vol 36**



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

**A Summarised Quranic Commentary: The Path of Peace of  
Mind – Chapter 43 Az Zukhruf to Chapter 46 Al Ahqaf**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 43 Az Zukhruf to Chapter 46 Al Ahqaf

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## **Table of Contents**

[Table of Contents](#)

[Acknowledgements](#)

[Compiler's Notes](#)

[Introduction](#)

[Chapter 43 – Az Zukhruf, Verses 1-89 of 89](#)

[Discussion on Verses 1-89 of 89](#)

[Chapter 44 – Ad Dukhan, Verses 1-59 of 59](#)

[Discussion on Verses 1-59 of 59](#)

[Chapter 45 – Al Jathiyah, Verses 1-37 of 37](#)

[Discussion on Verses 1-37 of 37](#)

[Chapter 46 – Al Ahqaf, Verses 1-35 of 35](#)

[Discussion on Verses 1-35 of 35](#)

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

## **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](mailto:ShaykhPod.Books@gmail.com).

## **Introduction**

The following is a fully-referenced and easy to understand detailed commentary on Chapter 43 Az Zukhruf to Chapter 46 Al Ahqaf 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

Chapter 43 – Az Zukhruf, Verses 1-89 of 89

حم ١

وَالْكِتَابِ الْمُبِينِ ٢

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣

وَلِإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ٤

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ٥

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٦

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ٧

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ٨

وَلَيْنِ سَاءَ لَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لِيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ٩



الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا  
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ  
نُخْرِجُوهَا ﴿١١﴾

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا  
تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ  
وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ ﴿١٥﴾  
أَمْ أَمْتًا خَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا  
وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوْ مِنْ يُنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا أَمَلَاتِيكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنِ شَاءَ أَشْهَدُوا  
خَلَقَهُمْ سَتُكُنَبُ شَهِدَتْهُمْ وَيُسْأَلُونَ ﴿١٩﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَالَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٢٠﴾

أَمْ ءَانَيْتَهُمْ كِتَابًا مِّن قَبْلِهِ ۖ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثِرِهِم مُّهْتَدُونَ ﴿٢٢﴾

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثِرِهِم مُّقْتَدُونَ ﴿٢٣﴾

﴿٢٤﴾ قُلْ أُولَٰئِكَ حُتُّوا بَآهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

فَأَنقَضْنَا مِنْهُمْ فَاظُنُّوكَافِرِينَ ۖ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ ۖ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

بَلْ مَتَّعْتُ هَٰؤُلَاءَ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا  
سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ  
لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾  
وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِندَ  
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

وَلِيَأْتَهُمْ لَيْصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَلْسُ  
الْقَرِينُ ﴿٣٨﴾

وَلَنْ يَنْفَعَكُمْ يَوْمَ الْيَوْمِ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ  
مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ  
مُّبِينٍ ﴿٤٠﴾

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
إِلَهَةً يُعْبَدُونَ ﴿٤٥﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي  
رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ  
بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

وَقَالُوا يَتَّبِعُهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا  
لَمُهْتَدُونَ ﴿٤٩﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمِ الْيَسَ لِي مُلْكٌ مِصْرَ وَهَذِهِ  
أَلَأَنْهَرُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

أَمْرَ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ  
مُقْتَرِنِينَ ﴿٥٣﴾

فَاسْتَخَفَّ قَوْمَهُ، فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٤﴾

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

﴿٥٧﴾ وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمَّ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ  
خَصِمُونَ ﴿٥٨﴾

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ  
مُّسْتَقِيمٌ ﴿٦١﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ  
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ﴿٦٣﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُُّسْتَقِيمٌ ﴿٦٤﴾



فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ  
يَوْمٍ أَلِيمٍ ﴿٦٥﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ ﴿٦٦﴾

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ  
الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِيدُونَ ﴿٧٧﴾

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ  
يَكْتُمُونَ ﴿٨٠﴾

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٨١﴾

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

فَذَرَهُمْ يَخْوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ  
السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفْعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ  
وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلِٰٓئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾

وَقِيلِهِ يَرْبِّ إِنَّا هَنُودَ لَا يُؤْمِنُونَ ﴿٨٨﴾

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

Ha, Meem.

By the clear Book,

Indeed, We have made it an Arabic Qur'an that you might understand.

*And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.*

*Then should We turn the message away, disregarding you, because you are a transgressing people?*

*And how many a prophet We sent among the former peoples,*

*But there would not come to them a prophet except that they used to ridicule him.*

*And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded.*

*And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing."*

*[The one] who has made for you the earth a bed and made for you upon it roads that you might be guided*

*And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth -*

*And who created the species, all of them, and has made for you of ships and animals those which you mount.*

*That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.*

*And indeed we, to our Lord, will [surely] return."*

*But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.*

*Or has He taken, out of what He has created, daughters and chosen you for [having] sons?*



*And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.*

*So is one brought up in ornaments while being during conflict unevident [attributed to Allah ]?*

*And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.*

*And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.*

*Or have We given them a book before the Qur'an to which they are adhering?*

*Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."*

*And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."*

*[Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."*

*So we took retribution from them; then see how was the end of the deniers.*

*And, when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship*

*Except for He who created me; and indeed, He will guide me."*

*And he made it a word remaining among his descendants that they might return [to it].*

*However, I gave enjoyment to these [people of Makkah] and their fathers  
until there came to them the truth and a clear Messenger.*

*But when the truth came to them, they said, "This is magic, and indeed we  
are, concerning it, disbelievers."*

*And they said, "Why was this Qur'an not sent down upon a great man from  
[one of] the two cities?"*

*Do they distribute the mercy of your Lord? It is We who have apportioned  
among them their livelihood in the life of this world and have raised some of  
them above others in degrees [of rank] that they may make use of one  
another for service. But the mercy of your Lord is better than whatever they  
accumulate.*

*And if it were not that the people would become one community [of  
disbelievers], We would have made for those who disbelieve in the Most  
Merciful - for their houses - ceilings and stairways of silver upon which to  
mount*

*And for their houses - doors and couches [of silver] upon which to recline  
And gold ornament. But all that is not but the enjoyment of worldly life. And  
the Hereafter with your Lord is for the righteous.*

*And whoever is blinded from remembrance of the Most Merciful - We  
appoint for him a devil, and he is to him a companion.*

*And indeed, the devils avert them from the way [of guidance] while they  
think that they are [rightly] guided*

*Until, when he comes to Us [at Judgement], he says [to his companion],  
"Oh, I wish there was between me and you the distance between the east  
and west - how wretched a companion."*

*And never will it benefit you that Day, when you have wronged, that you are  
[all] sharing in the punishment.*

*Then will you make the deaf hear or guide the blind or he who is in clear  
error?*

*And whether [or not] We take you away [in death], indeed, We will take retribution upon them.*

*Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.*

*So adhere to that which is revealed to you. Indeed, you are on a straight path.*

*And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.*

*And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?*

*And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."*

*But when he brought them Our signs, at once they laughed at them.*

*And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].*

*And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."*

*But when We removed from them the affliction, at once they broke their word.*

*And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?*

*Or am I [not] better than this one who is insignificant and hardly makes himself clear?*

*Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"*

*So he bluffed his people, and they obeyed him. Indeed, they were  
[themselves] a people defiantly disobedient [of Allah ].*

*And when they angered Us, We took retribution from them and drowned  
them all.*

*And We made them a precedent and an example for the later peoples.*

*And when the son of Mary was presented as an example, immediately your  
people laughed aloud.*

*And they said, "Are our gods better, or is he?" They did not present the  
comparison except for [mere] argument. But, [in fact], they are a people  
prone to dispute.*

*Jesus was not but a servant upon whom We bestowed favor, and We  
made him an example for the Children of Israel.*

*And if We willed, We could have made [instead] of you angels succeeding  
[one another] on the earth.*

*And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in  
doubt of it, and follow Me. This is a straight path.*

*And never let Satan avert you. Indeed, he is to you a clear enemy.*

*And when Jesus brought clear proofs, he said, "I have come to you with  
wisdom and to make clear to you some of that over which you differ, so  
fear Allah and obey me.*

*Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight  
path."*

*But the denominations from among them differed [and separated], so woe  
to those who have wronged from the punishment of a painful Day.*

*Are they waiting except for the Hour to come upon them suddenly while  
they perceive not?*

*Close friends, that Day, will be enemies to each other, except for the  
righteous*

*[To whom Allah will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,*

*[You] who believed in Our verses and were Muslims.*

*Enter Paradise, you and your kinds, delighted."*

*Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.*

*And that is Paradise which you are made to inherit for what you used to do.*

*For you therein is much fruit from which you will eat.*

*Indeed, the criminals will be in the punishment of Hell, abiding eternally.*

*It will not be allowed to subside for them, and they, therein, are in despair.*

*And We did not wrong them, but it was they who were the wrongdoers.*

*And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."*

*We had certainly brought you the truth, but most of you, to the truth, were averse.*

*Or have they devised [some] affair? But indeed, We are devising [a plan].*

*Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.*

*Say, "If the Most Merciful had a son, then I would be the first of [his] worshippers."*

*xalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.*

*o leave them to converse vainly and amuse themselves until they meet their Day which they are promised.*

*And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.*

*And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.*

*And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.*

*And if you asked them who created them, they would surely say, " Allah ."  
So how are they deluded?*

*And [ Allah acknowledges] his saying, "O my Lord, indeed these are a people who do not believe."*

*So turn aside from them and say, "Peace." But they are going to know.*

## Discussion on Verses 1-89 of 89

The complete meaning of the opening verse is unknown to people. Chapter 43 Az Zukhruf, verse 1:

*“Ha, Meem.”*

Nonetheless, this indicates that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs who first received it. Consequently, they possessed no valid grounds to dispute its divine origin, for they fully understood its language and directly observed its unparalleled eloquence. Although they were eminent authorities in Arabic and took great pride in their linguistic proficiency, they proved incapable of producing even a single composition comparable to the Holy Quran in profundity of meaning, clarity of expression, or perfection of guidance. This inability to rival it—despite having every conceivable linguistic advantage—remains a permanent and incontrovertible evidence of its divine origin. Chapter 2 Al Baqarah, verse 23:

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

This may help explain why the Holy Quran is mentioned immediately in the subsequent verses. Its deliberate placement underscores that the very scripture revealed to those individuals—composed of the same familiar letters and language they themselves employed—constitutes the clearest evidence of its divine origin and the most compelling response to their persistent doubts. Chapter 43 Az Zukhruf, verses 2-3:

*“By the clear Book. Indeed, We have made it an Arabic Qur'an that you might understand.”*

Even were a person to attain the highest level of Arabic eloquence, their speech would remain incapable of equalling the vast wisdom of the Holy Quran, particularly in its profound understanding of the human psyche and its cultivation of moral excellence. No human composition can replicate its perfect harmony between simplicity and depth: its meanings challenge the most accomplished scholars while remaining sufficiently clear for any sincere seeker to apply in daily life. The Holy Quran is singular in its ability to convey profound and abstract realities in a form that is both practical and universally applicable. It penetrates the depths of human nature and presents a timeless system that remains relevant to every individual, society, and era. Every verse bears witness to its divine origin through unmatched precision and an eloquence that transcends all human expression. Unlike other writings, which may contain inconsistencies or contradictions, the Holy Quran is fully protected from error by Allah, the Exalted. It provides an accurate and flawless account of ancient nations, despite having been revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal instruction in history or earlier scriptures. Moreover, the Holy Quran functions as a comprehensive



guide for the betterment of humanity, enjoining all that sustains life and prohibiting all that causes harm. It establishes justice and balance within both the individual and the wider community, free from the excesses commonly associated with myth or poetry. Every verse is purposeful and life-giving; through repeated recitation, new layers of meaning and wisdom continually unfold. By grounding its promises and warnings in reason, and by translating virtues such as patience into attainable practice, the Holy Quran renders divine guidance accessible, intelligible, and achievable for all. Chapter 43 Az Zukhruf, verse 2:

*“By the clear Book.”*

The Holy Quran calls humanity to comprehend the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity by employing every blessing bestowed upon them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and true success in both this world and the Hereafter, achieving a state of balance in which the mind, body, and soul operate in proper harmony. For those in search of enduring peace and fulfilment, the Holy Quran illuminates the straight path with unparalleled clarity and refinement. Its guidance is perfectly attuned to human nature, remaining timeless and applicable across all societies and generations. When sincerely accepted and practically implemented, it provides comprehensive solutions for every dimension of human life, addressing emotional, financial, and physical challenges while harmonizing individual needs with the welfare of society as a whole. History itself testifies to the profound transformative power of these teachings, as communities that faithfully upheld its message rose to remarkable heights of justice, wisdom, and collective tranquility. Most striking of all is the divine preservation of its text: across the passage of centuries, not a single letter

of the Holy Quran has been altered, for Allah, the Exalted, has promised to safeguard 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 work in human history possesses this unparalleled distinction. Allah, the Exalted, addresses the deepest and most persistent challenges faced by every civilization, offering solutions that are both decisive and enduring. By confronting these foundational issues, the Holy Quran prevents or resolves the multitude of secondary problems that naturally arise from them. This clearly demonstrates the perfection and comprehensiveness of its guidance, for it encompasses every essential principle required for the well-being, stability, and moral development of both the individual and society at large. Through sincere adherence to its teachings, humanity attains true success in this world and secures 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 constitutes the most significant and enduring miracle bestowed by Allah, the Exalted, upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound guidance and immense benefits of the Holy Quran remain accessible only to those

who approach it with sincerity, humility, and a genuine pursuit of truth. Those who allow personal inclinations and worldly desires to govern their engagement—embracing only what conforms to their biases while neglecting or resisting what challenges them—become progressively alienated from its transformative and uplifting influence. Such selective submission leads to nothing but confusion, failure, and deep regret, both in this life 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 43 Az Zukhruf, verse 1:

*“Ha, Meem.”*

This chapter opens with isolated letters, a characteristic found in several portions of the Holy Quran, the ultimate meaning of which rests solely with Allah, the Exalted. These openings stand as a profound reminder of the inherent limits of human perception and emphasize the necessity of humility when approaching divine revelation. Through the inclusion of these enigmatic letters, the Holy Quran affirms its nature as a direct manifestation of divine revelation rather than a product of human endeavour, existing far beyond the complete grasp of mortal intellect. A heart becomes truly receptive to the scripture’s deeper wisdom only when an individual

acknowledges the limitations of personal understanding. By contrast, those who approach the Holy Quran with intellectual arrogance—relying exclusively on personal reasoning and dismissing what lies beyond immediate comprehension—often descend into scepticism and confusion. When confronted with realities that surpass human rationalization, such individuals may resort to rejection, forced reinterpretation, or distortion of meaning. These responses do not indicate any deficiency within the Holy Quran; rather, they reveal a spiritual blindness rooted in ego, which obstructs the heart from recognizing the truth. The relationship between a human being and the Holy Quran resembles that of a sincere student and a wise instructor. A humble learner benefits even from difficult or initially obscure teachings, trusting that perseverance will ultimately yield clarity. In contrast, an arrogant student filters knowledge through preconceived notions, thereby severing the connection to genuine enlightenment. True comprehension of the Holy Quran is reserved for those who approach it with reverence and openness. Such humility nurtures inner tranquility and aligns the mind and body with the wisdom of Allah, the Exalted, enabling a proper understanding of the role each aspect of life occupies within the divine order. Ultimately, sincere submission to the Holy Quran is an essential path toward spiritual balance, enduring peace, and success in both this life and the Hereafter.

Chapter 43 Az Zukhruf, verse 1:

*“Ha, Meem.”*

As letters form the fundamental components of human expression and the transmission of knowledge, the opening of this chapter may be understood as an emphasis on the central role of knowledge in human life. It serves as a reminder that sound intellect is essential for the proper fulfillment of worldly responsibilities as well as for the comprehension of spiritual truths. Every individual is entrusted with the pursuit and application of beneficial knowledge, a responsibility clearly emphasized in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, concerning personal obligations. Ignorance leads directly to error and deviation, for those deprived of understanding are unable to distinguish truth from falsehood or to safeguard themselves against moral decline. Yet the mere acquisition of information is not sufficient. Knowledge attains its true value only when it is translated into action. Unapplied knowledge resembles a map that is never used: although it indicates the path to success, it cannot deliver anyone to the destination unless the journey is actually undertaken. Just as a traveler must traverse the route shown on a map, an individual must incorporate learned principles into daily life to attain genuine guidance and spiritual development. Beneficial knowledge, therefore, must be both acquired and embodied. It is intended to refine character, purify intentions, and regulate conduct. When understanding is transformed into action, it becomes a source of illumination that benefits both the individual and the wider society. Through the sincere pursuit and practical application of such wisdom, a person attains true prosperity in this life and everlasting peace 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 subsequent verse illustrates the most exalted and comprehensive guidance ever bestowed upon mankind, establishing that all other branches of learning find their ultimate completion and refinement within the divine insights of the Holy Quran. This celestial wisdom provides an integrated framework that governs every facet of human existence, seamlessly merging temporal duties with eternal spiritual objectives. By dedicating oneself to these principles, an individual achieves a state of equilibrium and steadfastness across both the mental and physical realms, ensuring that every social tie, obligation, and personal aim is organized according to its rightful significance. Through such a harmonious and intentional way of living, people reach a state of genuine flourishing in the present world and are granted the certainty of eternal triumph in the life to come, by the mercy and grace of Allah, the Exalted. Chapter 43 Az Zukhruf, verse 2:

*“By the clear Book.”*

To derive genuine benefit from the Holy Quran, engagement must conform to the methodology and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Such engagement extends far beyond the accurate and consistent recitation of its verses; it requires a deep inward commitment to understanding its meanings and embodying its guidance across every dimension of daily life. As the Holy Quran is not merely a text to be recited but a comprehensive and practical framework for living, recitation alone is insufficient. Its transformative power is realized only through implementation. Much like a map that holds no practical value unless a traveler follows its prescribed route, the Holy Quran offers direction solely to those who act upon its instructions. Moreover, it is not intended as a means for material gain; the selective use of verses for the pursuit of wealth, offspring, or social standing detracts from its true

purpose, as worldly provisions are governed by their own divinely ordained systems. Rather, the Holy Quran instructs humanity in the balanced and ethical use of every blessing granted by Allah, the Exalted. Those who sincerely adhere to its path cultivate a profound harmony between mind and body, guiding their lives with wisdom and restraint. In doing so, they prepare themselves for accountability on the Day of Judgement, attaining tranquility and balance in both this life and the Hereafter. Thus, the Holy Quran stands as the highest source of knowledge and the definitive guide to righteous living, transforming hearts and societies through conscious and active devotion.

Regardless of the level of sophistication attained by any civilization, or the extent of its advancement in fields such as psychology, biology, and sociology, the formulation of a code of conduct that perfectly corresponds to human nature and accounts for every possible circumstance remains beyond human capability. Humanity continues to uncover even the most fundamental aspects of its own biology—such as the precise functions of the brain—and therefore lacks the comprehensive insight required to establish a flawless moral framework capable of ensuring universal justice and inner peace. This limitation is intrinsic to the human condition, as human knowledge is necessarily partial, evolving, and restricted by limited perspectives. Only Allah, the Exalted, possesses the absolute and infinite knowledge necessary to institute a code of conduct that is fully aligned with human nature and universally applicable across all eras and contexts. As the Creator of all existence, His wisdom encompasses the totality of the past, present, and future. Accordingly, He alone is qualified to set the standard that conclusively distinguishes what is beneficial from what is harmful and separates the path of peace from the path of ruin and disorder. Chapter 43 Az Zukhruf, verses 2-4:

*“By the clear Book. Indeed, We have made it an Arabic Qur'an that you might understand. And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.”*

History itself bears clear witness to this reality. Whenever the divine way of life was sincerely embraced by individuals and communities, it consistently produced societies characterized by tranquility, justice, and strong social cohesion. This demonstrates that divine guidance is not merely an abstract ideal or theoretical philosophy; rather, it constitutes a practical and transformative framework, perfectly attuned to human well-being and collective prosperity. For this reason, people are called to accept the guidance granted to them as an expression of mercy from Allah, the Exalted, rather than as a burden or constraint. Although this guidance may at times conflict with personal inclinations or prevailing social norms, it exists solely for the benefit of those who adhere to it. The challenge lies not in the guidance itself, but in the resistance of unrestrained desires. The appropriate approach to divine instruction is akin to that of a prudent patient who trusts a skilled physician. Even if the prescribed treatment is uncomfortable or requires strict discipline, the patient follows it, understanding that recovery and long-term health depend upon compliance. They recognize the treatment as an act of mercy rather than cruelty. Similarly, those who remain steadfast in the teachings of Islam, despite challenges and personal sacrifices, ultimately achieve clarity of thought, emotional equilibrium, and profound inner peace. Such a life exemplifies the true purpose of divine guidance: not to burden humanity, but to heal, stabilize, and lead it toward enduring success in both this world and the Hereafter.



Islam continually encourages every person, regardless of their level of education or scholarly expertise, to engage in thoughtful reflection on the Holy Quran, as it has been revealed in a clear and straightforward manner. Chapter 43 Az Zukhruf, verse 2:

*“By the clear Book.”*

And chapter 38 Saad, verse 29:

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

These verses highlight that the Holy Quran is meant to be pondered over by all individuals, not only by scholars or those with formal training. To believe that contemplation is reserved solely for learned people is a misunderstanding that goes against the fundamental purpose of the Holy Quran, which is to make guidance accessible to everyone. At the same time, this does not mean that individuals without proper scholarly knowledge should attempt to interpret complex legal rulings or jurisprudential matters on their own, as this can lead to confusion and misguidance. Reflection should begin with the aspects that are clear and straightforward: moral guidance, ethical behavior, and the principles that lead to a balanced, peaceful life in this world and the next. Every person, regardless of education, can understand and implement these teachings.

For more complex subjects, such as theological interpretation or detailed legal matters, it is essential to rely on authentic translations, commentaries, and guidance from qualified scholars. Engaging with the Holy Quran in this way deepens one's understanding, fosters love and reverence for Allah, the Exalted, and strengthens faith by highlighting the clear proofs and wisdom contained in its verses. This reflective process inspires a sincere desire to obey Allah, the Exalted, and encourages one to use the blessings He has granted in ways that are pleasing to Him, thereby preparing for accountability on the Day of Judgement. Learning under the mentorship of a knowledgeable scholar provides the most reliable path to understanding, as it ensures that the teachings are interpreted correctly and applied appropriately in daily life. If direct guidance from a scholar is not possible, one should seek authentic translations and commentaries, and consult scholars when questions arise. By combining careful study with personal reflection, a person can internalize the guidance of the Holy Quran, transforming it into practical wisdom, moral strength, and a source of inner peace that benefits both this world and the next.

The people of Mecca, who rejected the message of Islam, were highly skilled in the Arabic language. Their mastery was so profound that they immediately recognized the Holy Quran's unmatched eloquence, precision, and depth, realizing that it could not have been produced by any human being. Its clarity, literary sophistication, and linguistic intricacy were far beyond the capabilities of even the most accomplished among them. Chapter 43 Az Zukhruf, verse 3:

*"Indeed, We have made it an Arabic Qur'an that you might understand."*

Moreover, these individuals had lived in the presence of the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to the commencement of his prophethood. During this long period, they consistently witnessed his honesty, trustworthiness, and integrity. His reputation for truthfulness and freedom from deception left no rational grounds for them to claim that he could have fabricated such a scripture. Chapter 10 Yunus, verse 16:

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

It was also widely known, both among the People of the Book and the Meccan population, that the Holy Prophet Muhammad, peace and blessings be upon him, had never studied previous divine scriptures. He was unlettered, having neither learned to read nor write. Therefore, he had no access to the original teachings of earlier prophets nor to the later modifications of those texts. This fact decisively eliminates any claim that the Holy Quran was derived from earlier 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.”*

Yet, despite these clear indicators of authenticity, the leaders of the disbelieving Meccans chose arrogance, pride, and stubbornness over acknowledging the truth. They understood the authenticity of the revelation but rejected it, ignoring its promises and warnings. Their attitude mirrored that of those who are physically present but spiritually deaf—able to hear yet unwilling or incapable of understanding. Consequently, they were not deemed suitable to be the first fully receptive recipients of the Holy Quran. Chapter 43 Az Zukhruf, verse 5:

*“Then should We turn the reminder away, disregarding you, because you are a transgressing people?”*

Nonetheless, Allah, the Exalted, in His infinite mercy, granted them continued respite, providing them with ongoing opportunities for reflection, repentance, and reformation, as He continued to reveal the Holy Quran to guide them and by extension, all people.

In addition, the unusual attitude of rejecting and ignoring divine guidance is further addressed in verse 5, where the Holy Quran is described as a reminder. This verse emphasizes that Islamic teachings are intended as a reminder for all people, perfectly aligned with the natural disposition of humanity. Any code of conduct that contradicts human nature tends to feel foreign or burdensome, often causing mental and physical disruption when individuals attempt to follow it. In contrast, the guidance of Islam corresponds harmoniously with the innate constitution on which Allah, the Exalted, created all people. It nurtures balance, clarity, and a sense of

ease, reinforcing well-being both mentally and physically. This alignment is particularly noticeable among those who embrace Islam after adhering to other religions or systems of belief. Many converts report that, even without extensive study, the principles of Islam resonate deeply within them, as if they are uncovering truths that were already inscribed on their hearts. This response occurs because Islam does not impose arbitrary rules or artificial frameworks; instead, it restores individuals to the natural state intended by Allah, the Exalted. By contrast, other systems often demand adherence to codes that are alien to human nature, which can lead to inner conflict, imbalance, and dissatisfaction. However, the recognition of this harmony requires an open and sincere approach. Prejudice, pride, or unquestioned attachment to inherited customs can blind a person to the alignment between divine guidance and human nature. When approached with genuine receptiveness, Islamic teachings reveal themselves not as a burden or limitation but as a source of equilibrium, tranquility, and purpose. In this way, revelation functions both as a mirror and a compass: a mirror reflecting the innate truths already present in the human soul, and a compass guiding individuals toward peace of mind in both worlds—achieved through maintaining a balanced mental and physical state and by correctly placing everything and everyone within one's life. Those who embrace this reminder sincerely find that it cultivates harmony in thought, action, and spiritual awareness, reaffirming that the Holy Quran is not merely a set of rules, but a divine framework designed to restore human beings to the state for which they were created by Allah, the Exalted.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adheres to systems created by human beings does so primarily to satisfy their worldly desires. Human-devised codes, no matter how sophisticated, are ultimately shaped by personal inclinations, ambitions, and self-interest. Unlike the divine law, which is founded upon perfect wisdom, justice, and mercy, man-made systems are influenced by the motives of those who create them, often reflecting what

benefits themselves rather than society as a whole. The wealthy and powerful are frequently the most invested in this mindset. Accepting the truth of Islam would require them to submit to a higher moral standard, one that imposes limits on indulgence, curbs exploitation of others, and restricts the misuse of authority. Submission to such a framework would undermine their worldly advantages and privileges. Out of fear of losing influence, status, and material benefits, they not only reject the divine guidance for themselves but also seek to sway others to adopt their path. By doing so, they attempt to preserve their worldly standing, often at the cost of their own eternal well-being. This pattern is not a modern phenomenon but has been repeated throughout history. From the earliest days, those who opposed the Holy Prophets, peace be upon them, were often members of society's elite—people who feared that embracing divine guidance would challenge their power, expose their misdeeds, and limit their self-indulgence. Chapter 43 Az Zukhruf, verses 6-7:

*“And how many a prophet We sent among the former peoples. But there would not come to them a prophet except that they used to ridicule him.”*

The opposition of these individuals was rarely rooted in a lack of evidence or in any genuine uncertainty about the truth of the message. The signs of Allah, the Exalted, were manifest, clear, and undeniable. Rather, their resistance originated from arrogance, pride, and a refusal to restrain their desires and submit to the authority of the Creator. Therefore, the rejection of divine guidance is less a matter of intellectual debate over truth and falsehood and more an issue of the heart: a conscious choice to prioritize personal whims over submission to Allah, the Exalted.

Allah, the Exalted, calls upon all people to observe and reflect on the experiences of those who came before them, as well as those around them—especially those who were wealthier, more influential, or more powerful. He invites them to consider how persistent disobedience led these individuals to misuse the blessings they had been granted. Their choices resulted in a life that was outwardly comfortable but internally chaotic: they developed an unbalanced mental and physical state, misplaced priorities, and mismanaged relationships, all while failing to prepare adequately for their accountability on the Day of Judgement. Chapter 43 Az Zukhruf, verse 8:

*“And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded.”*

This verse serves as a profound warning against adopting a self-centered approach to life, where attention is limited solely to personal desires, circumstances, and short-term gains, while ignoring the wider patterns of reality. Such narrow-mindedness blinds the heart to the lessons embedded in history, personal experiences, and the stories of others. By reflecting on these lessons, a person can refine their character, avoid repeating mistakes, and attain a lasting sense of inner peace, achieving harmony in both mental and physical well-being while correctly placing people and matters in their lives. For instance, observing those who were wealthy or renowned but squandered their blessings can teach invaluable lessons. Despite their material abundance, many fell prey to anxiety, depression, addiction, and even suicide—demonstrating that genuine tranquility cannot be bought with wealth nor secured through unrestrained desires. Similarly, witnessing someone struggle with illness can inspire gratitude for one's

own health and encourage its responsible use before it is compromised. Islam thus encourages people to adopt a reflective mindset, one that moves beyond the immediate and the personal. It urges them to study the patterns of human behaviour, the consequences of actions, and the examples of past civilizations, to understand the causes behind success and failure. By doing so, people learn to align their actions with wisdom, temper their desires, and navigate life in a manner that brings balance, stability, and peace, both in this world and in preparation for the life to come.

After emphasizing the importance of learning from and acting upon the guidance of the Holy Quran, Allah, the Exalted, directs people's attention to signs within creation that clearly indicate His Oneness and supreme authority, illustrating that He alone must be obeyed in every situation. Chapter 43 Az Zukhruf, verse 9:

*"And if you should ask them, 'Who has created the heavens and the earth?' they would surely say, 'They were created by the Exalted in Might, the Knowing.'"*

Despite this recognition, many non-Muslims historically attributed human limitations to Allah, the Exalted. They imagined that He could experience fatigue or require assistance in governing the universe, likening Him to an earthly king who cannot manage his kingdom alone and thus appoints governors to oversee different regions. This flawed perception led some to venerate intermediaries—such as Angels or other beings—believing that through them they could secure Allah's favour. Regrettably, a similar



pattern has emerged among certain Muslims. Some devote excessive time, energy, and resources to individuals deemed spiritually eminent, believing these figures possess a special closeness to Allah, the Exalted—comparable to governors acting on behalf of a king. They offer gifts, extraordinary acts of reverence, or obedience in the hope that these spiritual personalities will intercede on their behalf. This practice effectively places intermediaries between the believer and Allah, the Exalted, which fundamentally contradicts the essence of Islamic teachings. The role of the Holy Prophets, peace be upon them, was never to act as a gatekeeper. Rather, they were sent to clarify the path that leads to peace of mind in both worlds: attaining a balanced mental and physical state and placing everything and everyone in one's life in its correct position. They never sought worldly compensation for their guidance, nor did they demand acts of veneration that would elevate them above ordinary human accountability. Thus, while Muslims are encouraged to seek knowledge from qualified teachers and show appropriate respect, they must always recognize that no person can replace the direct connection between the believer and Allah, the Exalted. This principle is reinforced 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 real event that will occur on the Day of Judgement, but it is entirely subject to the explicit permission of Allah, the Exalted. Its significance must never be treated lightly or as a guarantee without effort. A complacent individual may presume that intercession—whether through family members, spiritual leaders, or others—will absolve them, even while neglecting the proper use of blessings granted by Allah, the Exalted. Such presumption is dangerous; it risks one being deprived of mercy altogether. In fact, those who mock or disregard intercession without genuine effort 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 is directed specifically toward Muslims, as they have accepted the guidance of the Holy Quran. Non-Muslims, who have not embraced its

teachings, are not included in this admonition. The consequences for a Muslim who disregards the Quran while expecting intercession are both evident and severe.

Even in circumstances where intercession is granted, it may not exempt a person entirely from punishment; at most, it may lessen its intensity. Yet even a brief encounter with Hell is profoundly severe. Therefore, any hope in intercession must be accompanied by sincere effort: actively using the blessings Allah has granted, obeying His commandments, and living in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only through such devoted adherence can one justly hope for intercession, fully recognizing that it is a mercy granted solely by Allah, the Exalted, and not a right that can be claimed independently.

When one carefully reflects on the creation of the Heavens and the Earth, along with the countless perfectly balanced systems within them, it becomes evident that there is only One who possesses the knowledge, power, and wisdom to bring such order into existence and to sustain it. Consider the construction of even a simple building: in order for it to remain stable and safe, certain structures—such as pillars and supports—must be carefully planned and strategically placed. Each element requires precise thought and design to ensure the integrity of the building. If such careful planning is necessary for a small structure created by humans, how could anyone reasonably believe that the vast Heavens and the intricate Earth came into existence by mere accident? If the universe had been formed haphazardly, its systems would be imperfect, unstable, and unsafe. Yet, the observable perfection and balance in every aspect of creation testify to

the meticulous planning of the Creator, Allah, the Exalted. Chapter 43 Az Zukhruf, verse 10:

*“[The one] who has made for you the earth a bed and made for you upon it roads that you might be guided.”*

The Earth itself has been shaped in an exquisitely balanced manner, allowing humans to benefit from its resources while maintaining harmony with the environment. Its surface is suitable both for cultivation and for building, providing a foundation for human activity without compromising the natural balance. Observing the Earth’s landscapes reveals a wide range of altitudes. High-altitude regions are often challenging to inhabit due to thin air and difficult access, while the majority of the land exists at altitudes optimal for human habitation. This design ensures that most people can live comfortably while still leaving certain regions less accessible, preserving natural resources and ecological diversity. Moreover, natural resources necessary for life are distributed in a way that allows humans to access them according to their importance. Essential resources—such as fresh water, fertile soil, and mineral deposits—are often more readily available, ensuring that life can be sustained with relative ease. This precise distribution and accessibility cannot be explained by random chance. Rather, it points clearly to the wisdom and intentionality of a Creator, Allah, the Exalted, who has designed the Earth to serve humanity while maintaining the intricate balance of all living systems. Every aspect of the Earth, from its navigable roads and fertile plains to its mountains and rivers, reflects a deliberate and purposeful creation, leaving no doubt about the presence and perfection of its Designer.

When one contemplates the water cycle, its flawless balance and precision serve as a clear sign of a Creator. Water from the seas evaporates due to the heat of the sun, rises into the atmosphere, and eventually condenses to form clouds. This condensation produces rain, which is naturally slightly acidic. Yet, when this rain falls on the mountains, the minerals within the rocks neutralize its acidity, making it safe for both humans and animals to drink and use. This intricate system ensures that life on Earth can thrive; even minor disruptions in this balance could result in widespread disaster, with severe consequences for all living beings. The salt in the oceans also plays a critical role in maintaining this balance. It prevents the bodies of dead marine creatures from contaminating the water, ensuring that the seas remain habitable for aquatic life. At the same time, the oceans are dense enough to support vast ships, enabling one of the most important methods of global trade and transport. If the chemical composition of seawater were slightly altered, either marine life would flourish but ships could not float, or ships could navigate but marine life would struggle to survive. This demonstrates a perfect equilibrium, maintained by divine wisdom, that sustains both human needs and the natural environment. Even today, sea transport continues to be the backbone of global commerce, a testament to this enduring and precise design. Rain itself is perfectly measured to sustain life without causing harm. Too little rain leads to droughts, famine, and scarcity, while excessive rain results in destructive floods. Chapter 43 Az Zukhruf, verse 11:

*“And who sends down rain from the sky in measured amounts...”*

Through the blessing of rain, barren land is transformed into fertile ground, and a dead seed buried in the soil bursts into life to provide sustenance for all creation. Chapter 43 Az Zukruf, verse 11:

*“...and We revive thereby a dead land...”*

This phenomenon not only demonstrates Allah, the Exalted's, power over the natural world but also serves as a profound reminder of His ability to revive life. Just as a dead seed springs to life when nourished by rain, so too will human beings, who have been buried in the Earth, be resurrected on the Day of Judgement. Chapter 43 Az Zukruf, verse 11:

*“...thus will you be brought forth.”*

Rejecting the possibility of human resurrection on the Day of Judgement seems unreasonable when one observes countless examples of revival and renewal in the natural world. The cycle of the seasons offers a particularly striking illustration. In winter, trees stand barren and seemingly lifeless, their branches stripped of colour, leaves, and vitality. Yet with the arrival of spring, these very same trees awaken. Leaves unfurl, flowers blossom, and landscapes that once appeared dead are transformed into vibrant, living scenery. This annual pattern repeats without fail, silently testifying to the principle that life can return after apparent death. The human body itself demonstrates resurrection on a constant, minute-by-minute basis. Cells that compose our skin, blood, and organs die

continually, only to be replaced by new ones. Every heartbeat, every breath, and every renewal of tissue represents a small, ongoing miracle of life. Yet most people scarcely pause to reflect on this continual process of destruction and regeneration, which foreshadows the larger reality of resurrection after death. Nature provides further examples of transformation that resemble resurrection. A caterpillar enters a cocoon in a state that seems lifeless, only to emerge as a butterfly, entirely changed and renewed. Desert plants can lie dormant for years, appearing dry and dead, yet with a single rainfall, they burst into life with remarkable speed and beauty. Forests devastated by fire slowly recover as new shoots emerge from scorched soil, eventually restoring entire ecosystems. Animals that hibernate enter deep states of inactivity where their bodily functions slow to near suspension, yet they awaken with renewed energy when the season changes. Even the oceans mirror this pattern: coral reefs that appear dead after bleaching events can revive when environmental conditions improve, bringing life back to once-desolate waters. The heavens themselves reflect this principle of renewal. Stars collapse under the weight of their own mass, scattering their elements across space. From this cosmic detritus, new stars, planets, and celestial systems emerge—a grand cycle of creation arising from destruction. Even the daily rhythm of human life embodies the same truth. Sleep resembles a minor form of death: awareness withdraws, senses shut down, and the soul temporarily departs from conscious engagement with the world. Yet Allah, the Exalted, restores life each morning, returning the soul to the body for those who continue living. This daily, hourly, and minute-by-minute renewal—across the natural, physical, and cosmic realms—serves as a constant, visible reminder that resurrection is not only possible but an established law of existence, fully within the power of Allah, the Exalted. Chapter 39 Az Zumar, verse 42:

*“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has*

*decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”*

Evolution, as a process of mutation and natural selection, is inherently imperfect, relying on random changes and trial-and-error mechanisms. While it may explain minor adaptations in living beings, it cannot account for the remarkable precision and harmony observed across the countless species that inhabit the Earth. When one examines the diversity of life, it becomes evident that each species has been created in a way that perfectly suits its environment, enabling it to thrive and fulfill its role within the larger ecosystem. Such precise balance—where every species fits into its ecological niche, contributes to the food chain, and interacts with other organisms in a sustainable manner—cannot be attributed to chance alone. Chapter 43 Az Zukhruf, verse 11:

*“And who created the species, all of them...”*

Consider the camel, a creature uniquely suited to life in extreme desert climates. It can endure scorching temperatures, go for extended periods without drinking water, and carry heavy loads across vast stretches of arid land. Its physiology—ranging from its ability to store fat in its hump to its efficient water retention and temperature regulation—is perfectly aligned with the harsh conditions of its environment. Chapter 88 Al Ghashiyah, verse 17:



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

Similarly, the goat has been designed with extraordinary precision to provide sustenance to humans. Its digestive system separates impurities from the milk it produces, ensuring that the milk remains pure, safe, and nourishing. Any alteration in this system would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Every species has also been granted a carefully determined lifespan and reproductive capacity, which maintains ecological balance and prevents one species from overwhelming others. Flies, for instance, live only three to four weeks yet produce hundreds of offspring in that brief span. If their lifespan were extended, their populations would grow uncontrollably, leading to ecological disruption and the potential collapse of other species. Conversely, animals with long lifespans typically reproduce very few offspring, ensuring that their populations remain stable and sustainable over time. This distribution of life spans and reproductive rates is not random but reflects a deliberate design that preserves harmony across the natural world.

The intricate and interdependent systems observed within species—whether in anatomy, physiology, or ecological role—demonstrate a level of wisdom, precision, and foresight that cannot be adequately explained by evolution alone. The balance present in nature, where every organism is equipped for survival in its specific environment, and where populations are moderated to prevent chaos, points unmistakably to a Creator who possesses complete knowledge and power over all things.

As mentioned previously, the waters of the oceans and seas have been created with an extraordinary balance that allows them to support life beneath their surface while simultaneously providing a medium on which heavy ships can safely navigate. This delicate equilibrium is a testament to precise design: if the composition of seawater were even slightly altered, the balance would be disrupted. For instance, if the water were denser or less saline, it might support marine life differently but impede the ability of large vessels to float and traverse the seas efficiently. Conversely, if the water were adjusted to facilitate easier navigation for ships, the conditions necessary for marine ecosystems to thrive could be compromised. This remarkable balance enables both the flourishing of countless species in the oceans—fish, coral reefs, and other aquatic life—as well as the continuation of human activity, such as maritime trade, which remains one of the most important and widely used means of transporting goods around the world. From small fishing boats to massive cargo ships, the seas provide a perfectly calibrated environment that meets the needs of both natural and human systems. The existence of this balance is not merely practical; it demonstrates wisdom, foresight, and precision in creation. It highlights that the conditions necessary for sustaining life and facilitating human activity are intentionally harmonized. Without this balance, the interdependence of ecosystems and human civilization would be severely disrupted, showing that the natural world is designed with meticulous care to maintain stability and ensure the welfare of all creatures. Chapter 43 Az Zukhruf, verse 12:

*“...and has made for you of ships...”*

Allah, the Exalted, created animals to serve as a means of transport for people, enabling them to travel across long distances for purposes such as trade, exploration, and tourism. Even in the modern age, there exist remote regions where contemporary vehicles cannot easily reach due to harsh terrain, dense forests, or rugged mountains. In such areas, the use of animals—horses, camels, mules, and other beasts of burden—remains indispensable, allowing people to access natural resources, transport goods, and connect with distant communities. These creatures are perfectly designed for their respective environments: camels traverse scorching deserts with ease, horses gallop swiftly across plains, and mules navigate steep, rocky paths efficiently. Without such animals, human mobility in these regions would be severely restricted, demonstrating the wisdom behind their creation. By providing humans with these versatile and resilient companions, Allah, the Exalted, ensures that people can benefit from the Earth's resources and opportunities, no matter how remote or challenging the terrain. Chapter 43 Az Zukhruf, verse 12:

*“...and animals those which you mount.”*

Allah, the Exalted, further demonstrates His wisdom by allowing humans to harness certain animals for riding—creatures that are naturally stronger and larger than themselves. These animals, if left entirely to their own

instincts, would behave as wild creatures, resisting control and remaining untameable. Yet, by Allah's will, they have been endowed with characteristics that enable humans to mount, guide, and utilize them safely. This subjugation is not a matter of human skill alone, but a direct blessing and facilitation from Allah, the Exalted, who has tailored these creatures to serve humanity while maintaining their natural abilities. This divine facilitation allows humans to travel across difficult terrains, carry heavy loads, and access areas that would otherwise remain unreachable. It is a vivid example of how the natural world has been carefully balanced and designed to meet human needs, demonstrating both wisdom and mercy. Through this provision, humans are reminded to recognize the favors granted to them and to acknowledge the Source of this facilitation. Chapter 43 Az Zukhruf, verse 13:

*"That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.""*

The ability of humans to subjugate animals and make use of other creations, such as the Sun and the Moon, for their benefit serves as a clear sign of Allah's, the Exalted, complete authority over all things. This mastery over creation demonstrates that every aspect of the natural world has been carefully designed to serve humanity, yet it also reflects the broader truth that humans themselves are under divine oversight, whether or not they recognize it. This oversight includes accountability for the countless and continuous blessings that have been granted, encompassing not only material provisions but also guidance, time, and resources. Every action, intention, and utilization of these blessings is observed by Allah, the

Exalted, who will hold each individual responsible for how they employed what was entrusted to them. Chapter 43 Az Zukhruf, verse 14:

*"And indeed we, to our Lord, will [surely] return."*

This verse highlights the certainty of eventual return to Allah, the Exalted, underscoring that humans cannot escape divine judgment. Just as they rely on His provision and the subjugation of creation for their survival and benefit, so too must they submit to His authority and recognize that their use of these blessings carries accountability in both this world and the Hereafter.

In fact, the Day of Judgement is an inevitable reality, one that must occur regardless of human desires or denial. As discussed earlier in detail, observing the universe reveals countless examples of precision and balance that testify to the wisdom of the Creator, Allah, the Exalted. The Earth, for instance, exists at an exact distance from the Sun, making life possible; a small deviation closer or farther would render it uninhabitable. The water cycle demonstrates a similar perfection: water evaporates from the oceans, rises, condenses, and falls as rain in precise amounts, sustaining life without causing destruction. Even the soil shows remarkable balance, being soft enough to allow tender shoots to grow and yet strong enough to support heavy structures. Such instances clearly point not only to the existence of a Creator but also to the meticulous balance embedded in creation. Yet, there is one area in which imbalance is evident: the actions and experiences of humankind. Oppressive and tyrannical individuals often evade worldly justice, while countless others endure hardship without

receiving their due reward. Many Muslims who sincerely obey Allah, the Exalted, face immense trials in this world, obtaining only a fraction of the reward that is rightfully theirs, whereas those who openly reject His guidance may enjoy worldly comforts. Just as Allah, the Exalted, has established balance in all creation, it is necessary that ultimate reward and punishment be perfectly balanced as well. Since this balance is rarely achieved in this temporal life, it must occur in another realm, namely the Day of Judgement.

Allah, the Exalted, could administer complete reward and punishment in this world alone. However, one wisdom behind deferring full recompense is that He grants people multiple opportunities to repent sincerely and amend their behavior. Similarly, full reward is not provided in this life because the world is not Paradise. Faith in the unseen—the ultimate reward awaiting believers in the Hereafter—is a cornerstone of Islamic belief, setting it apart from ordinary understanding. If reward and punishment were fully tangible and perceivable through the senses in this world, the distinctive spiritual significance of faith would be diminished.

The dual awareness of fear of full punishment and hope for complete reward in the Hereafter encourages individuals to refrain from wrongdoing and to perform righteous deeds. It instils a balanced mindset, prompting one to act conscientiously with the blessings they have been granted.

For the Day of Recompense to unfold, the material world must come to an end. This is because absolute justice requires that every human action reach its conclusion; reward or punishment cannot be fairly administered

while deeds are ongoing. Hence, the inevitable end of the temporal world is a necessary precondition for the commencement of divine recompense.

Reflecting on these truths strengthens faith in the Day of Judgement and inspires individuals to act with wisdom and responsibility. By utilizing the blessings entrusted to them according to the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, people can achieve true success in both worlds. This is attained by maintaining a balanced mental and physical state and by wisely managing everything and everyone in their lives in accordance with divine instructions, thereby ensuring peace of mind, purposeful living, and ultimate accountability. Chapter 45 Al Jathiyah, verse 22:

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

Although Allah, the Exalted, alone is the Creator and Sustainer of all things, many individuals persist in obeying other influences in opposition to Him, seeking to fulfill their worldly desires and ambitions. Chapter 43 Az Zukhruf, verse 15:

*“But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.”*

This verse emphasizes the natural tendency of humans to turn away from the true source of their existence, relying instead on what they consider more immediate or accessible, often at the expense of their own well-being. Importantly, false deities and idols are not the only objects of misguided devotion. Anything that a person obeys in defiance of Allah, the Exalted—whether it be social media trends, cultural pressures, fashion, or influential individuals—becomes, in essence, a form of worship. Chapter 9 At Tawbah, verse 31:

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

Here, the Quran clarifies that even respected figures can inadvertently become objects of devotion when obedience to them replaces obedience to Allah, the Exalted. Similarly, the Holy Quran illustrates that obeying the Devil in acts of disobedience amounts to a form of misplaced devotion. Chapter 36 Yaseen, verse 60:

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



Although the majority of people do not consciously worship the Devil, persistent obedience to his temptations in opposition to Allah, the Exalted, is effectively a form of submission to him. This principle extends universally: whenever a person prioritizes worldly or created influences above their servitude to Allah, the Exalted, they are, in reality, serving those influences at the cost of their spiritual and mental well-being. Those who turn away from the guidance of Allah, the Exalted, inevitably find themselves subservient to multiple, unpredictable masters—be it individuals, societal trends, employers, or technology. Attempting to balance the demands of these worldly forces creates immense stress, much like an employee who answers to numerous supervisors and cannot satisfy any of them fully. Over time, this imbalance can lead to emotional strain, isolation, depression, and in extreme cases, thoughts of despair or self-harm. Observing the lives of celebrities and public figures often illustrates this dynamic, as they strive to meet endless external expectations while neglecting the ultimate source of guidance and peace. Furthermore, obedience to these worldly masters offers no benefit in the Hereafter. Unlike Allah, the Exalted, these entities possess no power to grant mercy, protection, or salvation when one is confronted with accountability. Only submission to Allah, the Exalted, ensures that the blessings granted to individuals are used in a manner that achieves real success. Thus, humans must abandon obedience to all influences that divert them from Allah, the Exalted, and instead strive to obey Him fully. By following His guidance, as revealed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can achieve harmony in both worlds. This entails using the blessings of life correctly, maintaining a balanced mental and physical state, and wisely placing everything and everyone within their lives in accordance with divine wisdom. Only then can true peace of mind and eternal success be attained.

Allah, the Exalted, further condemns the irrational and baseless beliefs held by certain non-Muslims, who falsely claimed that the Angels were His daughters. This belief is strikingly contradictory, as many among those same people despised having daughters themselves, preferring sons instead. Even in constructing such unfounded notions, they projected their own desires and biases onto Allah, the Exalted, yet failed to comprehend His perfect justice, wisdom, and transcendence. Their claim illustrates the human tendency to create divine concepts in accordance with personal whims and societal prejudices, rather than submitting to the truth of the Creator. Chapter 43 Az Zukhruf, verse 16:

*“Or has He taken, out of what He has created, daughters and chosen you for [having] sons?”*

Allah, the Exalted, further condemns the deeply flawed attitude of disliking daughters—a sentiment that unfortunately persists even in contemporary society. The Holy Quran addresses this matter in a uniquely detailed and profound way, describing not only the erroneous belief itself but also the inward feelings, facial expressions, and physical reactions of the individual who rejects this blessing, despite it being announced as good news. Chapter 43 Az Zukhruf, verse 17:

*“And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.”*

And chapter 16 An Nahl, verses 57-59:

*“And they attribute to Allah daughters - exalted is He - and for them is what they desire. And when one of them is given the good news 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 given good news about. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”*

These verses highlight the gravity of this mindset, illustrating not only the misguided belief itself but also the outward and inward expressions of a person's disapproval, revealing the depth of ingratitude and misguidance. The Holy Quran explicitly compares this attitude to the behavior of idol worshippers in pre-Islamic Arabia, who likewise rejected the birth of daughters despite their inherent goodness. Through this, Allah, the Exalted, demonstrates that such a negative disposition is both morally reprehensible and spiritually dangerous. Regrettably, some people today continue to exhibit a similar mindset, showing either subtle or overt disappointment upon the birth of a daughter. This attitude mirrors the same arrogance and disregard for the wisdom of Allah, the Exalted, observed among the idolaters of Arabia. The Holy Quran, however, presents the birth of a daughter as glad tidings—a reason for joy and gratitude—and emphasizes the importance of raising all children properly, irrespective of their gender. Islamic teachings further highlight the immense spiritual reward associated with nurturing daughters correctly. For instance, a Hadith recorded in Imam Bukhari's *Adab Al Mufrad*, number 78, conveys that the Holy Prophet Muhammad, peace and blessings be upon him, promised Paradise to those who raise two daughters with care, guidance, and proper upbringing.

It is natural for parents to feel concern for their daughters, particularly considering the societal challenges girls may face today. However, this concern should never translate into disappointment or a sense of loss. Instead, persons are reminded to focus on their sacred duty: to educate, protect, and guide all their children in accordance with Islamic teachings, leaving the outcomes to Allah, the Exalted. The joy and fulfillment of parenthood are determined not by the gender of the child but by the gratitude, care, and nurturing the parents provide. Therefore, any person who experiences displeasure at the birth of a daughter should reflect on the seriousness of this negative mindset as emphasized in the Holy Quran and Hadith, feel sincere remorse, and seek repentance. Expressing gratitude for every child is an act of submission to wisdom and mercy of Allah, the Exalted, especially in light of the fact that many couples long for children but are unable to have them. By appreciating the blessing of a daughter, a person aligns themselves with divine guidance and invites the reward, mercy, and blessings of Allah, the Exalted, into their family life.

Allah, the Exalted, further criticizes the mindset of certain non-Muslims who regarded women merely as ornaments, valuing them only for physical beauty while ignoring their ability to contribute meaningfully to society through knowledge, skills, or productive work. Chapter 43 Az Zukhruf, verse 18:

*“So is one brought up in ornaments...”*

This verse does not condemn the natural desire for beauty or self-presentation, provided it does not involve extravagance or excess. Rather,

it draws attention to the error of perceiving women solely as objects of decoration or status, without recognizing their intellectual, spiritual, and societal potential. Islam emphasizes that from a young age, every person—regardless of gender—should be encouraged to acquire knowledge, cultivate skills, and engage in activities that benefit both themselves and the wider community. Women, like men, are capable of shaping society positively through education, research, leadership, and professional work. Neglecting this potential reduces human resources and perpetuates injustice by limiting half of society to superficial roles.

This principle is reinforced by Islamic teachings, which make seeking beneficial knowledge obligatory for all. A Hadith recorded in Sunan Ibn Majah, number 224, confirms this duty, highlighting the universal importance of education in Islam. Beyond religious obligation, education and personal development equip individuals to exercise their rights, contribute to family welfare, and participate in societal progress. By fostering intellectual growth and skill acquisition, persons not only elevate themselves but also enhance the overall well-being and moral balance of society.

Moreover, limiting women to roles defined by appearance alone has long-term social consequences. It perpetuates inequality, reinforces harmful stereotypes, and undervalues the potential for innovation and leadership. By contrast, Islam's guidance ensures that women's education and talents are recognized, cultivated, and respected. This balanced approach also benefits men, families, and communities, as educated women can guide future generations, participate in informed decision-making, and strengthen societal foundations.

In modern contexts, this teaching remains highly relevant. It encourages society to provide equal opportunities for women in schools, universities, workplaces, and research institutions. It challenges social norms that marginalize women's contributions and advocates for a culture where both men and women are valued for their knowledge, abilities, and character, rather than merely for appearance. Thus, the Holy Quran's guidance not only addresses the historical attitudes of pre-Islamic Arabia but also provides enduring principles for justice, equality, and the responsible cultivation of human potential in all eras.

As the Arabs took immense pride in their mastery of the Arabic language, often considering eloquence and clarity in speech a mark of superiority, Allah, the Exalted, further criticizes their baseless and illogical belief of attributing daughters to Him. This criticism is particularly striking because these same people despised certain characteristics in women—such as emotional expression or lack of verbal precision—which they considered inelegant or unclear, especially in moments of dispute or heightened emotion. Yet, paradoxically, they attributed these very traits to Allah, the Exalted, by attributing to Him daughters, demonstrating the irrationality and inconsistency of their thinking. Chapter 43 Az Zukhruf, verse 18:

*“...So is one brought up in ornaments while during disputes cannot make herself clear [attributed to Allah]?.”*

This verse highlights the absurdity of their claim. The Arabs valued eloquence and verbal mastery above many other traits, and they judged the worth of individuals, particularly women, by their ability to speak with clarity and composure. Despite this, they did not hesitate to ascribe to Allah, the Exalted, the limitations they themselves found objectionable in human beings—emotional volatility and lack of linguistic precision—by attributing to Him daughters, revealing both their ignorance and their ingratitude.

The lesson for all persons is clear: attributing baseless things to Allah, the Exalted, is not only illogical but spiritually dangerous. Such beliefs stem from arrogance, misplaced priorities, and a lack of understanding of divine wisdom. The verse also underscores the importance of reflection, rationality, and consistency in belief: a person cannot selectively admire traits in themselves or others while falsely attributing things onto the Creator of the universe.

Allah, the Exalted, further criticizes the unfounded belief of certain non-Muslims of Arabia who claimed that the Angels were females, despite having no knowledge, evidence, or rational basis for such a claim. Chapter 43 Az Zukhruf, verse 19:

*“And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.”*

This verse underscores the importance of basing beliefs on knowledge and clear evidence. When individuals rely on verified information, they are better equipped to navigate both worldly and spiritual circumstances with understanding and composure. Ignorance and conjecture, by contrast, lead to confusion, misguided beliefs, and a distorted perception of reality. In matters of faith, a person must align their actions and beliefs strictly with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Turning to unverified sources or adopting religious knowledge from unreliable individuals risks leading them astray. This caution is further emphasized in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, warns that anything not grounded in the Holy Quran and his traditions will be rejected by Allah, the Exalted. Similarly, in worldly affairs, it is essential to rely on knowledge supported by clear evidence. For example, medical treatments should be based on rigorous scientific research and validated clinical trials. Using remedies or procedures without such evidence can endanger health and produce unpredictable consequences. Just as a person who ignores empirical evidence in worldly matters may act foolishly, so too does a person who disregards guidance from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, risk being misled by baseless beliefs. Such misguided adherence can lead to irrational practices, superstitions, or unfounded fears, creating illogical connections between actions and outcomes. For instance, a person might perform certain spiritual rituals hoping for a specific worldly result, such as conceiving a child, even though no legitimate link exists between the ritual and the outcome according to Islamic guidance or natural law. If a person persists in neglecting evidence-based knowledge, they may develop distorted notions about Allah, the Exalted, His creation, and the unseen, including belief in supernatural forces or beings that have no basis in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such beliefs can endanger one's faith and spiritual wellbeing. Therefore, it is imperative for every person to ensure that their



beliefs, decisions, and actions are founded on solid evidence—whether in religious matters, guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, or in worldly matters, grounded in scientific research and verified knowledge. In this way, a person can act wisely, safeguard their faith, and navigate both this world and the Hereafter with clarity, confidence, and tranquillity.

Allah, the Exalted, also refutes the misguided claim made by some individuals who attempt to blame destiny for their own disobedience, rather than taking responsibility for the choices they make. Chapter 43 Az Zukhruf, verse 20:

*“And they said, “If the Most Merciful had willed, we would not have worshipped them.”...”*

This verse highlights the flawed reasoning behind attributing one’s sinful actions to destiny. People often invoke destiny as an excuse for wrongdoing, but since the details of destiny remain concealed from them, it cannot legitimately serve as a justification for immoral behavior. Chapter 43 Az Zukhruf, verse 20:

*“...They have of that no knowledge. They are not but guessing.”*

Destiny is part of the knowledge of Allah, the Exalted, and is beyond human comprehension. Individuals are only capable of making choices within the framework of their free will, and it is these choices—not the unseen decree—that determine accountability. Chapter 21 Al Anbiya, verse 23:

*“He is not questioned about what He does [i.e. destiny], but they will be questioned.”*

Thus, on the Day of Judgement, each person will be held accountable for their intentions and actions, which are fully within their control. Just as a police officer who deliberately misuses the resources and authority provided by their department cannot blame the department for their misconduct, a person cannot hold Allah, the Exalted, responsible when they intentionally misuse the blessings He has granted. These blessings—knowledge, health, wealth, guidance, and freedom of choice—are all provided so that individuals may act responsibly and earn reward or punishment based on their decisions.

The logic behind using destiny as an excuse is also internally inconsistent. Those who claim their sins are predestined often demand justice when wronged by others. Yet, according to their own reasoning, the injustice inflicted upon them was likewise predetermined, meaning they have no grounds to demand accountability. This contradiction reveals the weakness of their argument and the necessity of recognizing personal responsibility.

In reality, destiny does not compel a person to act in a particular way. Rather, it signifies that Allah, the Exalted, possesses complete foreknowledge of all actions, has recorded them, and allows people to exercise their free will. Individuals act according to their choices, and their accountability is based on how they utilize the guidance and blessings provided to them. By knowing that destiny encompasses their actions without forcing them, a person is reminded that life's purpose is to act rightly, strive for moral excellence, and seek the pleasure of Allah, the Exalted. Therefore, invoking destiny as an excuse for disobedience is both logically and spiritually flawed. Each person must acknowledge their own responsibility, act with conscious intention, and recognize that Allah, the Exalted, will hold them accountable for the choices they freely make.

The baseless beliefs of the non-Muslims of Arabia were not founded on reason, logic, or worldly knowledge. They lacked any prior divine guidance, such as the Torah or the Bible, which could have provided a legitimate framework for their spiritual understanding or even served as a basis to oppose the Holy Quran while remaining consistent with some remnants of previous revelations. Chapter 43 Az Zukhruf, verse 21:

*“Or have We given them a book before it [the Qur'an] to which they are adhering?”*

By posing this question, Allah, the Exalted, exposes the irrational nature of their rejection. It makes clear that truth is often evident and readily accessible, and that denial usually arises not from a lack of proof, but from attachment to desires, pride, and stubborn resistance. Their refusal to accept the Holy Quran cannot be explained by ignorance of earlier revelations; rather, it was a conscious decision to turn away from guidance and persist in misguidance through blind imitation of their forefathers. Chapter 43 Az Zukhruf, verse 22:

*“Rather, they say, “Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided.””*

This verse highlights a dangerous mindset: accepting beliefs and practices solely because they were inherited, without reflection or evidence. For this reason, individuals must avoid blindly following others, as the behavior of the majority within society often leads to disobedience to Allah, the Exalted. When a person observes widespread neglect of Islamic teachings, they may mistakenly assume that the actions of the majority must be correct, and thus follow them without critical thought or sincere reflection. In reality, majority opinion is not a reliable measure of truth. History repeatedly demonstrates that widely accepted beliefs have later been proven false once proper evidence and knowledge emerged, such as the long-held belief that the Earth was flat. Acting without reflection and merely conforming to the masses resembles the behavior of cattle, who follow without understanding, and such imitation frequently results in misguidance in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

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

Therefore, individuals are encouraged to use the intellect and reasoning ability granted to them by Allah, the Exalted, to assess situations based on knowledge, evidence, and divine guidance. Sound decisions should be made even when they contradict popular opinion. For this reason, Islam strongly condemns blind imitation in matters of faith and instead urges persons to learn, understand, and act upon Islamic teachings with insight, sincerity, and conscious awareness. Chapter 12 Yusuf, verse 108:

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

In essence, whenever a person turns away from the divinely revealed way of life given by Allah, the Exalted, and chooses instead to follow systems designed by human beings, this decision is almost always motivated by the desire to satisfy worldly inclinations. Human-made frameworks inevitably reflect the limitations, biases, and interests of those who create them. They are constructed around human wants rather than objective truth. Divine law, however, stands apart, as it is established upon perfect wisdom, justice, and mercy, free from selfish motives or flawed reasoning. Those most deeply invested in abandoning divine guidance are often individuals of wealth, authority, and influence. Such people understand that accepting Islam would require them to submit to moral boundaries that restrict exploitation, excess, and unchecked power. Divine accountability would

demand fairness, humility, and responsibility—qualities that threaten their ability to maintain privilege and dominance. Out of fear of losing control, they resist the truth and encourage others to do the same, seeking to preserve their worldly standing even if it leads to loss in the hereafter. This behaviour is not unique to any one era. Throughout history, those who first opposed the Holy Prophets, peace be upon them, were commonly the elites of society. Their opposition did not arise from a lack of clarity or evidence, as the signs of Allah, the Exalted, were evident to them. Rather, their resistance stemmed from pride, arrogance, and a refusal to abandon lifestyles built upon personal desire and social superiority. For this reason, rejection of divine guidance is rarely a matter of intellectual uncertainty. Instead, it is a deliberate choice rooted in the heart—an unwillingness to restrain desire and submit to the authority of the Creator. Consequently, such individuals cling to inherited customs and unfounded practices, even when they lack logic or proof, preferring them over guidance grounded in knowledge and evidence. Chapter 43 Az Zukhruf, verses 23-24:

*“And similarly, We did not send before you any warner into a city except that its affluent said, “Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.” [Each warner] said, “Even if I brought you better guidance than that [religion] upon which you found your fathers?” They said, “Indeed we, in that with which you were sent, are disbelievers.””*

When a person continues to live according to a lifestyle driven purely by worldly desires and ambitions, they inevitably begin to misuse the blessings that Allah, the Exalted, has granted them, just as earlier nations did before them. Such an outlook prevents the attainment of a balanced mental and physical state and leads to a distorted perception of life, where priorities are misplaced and relationships are misunderstood. As a result, every aspect

of life—including family, friendships, career, and wealth—gradually transforms from a blessing into a source of constant anxiety and inner turmoil. If this pattern of disobedience to Allah, the Exalted, persists, the individual begins to misdirect blame for their distress, accusing the wrong people or circumstances, such as a spouse or loved ones, instead of recognising the true cause. When these supportive relationships are severed, the person is left increasingly isolated, which often intensifies emotional instability. Over time, this imbalance can manifest as chronic stress, mental illness, substance dependency, and even suicidal inclinations. This outcome is clearly observed among those who consistently misuse the blessings entrusted to them, particularly among the wealthy and celebrated, despite their access to material comfort and luxury. Moreover, because such individuals fail to prepare for their accountability on the Day of Judgement, their loss is not confined to this world alone. Their refusal to correct their course results in far greater consequences in the hereafter. Chapter 43 Az Zukhruf, verse 25:

*“So we took retribution from them; then see how was the end of the deniers.”*

This verse cautions against adopting an inward-looking lifestyle in which a person becomes fixated on personal concerns while disregarding the wider realities that offer guidance and insight. Such self-preoccupation obscures the heart, preventing it from recognising the lessons found in the rise and fall of past communities, individual hardships, and the lived experiences of others. Thoughtful reflection upon these matters is one of the most effective ways to cultivate sound character, break cycles of repeated errors, and attain lasting peace of mind by maintaining a balanced mental and physical state and by placing every relationship and responsibility in its proper

position. When one reflects on the lives of those who possess great wealth or public status yet misuse their blessings, it becomes evident that material comfort does not shield a person from inner turmoil. Despite luxury and recognition, many are overtaken by anxiety, despair, addiction, or self-destructive behaviour, proving that genuine contentment cannot be achieved through possessions or the pursuit of desire alone. In the same way, observing someone afflicted by illness should awaken appreciation for one's own well-being and encourage its wise use before it fades. Islam therefore calls people to remain conscious and reflective, to rise above self-absorption, and to extract meaningful lessons from the signs present in everyday life.

After briefly referencing how earlier communities responded to their Holy Prophets, peace be upon them, Allah, the Exalted, turns attention to the clear and unwavering stance of the Holy Prophet Ibrahim, peace be upon him, toward his people. This account serves as a reminder to his descendants—namely the non-Muslims of Mecca and the people of the book in Medina—that although they claimed loyalty to his legacy, their beliefs and practices directly contradicted his example. Their rejection of divine guidance was therefore not merely a rejection of the Holy Prophet Muhammad, peace and blessings be upon him, but also a rejection of the very legacy they professed to uphold. Chapter 43 Az Zukhruf, verses 26-28:

*“And when Abraham said to his father and his people, “Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me.” And he made it a word remaining among his descendants that they might return [to it].”*



These verses emphasize that true allegiance to the Holy Prophet Ibrahim, peace be upon him, was never based on lineage, labels, or claims, but on sincere devotion to Allah, the Exalted, alone and complete rejection of all false objects of worship. His declaration established a lasting principle among his descendants: guidance is only attained through exclusive obedience to the Creator.

In light of this, muslims must take heed and avoid falling into the same contradiction—claiming attachment to the Holy Prophet Muhammad, peace and blessings be upon him, while failing to reflect his example in conduct and obedience. True following is not a matter of words or identity, but of practice. It requires consistent and sincere obedience to Allah, the Exalted, by using every blessing one has been granted in ways that please Him, as clearly outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only through such lived obedience does Allah, the Exalted, grant guidance, leading a person to peace of mind and success in both worlds, through achieving a balanced mental and physical state and by correctly placing everything and everyone within their life.

Allah, the Exalted, clarifies that it was attachment to worldly pleasures and ambitions that led the descendants of the Holy Prophet Ibrahim, peace be upon him, to persist in disobedience and turn away from divine guidance. Instead of using worldly blessings as a means to achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, they became absorbed in enjoyment and comfort, allowing these temporary

attractions to distract them from their true purpose. Chapter 43 Az Zukhruf, verse 29:

*“However, I gave enjoyment to these [people of Makkah] and their fathers...”*

They persisted in this attitude of denial even when the truth reached them through a person whom they themselves clearly acknowledged as honest and trustworthy. Instead of responding with sincerity, they chose rejection and ridicule out of fear of losing their leadership and influence. Chapter 43 Az Zukhruf, verses 29-30:

*“...until there came to them the truth and a clear Messenger. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers.””*

The non-Muslims of Mecca adopted this stance toward the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, despite possessing strong reasons to accept the message. They were masters of the Arabic language and fully capable of assessing eloquence, clarity, and literary excellence. Because of this expertise, they clearly understood that the Holy Quran could not be the speech of any human being. Its structure, depth, and precision lay far beyond the limits of human ability, especially from someone who had never been known as a poet, orator, or scholar.

Moreover, these same people had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he declared his mission. Throughout that long period, they consistently regarded him as truthful, trustworthy, and morally upright. He had never been accused of dishonesty, manipulation, or deception. This lifelong familiarity left no reasonable justification for suddenly accusing him of fabrication once revelation began. Chapter 10 Yunus, verse 16:

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

In addition to this, it was well known—both among the People of the Book and the non-Muslims of Mecca—that the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to earlier divine scriptures. He neither studied the Torah nor the Gospel, nor was he able to read or write. As a result, he could not have accessed their original teachings or their later alterations. This fact decisively undermines the claim that the Holy Quran was derived from previous texts. 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.”*

Taken together, these realities make their rejection deeply irrational. It was not rooted in confusion, lack of evidence, or uncertainty about the character of the Holy Prophet Muhammad, peace and blessings be upon him. Rather, it stemmed from stubbornness, arrogance, and an unwillingness to abandon long-held desires and social norms. Thus, despite the clarity of the truth and the integrity of the Holy Prophet Muhammad, peace and blessings be upon him, they chose denial over guidance, preferring to label revelation as “magic” rather than submit to its moral and spiritual demands.

Allah, the Exalted, further clarifies that one of the central reasons the leaders among the non-Muslims rejected the Holy Prophet Muhammad, peace and blessings be upon him, was deep-rooted envy. Their objection was not to the message itself, but to the one chosen to convey it. Chapter 43 Az Zukhruf, verse 31:

*“And they said, “Why was this Qur’an not sent down upon a great man from [one of] the two cities?””*

The influential figures of Mecca measured worth through wealth, status, and worldly power. Because of this distorted standard, they found it unbearable to accept guidance from someone who, despite belonging to the noblest lineage, had lived as a poor orphan without material influence or political authority. In their view, leadership and revelation should have been reserved for one of their own elites—someone whose worldly standing mirrored their own ambitions and pride. Their rejection, therefore, was driven by jealousy rather than doubt. They desired control, dominance, and recognition, and could not tolerate the reality that Allah, the Exalted,

had elevated the Holy Prophet Muhammad, peace and blessings be upon him, granting him honour, authority, and superiority not through wealth or power, but through truth, character, and divine selection. Instead of humbling themselves before this wisdom, they allowed envy to harden their hearts, leading them to deny a message they inwardly recognised as true. This episode illustrates a recurring pattern: when leadership is tied to ego and material status, guidance becomes difficult to accept—especially when it challenges established hierarchies. Envy blinds a person to truth, causing them to oppose divine favour simply because it was bestowed upon someone other than themselves.

In general, envy is a grave sin in Islam because it challenges the wisdom and authority of Allah, the Exalted. When a person feels envious, they are essentially questioning Allah, the Exalted, as if He made an error in granting certain blessings to others instead of themselves. Chapter 43 Az Zukhruf, verse 32:

*“Do they distribute the mercy of your Lord?...”*

Not all envy is sinful. Lawful envy occurs when one desires a blessing similar to that of another person without wishing for the other person to lose it. However, even lawful envy is praiseworthy only in spiritual and moral matters, and blameworthy when applied to worldly pursuits. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, highlighted two cases of commendable envy in Sahih Muslim, number 1896: one may envy a person who correctly applies their knowledge and teaches others, or someone who earns lawful wealth and spends it in ways

pleasing to Allah, the Exalted. To avoid sinful envy, a person must recognise that every blessing is distributed by Allah, the Exalted, according to His infinite wisdom. Each individual receives what is best for them. Chapter 2 Al Baqarah, verse 216:

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

And chapter 43 Az Zukhruf, verse 32:

*“...It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service...”*

A person should therefore 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. Such gratitude and proper use of blessings leads to further divine favour, tranquility, and success in both worlds. Chapter 14 Ibrahim, verse 7:

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

And chapter 43 Az Zukhruf, verse 32:

*“...But the mercy of your Lord is better than whatever they accumulate.”*

In contrast, succumbing to envy leads to disobedience, misuse of blessings, and ultimately to an unbalanced mental and physical state. A person may misplace priorities, create strife in relationships, and fail to prepare for accountability on the Day of Judgement. Even worldly luxuries cannot compensate for the inner turmoil and difficulties that arise from envy.

The one who is envied must respond with patience, adhering to the bounds of Islam. Patience involves refraining from complaints or retaliation while maintaining sincere obedience to Allah, the Exalted, through proper use of their own blessings. In doing so, they seek refuge with Allah, the Exalted, from the effects 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.””*

Even when the envier acts aggressively or unfairly, Allah, the Exalted, safeguards the person who remains patient and obedient, using His infinite wisdom to protect them in ways beyond human perception.

This framework of understanding encourages both the envier and the envied to maintain awareness of divine justice, use blessings responsibly, and cultivate balance and tranquillity in life.

Verse 32 also highlights a profound aspect of divine wisdom in the organization of human society. Allah, the Exalted, explains that He has intentionally distributed varying levels of skills, knowledge, and resources among people to ensure that society functions efficiently and continues to thrive. If every person were equally skilled and knowledgeable, or possessed identical resources, many essential roles and responsibilities required for the smooth operation of society would go unfulfilled. There would be no diversity in professions, leadership, or expertise, and this could lead to inefficiency, stagnation, and disorder. By granting different individuals distinct talents, abilities, and ranks, Allah, the Exalted, ensures that members of society are interdependent—each contributing in their own way to the collective well-being. This system of distribution allows for specialization, cooperation, and service. Leaders, scholars, craftsmen, farmers, doctors, and educators—each occupy a unique role, ensuring that essential functions are carried out and society flourishes. It also provides opportunities for people to support one another, to learn from one another, and to benefit mutually from the blessings and skills Allah, the Exalted, has assigned to each individual. Chapter 43 Az Zukhruf, verse 32:



*“...It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service...”*

This verse thus illustrates that social diversity is not random but is part of a precise, divinely ordained system. It reflects both the justice and wisdom of Allah, the Exalted, ensuring that no one is self-sufficient alone, and that all are dependent upon one another in a balanced and harmonious manner. Recognizing this interdependence encourages gratitude, humility, and the proper use of the blessings one has been granted, fostering peace of mind, cooperation, and balance within society. Chapter 43 Az Zukhruf, verse 32:

*“...But the mercy of your Lord is better than whatever they accumulate.”*

Allah, the Exalted, in these verses, underscores the transient and ultimately hollow nature of worldly pleasures, particularly when they are sought as ends in themselves rather than as means to live a life pleasing to Him. By describing how He could have granted the non-Muslims of Mecca dazzling material wealth—silver ceilings, stairways, golden doors, luxurious couches—Allah, the Exalted, illustrates that such grandeur and opulence, though seemingly desirable, does not bring lasting fulfillment or peace of mind. Chapter 43 Az Zukhruf, verses 33-35:

*“And if it were not that the people would become one community [of disbelievers], We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount. And for their houses - doors and couches [of silver] upon which to recline. And gold ornament. But all that is not but the enjoyment of worldly life...”*

These verses remind that worldly possessions and status are only meaningful when accompanied by inner balance, contentment, and a state of peace of mind. Otherwise, they can become sources of anxiety, stress, and dissatisfaction. The lives of the rich and famous vividly demonstrate this principle: despite immense material wealth, luxurious homes, and social status, they often face emotional turmoil, depression, strained relationships, and unfulfilled desires. Thus, Allah, the Exalted, conveys that true value does not lie in outward appearances or accumulation of wealth but in attaining tranquillity, spiritual contentment, and the proper use of the blessings granted. When one prioritizes worldly desires without aligning them with divine guidance, these pleasures become fleeting distractions, unable to provide genuine satisfaction in this world or preparation for the Hereafter. This reinforces the principle that peace of mind, ethical conduct, and devotion to Allah, the Exalted, are the only enduring sources of true success and fulfilment, as they ensure one obtains peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Chapter 43 Az Zukhruf, verses 33-35:

*“And if it were not that the people would become one community [of disbelievers], We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount. And for their houses - doors and couches [of silver] upon which to recline. And gold ornament...”*

These verses also provide a clear admonition against the tendency to blindly imitate others in the pursuit of worldly desires and material pleasures. Many people observe those around them indulging in such pursuits and assume that peace of mind and happiness are derived from following the same path. This assumption, however, is deeply flawed, as it overlooks the long-term consequences of living according to unchecked desires rather than adhering to the guidance of Allah, the Exalted. In order to avoid falling into this trap, it is essential to understand the value of restraining one's desires and ambitions and channelling them in a balanced, disciplined manner that aligns with divine guidance. Chapter 43 Az Zukhruf, verse 35:

*“...But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.”*

A common reason for rejecting faith or neglecting the practice of Islam is a person's attachment to the material world. Those who reject faith often perceive it as a set of restrictions imposed upon them, believing that submitting to the commands of Allah, the Exalted, will prevent them from enjoying the comforts and pleasures of worldly life. In their perception, faith is a limitation—a constraint that prevents them from living freely according

to their own desires. Consequently, they turn away from submission to Allah, the Exalted, either openly by rejecting Islam altogether or practically by indulging in behaviors and lifestyles that contradict its teachings. They often regard those who sincerely adhere to their faith as “slaves” who have deprived themselves of worldly enjoyment, while they themselves consider their indulgence and unrestrained pursuit of desires as the epitome of freedom. However, this perception is fundamentally misguided. True freedom is not found in following one’s desires without guidance; rather, it lies in willingly submitting to Allah, the Exalted, and living in accordance with His commands. Those who fail to submit to Allah, the Exalted, remain enslaved to whatever captivates their attention—be it material possessions, social pressures, fashion, entertainment, or the opinions of others. This “freedom” they perceive is, in reality, a form of bondage, as their lives are dictated by external circumstances, whims, and fleeting pleasures rather than by conscious, purposeful action. An illustrative example can help clarify this principle. Consider two children raised under different approaches to diet and lifestyle. The first child is guided by a responsible parent who enforces a healthy and balanced diet. This child may feel restricted, believing that the parent has imposed unnecessary limits on their enjoyment. Occasionally, they are allowed to indulge in treats, but overall, their diet is carefully structured for long-term health. The second child, in contrast, is allowed complete freedom to eat whatever they desire, whenever they desire, and in whatever quantities they prefer. At first glance, this second child appears to live in total freedom, while the first child is constrained and deprived. Yet, over time, the truth becomes evident. The child with no restrictions may develop significant physical health issues, such as obesity, diabetes, or high blood pressure, as a result of unchecked indulgence. This, in turn, affects mental health, as poor self-image, low confidence, and dissatisfaction with one’s body lead to stress, anxiety, and social difficulties. This child becomes dependent on medications, medical interventions, and the approval of others to navigate daily life. In essence, the very “freedom” they enjoyed in their youth becomes a form of enslavement to their own desires, their habits, and the consequences of their lifestyle. The first child, who was subject to guidance and limits, experiences the opposite trajectory. Their health remains strong,

both physically and mentally. They grow confident in their abilities and appearance, develop self-discipline, and are better prepared to navigate life's challenges. By having been raised under guidance, they acquire skills and habits that provide freedom from dependence on fleeting pleasures, external validation, and unhealthy indulgences. Their apparent restrictions during childhood have, in reality, cultivated true liberty, allowing them to live with balance, purpose, and autonomy. This analogy illustrates a profound truth regarding human life. Real enslavement does not arise from adherence to divine guidance or disciplined living; rather, it emerges when a person surrenders to their uncontrolled desires, becoming subject to the very things they believe grant freedom. True freedom is achieved only when an individual submits fully to Allah, the Exalted, utilizing the blessings He has granted in ways that are pleasing to Him. This submission leads to peace of mind, emotional and physical balance, and the ability to place everything and everyone in life appropriately. Those who allow worldly desires, societal pressures, or cultural trends to dominate their decisions unknowingly enslave themselves. They become dependent on external circumstances for happiness, often experiencing stress, dissatisfaction, and conflict in their relationships, careers, and social environments. Conversely, the person who submits solely to Allah, the Exalted, and strives to employ their blessings wisely achieves genuine independence. Their actions are not dictated by transient desires or the fluctuating expectations of others, but by divine guidance that leads to harmony, fulfillment, and a sense of true security in both this world and the next.

In essence, the real slave is the one who is captive to everything except Allah, the Exalted—whether social media, societal expectations, fashion, culture, or material cravings. This form of slavery inevitably produces mental, physical, and social difficulties and prevents the individual from experiencing genuine happiness or stability. On the other hand, the person who submits entirely to Allah, the Exalted, becomes the truly free individual. By aligning their desires, actions, and use of blessings with His guidance,

they attain freedom from the servitude of worldly distractions, thereby achieving peace of mind, strength of character, and a balanced life. True freedom is therefore inseparable from submission to Allah, the Exalted, and the wise use of the blessings He has granted.

Because obeying Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many persist in disobeying Him, misusing the blessings He has granted them despite being aware of the consequences of such behavior. In doing so, they naturally attract companions who share similar inclinations, as people of like character tend to gather together. Chapter 43 Az Zukhruf, verse 36:

*“And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devilish person, and he is to him a companion.”*

While this verse attributes the presence of a misleading companion to the will of Allah, the Exalted, it is evident that such companionship arises only as a consequence of one's own choices and wrongful behavior. Allah, the Exalted, does not impose a devilish companion upon anyone; rather, He allows the natural outcome of persistently following desires and neglecting divine guidance to manifest.

Human beings are inherently social, and their character, habits, and beliefs are profoundly shaped by those with whom they associate. This influence

can be immediate or gradual, subtle or overt, but it always leaves an imprint on the mind, heart, and soul. Chapter 43 Az Zukhruf, verse 37:

*“And indeed, the devilish ones avert them from the way [of guidance] while they think that they are [rightly] guided.”*

Companionship is therefore never neutral; it wields immense power over one's values, intentions, and ultimate destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this truth in a Hadith recorded in Sunan Abu Dawud, number 4833, highlighting how the company a person keeps directly influences their moral and spiritual state. Just as one absorbs the fragrance of a perfumer or the smoke of a blacksmith, so too does a person internalize the attitudes, habits, and conduct of those around them. Those who keep the company of the righteous and sincere find their hearts naturally inclined toward humility, obedience, and devotion to Allah, the Exalted. Their companions act as reminders of their duties, encourage the proper use of the blessings granted to them, and inspire preparedness for accountability on the Day of Judgement. In such an environment, hearts are uplifted, intentions purified, and actions aligned with divine guidance. A person develops balance mentally, spiritually, and physically, achieving a sense of purpose, contentment, and harmony. Conversely, associating with heedless or misguided individuals gradually erodes spiritual awareness. Initially imperceptible, this influence becomes more pronounced over time, leading a person to adopt the desires, habits, and misuses of their companions. They begin to neglect their ultimate purpose, misuse the blessings of Allah, the Exalted, and make poor decisions. Their perception of right and wrong becomes distorted, relationships suffer, priorities are misplaced, and inner balance deteriorates. Though such a person may appear successful

outwardly, they are internally restless, anxious, and dissatisfied. Material comforts fail to compensate for the spiritual void created by disobedience. The consequences of keeping the wrong company extend into the next world as well. Those who align themselves with companions who encourage disobedience will face accountability alongside them, unable to escape the results of shared wrongdoing. Chapter 43 Az Zukhruf, verses 38-39:

*“Until, when he comes to Us [at Judgement], he says [to his companion], “Oh, I wish there was between me and you the distance between the east and west - how wretched a companion.” And never will it [the friendship] benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.*

By contrast, choosing righteous companions nurtures inner peace, strengthens faith, and cultivates preparedness for eternal success. Those who surround themselves with individuals who remind them of Allah, the Exalted, and whose character inspires them to uphold virtue, are naturally guided toward moral refinement, balanced decision-making, and spiritual growth. A wise person, therefore, exercises discernment in selecting friends, prioritizing companionship that fosters obedience, reflection, and alignment with divine guidance over fleeting social convenience or superficial attraction. In this way, companionship becomes not merely a social choice, but a critical determinant of one’s mental, physical, and spiritual well-being. Associating with the right people encourages the correct use of blessings, development of character, and preparation for accountability on the Day of Judgement, ultimately leading to tranquility, balance, and success in both this world and the next.



The Holy Prophet Muhammad, peace and blessings be upon him, often experienced profound sorrow over those who rejected or neglected the guidance of Islam. He observed the consequences of disbelief and disobedience and felt the weight of seeing people fail to recognize the mercy and wisdom of Allah, the Exalted. Yet, Allah, the Exalted, consistently reminded him that his role was never to compel belief or to grieve over the choices of others. His duty was to convey the message of Islam clearly, exemplify it perfectly through his own character and actions, and leave the ultimate guidance of hearts to Allah, the Exalted. Chapter 43 Az Zukhruf, verse 40:

*"Then will you make the deaf hear or guide the blind or he who is in clear error?"*

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses establish a timeless principle for all who call others to righteousness: the responsibility of a caller to truth is not to coerce belief, manipulate hearts, or achieve immediate visible results. Instead, it is to present the guidance sincerely, with clarity, wisdom, and compassion, while trusting Allah, the Exalted, to guide the hearts of those who are receptive.

This understanding is essential, as it frees the caller from frustration, grief, or despair when their efforts appear to yield no visible effect. True success is measured not by the number of converts, followers, or worldly recognition, but by faithfulness, integrity, and consistency in conveying the message faithfully. Those who are genuinely seeking guidance will respond when they encounter it, whereas those who remain arrogant, heedless, or obstinate harm only themselves. At the same time, the sincere seeker recognizes a profound truth: Allah, the Exalted, never burdens a soul beyond its capacity. Every trial, every act of rejection, and every hardship is an opportunity to strengthen patience, discipline, and faith. Peace—both in this world and in the Hereafter—requires the sacrifice of immediate desires, the restraint of impulses, and obedience to divine guidance. True contentment is not found in wealth, status, or fame. This reality becomes apparent when observing individuals who possess every worldly advantage yet remain anxious, restless, or dissatisfied. The allure of worldly gain cannot replace the tranquillity and balance derived from submission to Allah, the Exalted. Similarly, those who have a responsibility to convey truth must anchor their efforts in sincerity, detachment from worldly outcomes, and reliance on divine wisdom. Their focus must remain on fulfilling their duty: embodying the teachings of Islam through personal conduct, sharing the message with empathy and patience, and entrusting the ultimate results to Allah, the Exalted. By embracing this perspective, the caller transforms frustration into serenity, anxiety into trust, and impatience into steadfast perseverance. Reliance on Allah, the Exalted, replaces the desire for control over others, while the recognition that guidance is a gift from Allah, the Exalted, instills humility and compassion. A caller who understands this principle becomes a living example of faith, demonstrating that human responsibility is to faithfully present the message, while the ultimate judgment, guidance, and reward remain with Allah, the Exalted. In this way, the heart of the caller is protected from despair, their actions gain sincerity, and their spiritual state attains balance. Through patience, reliance, and steadfastness, they achieve peace of mind, maintain proper conduct toward others, and prepare themselves for accountability in both this world and the next. Ultimately, the effectiveness of guidance is determined not by human effort alone, but by obedience, perseverance,

and trust in Allah, the Exalted—the One who guides, rewards, and judges with infinite wisdom and mercy.

Allah, the Exalted, then cautions the enemies of Islam that their discomfort with divine guidance and their persistent resistance will not vanish merely with the passing of the Holy Prophet Muhammad, peace and blessings be upon him. Their rejection is not rooted in the person of the Holy Prophet Muhammad, peace and blessings be upon him, nor in any shortcomings on his part, but rather in their attachment to worldly desires, ambitions, and pride. Chapter 43 Az Zukhruf, verse 41:

*“And whether [or not] We take you away [in death]...”*

This verse underscores a profound reality: opposition to divine guidance is a matter of the heart, not of circumstance. Throughout history, many have imagined that the removal of a messenger or the silencing of a scholar would free them from the moral and spiritual responsibilities placed upon them. In every era, some attempt to suppress the teachings of Islam, thinking that by eliminating its visible presence they can escape accountability. Yet Allah, the Exalted, makes it clear that such efforts are futile. Guidance is independent of human approval, and the divine laws of justice and recompense are unaffected by human resistance or temporary suppression. Chapter 43 Az Zukhruf, verse 41:

*“...indeed, We will take retribution upon them.”*

This statement serves as both a warning and a reassurance. For those who persist in defiance, it signals that divine justice is inevitable. No act of rebellion, no attempt to evade the truth, and no manipulation of worldly circumstances can absolve them from the consequences of their actions. While in this world the effects of accountability may be subtle or delayed—allowing for the exercise of free will and the testing of patience and faith in others—the Hereafter will bring a reckoning that is unmistakable and inescapable. Every choice, every misuse of blessings, and every rejection of truth will be fully addressed. This guidance also teaches a vital lesson for those who embrace Islam: the truth of divine guidance does not rely on the continued presence of a Holy Prophet, peace be upon them. The message endures beyond the lifespan of any individual, and Allah, the Exalted, ensures that His teachings remain a beacon of moral and spiritual clarity for all generations. Just as the Holy Prophet Muhammad, peace and blessings be upon him, fulfilled his role faithfully and conveyed the message with sincerity, those who follow the guidance must focus on their own adherence and responsibility. They should not rely on the weakness or absence of others to validate their actions, nor should they fear opposition, for divine support and justice are ever-present. Chapter 43 Az Zukhruf, verse 42:

*“Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.”*

In practical terms, this means that even if Islam faces criticism, suppression, or disregard in society, individuals are accountable for their choices. One cannot claim ignorance or shift blame to circumstances or absent Holy Prophets, peace be upon them. True success lies in obeying Allah, the Exalted, utilizing the blessings granted in ways that are pleasing to Him, and preparing for the ultimate accountability on the Day of Judgement. Those who persist in following their desires in defiance of divine guidance risk inner turmoil, moral imbalance, and spiritual loss, whereas those who align their actions with divine guidance achieve lasting peace of mind, balance in their mental and physical state, and correctly place everything and everyone within their life.

Thus, the lesson of this verse is twofold: for the non-muslims and disobedient, a stern warning of the inevitability of divine retribution; for the obedient, a reminder that the continuity of truth does not depend on human recognition or circumstances, but on the unwavering wisdom and justice of Allah, the Exalted. Chapter 43 Az Zukhruf, verse 43:

*“So adhere to that which is revealed to you. Indeed, you are on a straight path.”*

No matter how advanced a society becomes, or how much knowledge people acquire about the mind, body, or the workings of the world, it remains impossible for humans to create a code of conduct that fully aligns with human nature and addresses every challenge, scenario, and circumstance that may arise in life. Human understanding is inherently limited, and even as scientific and social knowledge expands, it cannot

encompass the full complexity of human behavior, morality, and the intricacies of mental and physical well-being. Only Allah, the Exalted, possesses infinite knowledge and wisdom, encompassing all that has happened, all that exists, and all that will occur. He alone is capable of distinguishing with complete accuracy between what is beneficial and harmful, what fosters peace and balance, and what constitutes right and wrong in every situation. The divine guidance revealed through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, provides the perfect framework for human conduct. It is a standard designed to nurture justice, equilibrium, and tranquility in both the individual and society. History demonstrates the power of following this guidance. Societies and individuals that have embraced Allah's laws, living in accordance with His commands, experienced justice, harmony, and inner peace. Conversely, neglecting or abandoning divine guidance has repeatedly led to imbalance, corruption, and widespread distress—mental, social, and moral. Humans are therefore called to accept and adhere to the guidance of Allah, the Exalted, recognizing it as the most beneficial and comprehensive system for their lives. Even when certain aspects may seem difficult, restrictive, or contrary to personal desires, obedience remains in their best interest. This relationship is akin to a patient who follows the prescriptions and instructions of a skilled physician: while the treatment may be uncomfortable, and dietary or lifestyle restrictions may feel limiting, the patient trusts the physician's knowledge, knowing that the prescribed regimen ultimately protects and strengthens them. Similarly, by following the guidance of Allah, the Exalted, a person aligns their actions with the path that leads to mental and physical balance, peace of mind, and success in both this world and the Hereafter.

In addition, Allah, the Exalted, presents divine revelation as a reminder for humanity. Chapter 43 Az Zukhruf, verse 44:

*“And indeed, it is a reminder for you and your people...”*

This divine reminder, conveyed through Islamic teachings, is inherently aligned with human nature. Any system or code that contradicts the natural disposition of people will inevitably feel foreign, restrictive, and burdensome. Attempting to follow such systems often leads to mental stress, emotional unrest, and even physical strain. In contrast, the guidance of Allah, the Exalted, is perfectly crafted to harmonize with the essence of humanity. It feels natural and familiar, promoting balance in both mind and body while guiding individuals toward their intended purpose in life. This alignment becomes especially evident among those who embrace Islam after having followed other paths or belief systems. Many converts describe experiencing a profound sense of recognition, as if the teachings were already inscribed within their hearts. Islam does not impose an artificial or external framework; rather, it restores human beings to the state of equilibrium in which Allah, the Exalted, originally created them, nurturing both spiritual and worldly balance. By contrast, systems devised by humans often demand behaviors and attitudes that are inconsistent with human nature, creating internal tension, confusion, and dissatisfaction. Yet this reality is not always immediately perceived, particularly by those approaching Islamic guidance with prejudice, arrogance, or unquestioning adherence to inherited customs. When approached with sincerity and an open heart, however, divine revelation manifests its true purpose—not as a set of rigid restrictions, but as a source of guidance that restores balance, fosters inner peace, and directs humanity toward its ultimate goals. In this way, revelation serves as both a mirror and a compass. As a mirror, it reflects the truths and moral inclinations that already exist within the human soul. As a compass, it provides direction toward peace of mind, balance, and purposeful living—encouraging individuals to cultivate harmony in both their mental and physical states, and to place all aspects of life and

relationships in their proper context. Following this divine guidance is not simply a matter of obeying rules; it is a process of aligning oneself with the natural order established by Allah, the Exalted, enabling true success and tranquility in this world and in the Hereafter.

Regardless of whether a person chooses to embrace and act upon divine guidance for their own benefit, or allows their worldly desires and ambitions to dominate their actions, all will ultimately face accountability. No one can escape the reckoning of their choices, intentions, and deeds. Chapter 43 Az Zukhruf, verse 44:

*“...and you [all] are going to be questioned.”*

This awareness should inspire careful reflection, disciplined action, and sincere obedience, ensuring that one's life is lived in harmony with both divine instruction and the innate balance upon which humanity was created.

Allah, the Exalted, calls upon people to reflect upon the divine scriptures that preceded the Holy Quran in order to realise a fundamental and consistent truth: throughout human history, mankind has always been commanded to worship and obey Allah, the Exalted, alone. This message was not unique to one nation or one era, but was conveyed by every Holy Prophet sent to humanity. Chapter 43 Az Zukhruf, verse 45:



*“And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?”*

This verse makes it clear that obedience to Allah, the Exalted, has been the unchanging foundation of all divine guidance since the beginning of creation. It has always been rooted in clear knowledge, sound reasoning, and undeniable evidence. In contrast, obedience to anything besides Allah, the Exalted—whether idols, desires, people, or systems—has never been supported by authentic proof or reliable knowledge. Such forms of obedience are built upon conjecture, imitation, and personal inclination rather than truth.

Therefore, the call to submit to Allah, the Exalted, is not a new or foreign demand, but a reaffirmation of the original and universal message sent to all people. Recognising this continuity strengthens faith, removes doubt, and clarifies that true guidance has always been singular, consistent, and firmly established upon knowledge and evidence. Chapter 43 Az Zukhruf, verses 46-48:

*“And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, “Indeed, I am the messenger of the Lord of the worlds.” But when he brought them Our signs, at once they laughed at them. And We showed them not a sign except that it was greater than its sister...”*

In truth, whenever a person turns away from the divine way of life revealed by Allah, the Exalted, and instead embraces systems created by human beings, they do so because such systems allow them to pursue their worldly desires without restraint. Every man-made code of conduct ultimately reflects human inclinations—shaped by personal ambitions, cultural biases, and the pursuit of self-interest. Divine guidance, by contrast, is founded upon perfect wisdom, justice, and mercy, free from the limitations and weaknesses that influence human judgement. Those who hold wealth, status, or influence are often the most resistant to divine guidance. They recognise that accepting the truth of Islam would require them to submit to a higher moral authority—one that places boundaries on their desires and demands accountability for their actions. Such submission would restrict their exploitation of others, curb their indulgence in excess, and expose the injustices they commit. Fearing the loss of their privileges, they reject the truth and encourage others to do the same, attempting to preserve their worldly power even at the cost of their eternal fate. This pattern is consistent throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites of their societies—those who feared that divine guidance would dismantle their unjust structures and reveal their wrongdoing. Their rejection was never due to a lack of evidence, for the signs of Allah, the Exalted, were clear and abundant. Rather, their opposition arose from arrogance, pride, and an unwillingness to restrain their desires. Thus, the refusal to accept divine guidance is rarely a matter of intellectual disagreement. It is, at its core, a spiritual and moral issue—a refusal to submit to the authority of the Creator and a determination to live according to one's own whims, regardless of the consequences. Chapter 43 Az Zukhruf, verse 48:

*“...and We seized them with affliction that perhaps they might return [to reflecting].”*

In general, it is essential for a person to grasp a fundamental reality: nothing within creation occurs without a wise and deliberate purpose, even when that wisdom is not immediately apparent. Every event—whether marked by comfort or hardship—unfolds by the will of Allah, the Exalted, and carries within it meaning and guidance. Each circumstance can be likened to a sealed message delivered to a person, containing insight meant for reflection and growth. The mistake many people make is becoming overly absorbed in the outer form of the event itself, while neglecting the message it carries. When times of ease arrive, some become excessively joyful, allowing comfort and success to distract them from reflection, gratitude, and responsibility. When hardship strikes, others become overwhelmed by sorrow and anxiety, to the point that distress clouds understanding and prevents insight. In both cases, attention is fixed on the “container” rather than the message it delivers. Divine guidance encourages a balanced response to all circumstances, one that avoids emotional extremes and preserves clarity of thought. Chapter 57 Al Hadid, verse 23:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

This verse does not deny natural human emotions, nor does it forbid happiness in times of blessing or sadness in moments of loss. Rather, it warns against excess—against prideful elation that leads to heedlessness,

and against deep despair that leads to hopelessness. Such extremes prevent reflection and obstruct the ability to benefit from life's experiences. By maintaining emotional balance, a person remains able to focus on the deeper purpose behind each event. Through thoughtful reflection, the hidden message within ease or hardship becomes clear. At times, that message serves as a warning, urging a return to obedience before opportunities are lost. At other times, it functions as a means of spiritual elevation, a purification of sins, or a reminder of the temporary nature of the material world and the danger of becoming attached to it. Without this conscious reflection, events merely pass by, one after another, without producing meaningful improvement in either worldly affairs or the Hereafter. But when situations are approached with balance, awareness, and guidance from the Holy Quran, every experience—pleasant or painful—becomes a means of growth, correction, and nearness to Allah, the Exalted.

As the people of Pharaoh failed to comprehend the wisdom behind the hardships that afflicted them, their concern was limited solely to having those difficulties removed. They showed no genuine interest in self-reflection, moral reform, or altering their behaviour. Chapter 43 Az Zukhruf, verses 49-50:

*“And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided." But when We removed from them the affliction, at once they broke their word.”*

These verses reveal a deep spiritual flaw. Not only did they reduce divine punishment to a mere inconvenience they wanted lifted, but they also displayed blatant disrespect toward the Holy Prophet Musa, peace be upon him. Instead of addressing him with dignity, they labelled him a magician—an accusation implying deceit and falsehood—demonstrating both arrogance and moral blindness.

Despite the disrespect and insults directed at the Holy Prophet Musa, peace be upon him, he responded with patience, dignity, and compassion. Rather than retaliating or withdrawing his concern, he supplicated on their behalf, hoping that the lifting of their punishment would soften their hearts and lead them toward gratitude to Allah, the Exalted. His response reflects the noble character of the prophets and their deep concern for the spiritual well-being of even those who oppose them. This conduct highlights an essential moral principle: responding to wrongdoing with a higher standard of behaviour. While Islam does not require a person to expose themselves to harm or tolerate injustice, it does emphasise maintaining integrity, restraint, and goodness in one's conduct. Taking practical steps to protect oneself from the harm of others is necessary and wise, but allowing mistreatment to corrupt one's own character is not. By refusing to mirror bad behaviour with bad behaviour, a person preserves their moral clarity and spiritual strength. Such restraint can also serve as a powerful form of encouraging others towards right guidance, as it may awaken the conscience of the wrongdoer or at least prevent the spread of further harm. Thus, firmness in righteousness, combined with patience and good character, remains superior to retaliation, and it aligns one's actions with the example set by the Holy Prophets, peace be upon them, and the guidance of Allah, the Exalted.

Finally, the people of Pharaoh only turned toward divine guidance as a temporary solution to their worldly suffering, not out of sincere desire for truth or obedience. Their plea was conditional and self-serving. This highlights a crucial distinction between Islam and other belief systems or ways of life: Islam is not transactional in nature. A transactional religion is one in which worship is offered merely as a means to acquire worldly benefits, such as wealth, status, or offspring. In such a mindset, devotion is reduced to a bargain rather than a fulfilment of purpose. Islam, by contrast, calls people to recognise their true position as the creation and servants of Allah, the Exalted, and to live in accordance with that reality. Its primary aim is not worldly gain, but the fulfilment of human purpose through sincere obedience. Although Islam does bring worldly benefits—such as peace of mind, emotional stability, and a balanced mental and physical state—these outcomes are secondary, not the ultimate objective. They arise naturally when a person correctly uses the blessings granted to them, places all matters and relationships in their proper context, and lives in harmony with divine guidance. For this reason, Islam does not seek to attract followers by promising material rewards, unlike many other systems. Instead, it presents its truth through clear evidence and reason, inviting people to live a meaningful, purposeful life that leads to peace of mind in both this world and the Hereafter. Regrettably, many people have adopted a flawed, transactional approach toward Islam itself. Some perform acts of worship or good deeds primarily to obtain specific worldly outcomes, such as financial success or children. In doing so, they treat the treasury of Allah, the Exalted, as though it were a marketplace, where spiritual acts are exchanged for material items. This attitude is deeply misguided, because human beings do not possess complete knowledge of what is truly beneficial or harmful for them. Chapter 2 Al Baqarah, verse 216:

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

Pursuing worldly desires without divine wisdom can therefore lead a person toward things that ultimately harm them, even if those things appear desirable on the surface.

Moreover, a person who performs good deeds solely for worldly gain will not receive reward from Allah, the Exalted, for such actions. Divine reward is granted only for deeds carried out sincerely to seek His pleasure. This serious warning is found in a Hadith recorded in Jami At Tirmidhi, number 3154.

Finally, adopting a transactional attitude toward Allah, the Exalted, leads to inevitable spiritual failure. When worldly outcomes are not achieved, such a person becomes disobedient, resentful, or negligent. This results in the misuse of blessings, the loss of inner balance, and the misplacement of priorities and relationships within life. Without proper preparation for accountability on the Day of Judgement, this imbalance produces stress, anxiety, and hardship in both worlds. Even if such a person enjoys temporary luxury or outward success, they are deprived of true peace of mind—both in this life and in the Hereafter. In reality, they are the true loser, even if they fail to recognise their loss. Chapter 22 Al Hajj, verse 11:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face.*

*He has lost [this] world and the Hereafter. That is what is the manifest loss."*

And chapter 18 Al Kahf, verses 103-104:

*"Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."*

Pharaoh's fierce opposition to the Holy Prophet Musa, peace be upon him, stemmed from a deep fear of losing his authority, dominance, and social standing. His resistance was not driven by a sincere search for truth, but by anxiety over the possible collapse of his influence and control over the people. This inner fear compelled him to actively challenge both the Holy Prophet Musa, peace be upon him, and the divine message he delivered. Chapter 43 Az Zukhruf, verse 51:

*"And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"*



In this statement, Pharaoh deliberately attempted to deceive his people by presenting material power and visible wealth as proof of his legitimacy and superiority. He sought to anchor his authority in outward appearances—such as land, resources, and political dominance—rather than in truth, sound knowledge, or clear evidence. This tactic has repeatedly misled people throughout history. Many are drawn into believing that leadership, worth, and success should be measured by material achievements rather than by moral integrity, wisdom, or obedience to divine guidance. As a result of this distorted mindset, societies often label individuals as “successful” merely because they possess wealth, authority, or public recognition. Yet this definition of success is deeply flawed. True success is not determined by material gain but by the attainment of peace of mind and inner stability. Without peace of mind, worldly achievements lose their value and instead become sources of anxiety, pressure, and hardship. Wealth, status, influence, family, friendships, and professional accomplishments only serve a positive purpose when they exist alongside inner tranquillity. Otherwise, they amplify stress and contribute to difficulties in both this life and the next. This reality becomes evident when one observes those who are outwardly successful yet inwardly troubled. Many individuals who enjoy fame, luxury, and influence continue to struggle with anxiety, depression, and emotional instability. Their material success fails to provide the contentment they expected, demonstrating that peace of mind is not a by-product of wealth or power. Rather, peace of mind arises from balance—mental, emotional, and physical—and from placing all aspects of life in their proper positions. Such balance cannot be achieved through human effort alone. Human beings are limited by restricted knowledge, personal bias, emotional influence, and short-sighted judgment. These limitations prevent them from establishing a complete and consistent framework for inner harmony. Only divine guidance possesses the clarity and comprehensiveness needed to teach people how to use worldly blessings correctly, maintain balance within themselves, and organize their lives in a way that leads to genuine fulfilment. Without this guidance, people remain vulnerable to deception, mistaking outward success for true achievement, just as Pharaoh attempted to convince his people to do.

Pharaoh persisted in his effort to deceive his people by shifting attention away from the truth of the message brought by the Holy Prophet Musa, peace be upon him, and instead attacking his perceived worldly status. Rather than engaging with the substance of divine guidance, he attempted to undermine Musa by belittling his worth and mocking his manner of speech. This accusation was especially dishonest, given that the Holy Prophet Musa, peace be upon him, had spent his formative years within Pharaoh's own palace, where he had direct access to the finest education, training, and refinement available in that society. Furthermore, any claim of inadequacy was clearly disproven by the composure, clarity, and dignity the Holy Prophet Musa, peace be upon him, displayed during his very first public confrontation with Pharaoh. Chapter 43 Az Zukhruf, verse 52:

*“Or am I [not] better than this one who is insignificant and hardly makes himself clear?”*

Once again, these remarks had no connection to genuine guidance or sincere discussion. They were merely personal attacks designed to distract people from the truth. Pharaoh was unable to challenge the moral integrity of the Holy Prophet Musa, peace be upon him, nor could he refute the message that was supported by clear signs and sound reasoning. Having no valid argument left, he resorted to empty insults in an attempt to preserve his authority and manipulate public opinion. This behaviour reflects a broader principle that has been highlighted in Islamic teachings. According to the Hadith found in Sunan An Nasai, number 5023, one of the signs of hypocrisy is that when a person argues, they descend into abusive

and foul language, such as insults. This occurs because a hypocrite lacks the ability to confront truth through evidence and knowledge. Instead, they rely on mockery and verbal attacks as a means of overpowering their opponent emotionally, rather than intellectually. Pharaoh's conduct fits this pattern precisely, as his insults only exposed the weakness of his position and his fear of losing control, while further affirming the strength and credibility of the truth brought by the Holy Prophet Musa, peace be upon him.

Pharaoh also sought to undermine the divine rank granted to the Holy Prophet Musa, peace be upon him, by measuring Prophethood against worldly titles such as kingship and material display. He implied that if Musa were truly chosen, he would have been adorned with visible symbols of wealth and authority. Chapter 43 Az Zukhruf, verse 53:

*“Then why have there not been placed upon him bracelets of gold...”*

This objection exposed Pharaoh's narrow and materialistic perception of honour and truth. He assumed that dignity, leadership, and legitimacy are proven through wealth, luxury, and outward status. In doing so, he failed to understand the true nature and purpose of Prophethood. The mission of the Holy Prophets, peace be upon them, has never revolved around worldly power or material splendour. Their role has always been to convey the guidance of Allah, the Exalted, with clarity, to call people to obedience, and to embody a practical example of upright character, patience, and sincere devotion. For this reason, the majority of the Holy Prophets, peace be upon them, lived lives marked by simplicity, restraint, and at times severe

hardship. This was not a sign of deficiency, but a manifestation of divine wisdom. Most people throughout history have lived ordinary lives without wealth or authority, and the Holy Prophets, peace be upon them, were sent to show how righteousness, dignity, and inner peace can be achieved under such conditions. Their lives demonstrated that true success is not measured by possessions or influence, but by obedience to Allah, the Exalted, and the refinement of one's character. Even those Holy Prophets, peace be upon them, who were granted authority and kingdoms—such as the Holy Prophets Dawud and Suleiman, peace be upon them—were not selected because of their power or riches. Their leadership served specific purposes within the divine plan, including the establishment of justice and the protection of their people. Despite their authority, they too faced trials and hardships, reinforcing the reality that worldly power is temporary and that honour lies in humility, gratitude, and steadfast faith. Pharaoh's argument was therefore fundamentally flawed. He judged Prophethood using the standards of worldly ambition, whereas Allah, the Exalted, measures greatness through sincerity, obedience, and service to His command. The Holy Prophets, peace be upon them, were not sent to impress people with wealth, but to guide them with truth, perseverance, and living example. This pattern has repeated itself throughout history. The Holy Prophets, peace be upon them, were frequently opposed by the elites of their societies, not because the message lacked evidence, but because divine guidance threatened their authority, privileges, and desires. Their rejection was rooted in fear of loss, not in ignorance of the truth. Yet the Holy Prophets, peace be upon them, remained firm, showing that the true aim of Prophethood is to purify hearts, reform communities, and lead humanity toward lasting success—rather than the fleeting attractions of this worldly life.

Another unfounded tactic Pharaoh used to deter people from accepting Islam—the religion conveyed by all the Holy Prophets, peace be upon

them—was his demand that angels be seen accompanying the Holy Prophet Musa, peace be upon him. Chapter 43 Az Zukhruf, verse 53:

*“...or come with him the angels in conjunction?”*

This demand was neither reasonable nor sincere. It reflected a deliberate misunderstanding of the very purpose of Prophethood. A Holy Prophet, peace be upon him, is sent to guide human beings through a practical and attainable example. The central role of a Holy Prophet, peace be upon him, is to demonstrate how divine guidance can be lived and applied within the realities of human life. Angels, by their nature, do not experience hunger, fatigue, illness, emotional struggle, or temptation. If an angel were sent as a messenger, people could easily argue that his obedience was effortless and therefore impossible for humans to replicate. Such an argument would allow people to excuse their own failures and avoid responsibility. This is why, even if an angel were sent, he would necessarily appear in human form so that his example could be followed. The wisdom behind appointing human Holy Prophets, peace be upon them, is clear: they live among their people, face the same challenges, and show that obedience to Allah, the Exalted, is achievable within ordinary human circumstances. Furthermore, Islam strongly criticizes the attitude of those who refuse to believe or act upon divine guidance unless every unseen matter becomes physically observable to them. This mindset is deeply flawed, because faith only carries true value when it involves accepting certain realities that cannot be directly perceived through the senses. If belief were based solely on seeing and touching, then faith would be reduced to mere observation rather than conviction. Although some aspects of belief relate to unseen realities, they are supported by overwhelming signs, evidence, and reason found throughout the universe. Just as the existence of a painting points clearly to

a painter, the existence, order, and precision of creation point unmistakably to a Creator—especially when that creation displays such balance and perfection. Moreover, in everyday life, people routinely rely on realities they do not fully perceive or understand. Many take medicine without knowing how it works inside the body, yet they do so without objection. In the same way, divine guidance is firmly grounded in reason and evidence, even though it includes elements of the unseen. These unseen elements give faith its value. For this reason, belief that only arises after the unseen becomes fully visible—such as witnessing Angels—holds no merit. Accepting what is already undeniable is not a test of faith. The real test for people lies in whether they accept the truth despite not perceiving it directly through their senses, and whether they choose sincere obedience even when they have the ability and freedom to disobey. Throughout history, Allah, the Exalted, has ensured that His guidance—through the Holy Prophets, peace be upon them, and the revealed scriptures—leaves room for choice, reflection, and moral responsibility. Reality has never been unveiled so completely that rejection becomes impossible. If it were, then testing humanity would have no meaning, and concepts such as accountability, success, and failure would cease to exist. Islam therefore warns against waiting for overwhelming and final signs before believing. If Angels were to appear openly and reality were fully unveiled, that moment would signal the end of the opportunity to choose. There would be no space left for faith, reflection, or repentance. True belief and obedience only carry value while a veil remains over reality, allowing people the freedom to accept or reject guidance. Once that veil is removed, belief would no longer be a choice but an inevitability. That moment is the Day of Judgement. Until then, humanity remains within a period of testing, where faith, sincerity, and obedience hold meaning precisely because rejection remains possible.

Pharaoh, uninterested in guiding his people toward what is good in both worlds, neglected his duty as a leader and instead encouraged them to

follow his own way of life, which was entirely driven by worldly desires and ambitions. Chapter 43 Az Zukhruf, verse 54:

*“So he gave little value to his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient.”*

This verse highlights that Pharaoh failed to fulfill the fundamental responsibility of a leader: to safeguard the well-being of those under his care. Leadership, particularly when entrusted with people, carries the obligation to guide others toward truth, justice, and obedience to Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this in a Hadith found in Sahih Bukhari, number 2409, where he stated that every person is a guardian and accountable for what is under their care.

For a Muslim, the most important guardianship is that of their own faith. This responsibility requires actively fulfilling the commands of Allah, the Exalted, avoiding what is prohibited, and facing the trials of life with patience and steadfastness, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Guardianship extends beyond faith to every blessing granted by Allah, the Exalted. This includes both external blessings, such as wealth, and internal ones, such as one's body. One must use these blessings responsibly, in

line with Islamic guidance. For example, one should use their eyes to observe what is lawful, their tongue to speak only beneficial and permissible words, and their wealth in ways that are virtuous and constructive.

This responsibility also encompasses the care of others in one's life, including family, relatives, and friends. One must honor their rights by providing for them, encouraging good, forbidding wrong, and continuing to treat them with kindness even when they are resistant, in the hope that they may change for the better. Cutting ties over purely worldly disagreements contradicts this principle. Guardianship particularly extends to children, who should be guided primarily through example. By living in accordance with divine guidance and demonstrating obedience to Allah, the Exalted, parents provide the most effective instruction to their children. Central to this guidance is acquiring Islamic knowledge and putting it into practice consistently.

In essence, the Hadith highlights that everyone carries a sphere of responsibility entrusted to them. Each person must seek and act upon the knowledge required to fulfill these responsibilities, as doing so is a form of obedience to Allah, the Exalted, and is something for which they will be held accountable on Judgement Day. Chapter 17 Al Isra, verse 34:

*"...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."*



This understanding transforms every aspect of life—faith, wealth, personal conduct, and relationships—into an arena of mindful guardianship, ensuring that one’s actions contribute to true balance, well-being, and alignment with divine guidance.

In addition, pharaoh’s people continued in their disobedience because they blindly followed him, assuming that the majority view within their society must be correct. Their unthinking loyalty led them further away from the commands of Allah, the Exalted. Chapter 43 Az Zukhruf, verse 54:

*“So he gave little value to his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient.”*

This example serves as a warning. A person must not follow others blindly, for the behaviour of the majority often leads to the disobedience of Allah, the Exalted. When someone sees most people neglecting Islamic teachings, they may assume that the majority must be right and therefore imitate them without reflection. Yet the truth is that the majority is not always correct. History repeatedly demonstrates how widely-held beliefs were later proven false—such as the once-popular claim that the Earth was flat. Blind conformity reduces a person to the level of cattle, following the herd without thought or discernment. Such behaviour leads to poor decisions in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

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

Instead of surrendering to majority opinion, a person should use the intellect and reasoning that Allah, the Exalted, has granted them. Each situation should be evaluated through knowledge, evidence, and reflection, even if this leads to conclusions that differ from the prevailing views of society. For this reason, Islam strongly criticises blind imitation in matters of religion. It encourages individuals to learn, understand, and act upon Islamic teachings with insight, rather than simply copying the behaviour of others. True guidance requires thought, sincerity, and a willingness to stand apart from the crowd when the crowd is misguided. 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 continues in disobedience to Allah, the Exalted, following the example of Pharaoh and his people, they inevitably squander the blessings they have been given, including authority, wealth, and opportunities. Their refusal to submit to divine guidance disrupts the natural equilibrium of mind and body, leaving them confused about how to prioritize people and things in their life. As a result, relationships, careers, and material possessions—rather than providing comfort—become sources of

stress, tension, and frustration. Those who persist in this path often misdirect their blame, holding the wrong people accountable for their difficulties, such as their spouse, family members, or friends. Cutting off these positive relationships only deepens their distress, and over time they may experience severe mental and emotional consequences, including depression, addiction, or even thoughts of self-harm. This pattern is evident in the lives of many who indulge in worldly luxuries while neglecting responsibility and self-discipline; despite external success, their hearts remain restless and unsettled. The consequences extend beyond this life. Misusing the blessings granted by Allah, the Exalted, and failing to prepare for accountability on Judgement Day leads to far more severe punishment in the Hereafter. True failure is not simply the loss of worldly comfort, but the neglect of one's moral and spiritual duties, resulting in a life devoid of peace, balance, and ultimate success. Those who persist in defiance trap themselves in cycles of mental, emotional, and spiritual turmoil, paying the price both in this world and in the next. Chapter 43 Az Zukhruf, verses 55-56:

*“And when they angered Us, We took retribution from them and drowned them all. And We made them a precedent and an example for the later peoples.”*

This verse provides a powerful warning against living a self-centered life, where one focuses solely on personal circumstances and ignores the broader realities that surround them. Such a limited perspective clouds the heart, preventing it from perceiving the wisdom embedded in history, in personal trials, and in the experiences of others. Taking the time to reflect on these lessons is one of the most effective ways to cultivate moral character, avoid repeating mistakes, and attain lasting inner peace—

achieving a balanced mental and physical state and correctly prioritizing everything and everyone in one's life. For instance, witnessing the wealthy and famous squander the blessings they have been given—yet still fall into anxiety, depression, addiction, or even despair despite their comforts—demonstrates that true tranquillity cannot be purchased or achieved through material possessions or indulgence in unchecked desires. Likewise, observing someone's struggle with illness can inspire gratitude for one's own health and encourage its proper care before it deteriorates. Islam, therefore, calls on people to cultivate mindfulness and reflection, to step beyond the narrow confines of their personal viewpoint, and to actively seek the wisdom available in the world around them. By doing so, one learns to appreciate blessings, avoid pitfalls, and navigate life in a way that nurtures both inner contentment and practical balance.

Just as Pharaoh did in his time, the leaders of the non-Muslims in Mecca resorted to ridicule to discourage people from accepting Islam, driven by their fear of losing social influence and authority. Chapter 43 Az Zukhruf, verse 57:

*“And when the son of Mary was presented as an example, immediately your people laughed aloud.”*

Allah, the Exalted, highlighted the example of the Holy Prophet Eesa, peace be upon him, and the miracles associated with him—such as his birth without a father—to demonstrate Allah's infinite power and to correct the false beliefs attributed to him. However, the leaders of the non-Muslims of Mecca were uninterested in genuine guidance because accepting the

truth would conflict with their worldly desires and ambitions. Instead, they mocked the false stories associated with the Holy Prophet Eesa, peace be upon him, equating him to mythical figures like Zeus, Hercules, and Odin. Chapter 43 Az Zukhruf, verse 58:

*“And they said, “Are our gods better, or is he?”...”*

Even after Allah, the Exalted, removed the fabrications and clarified the truth about the Holy Prophet Eesa, peace be upon him, the leaders persisted in disputing him. Their purpose was not to seek truth, but to distract and mislead others from understanding the lessons and wisdom within Islamic teachings. Chapter 43 Az Zukhruf, verse 58:

*“...They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute.”*

This demonstrates that when worldly pride and desires dominate, people will often reject truth and resort to ridicule and argumentation to protect their status rather than engage sincerely with guidance.

Allah, the Exalted, makes clear for those who sincerely seek guidance that the Holy Prophet Eesa, peace be upon him, was His devoted servant and

messenger, and that the miracles associated with him were meant solely to support his mission in guiding the children of Israel. Chapter 43 Az Zukhruf, verse 59:

*“Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.”*

This verse highlights a profound truth: the highest rank attainable by a person is that of a sincere servant of Allah, the Exalted. If a greater station existed, Allah, the Exalted, would have described the Holy Prophet Eesa, peace be upon him, accordingly. Observing the lives of the righteous, foremost among them the Holy Prophet Muhammad, peace and blessings be upon him, shows that those who truly accept servanthood to Allah, the Exalted, do not seek their own worldly pleasure, social approval, or the fleeting attractions of trends, fashion, or social platforms. Their ultimate aim is to earn the pleasure of Allah, the Exalted, alone. This servanthood is practically demonstrated when a person uses the blessings entrusted to them in accordance with Islamic guidance rather than for personal whims. A true servant of Allah does not seek to please others for personal gain; instead, they wish for people to align their lives with Allah’s guidance. They also recognize that everything they possess—including life itself—is a trust from Allah, the Exalted, and that they will be questioned about it on the Day of Judgement. Acting with this awareness allows a person to achieve balance in mind and body, to place everything and everyone in their proper place, and to prepare fully for accountability. This conduct naturally fosters inner peace and lasting contentment in both this world and the Hereafter.

By contrast, those who adopt a master-like mentality live primarily to satisfy their own desires, even if doing so requires disobeying Allah, the Exalted. They behave as though the blessings entrusted to them are theirs alone to use without restriction or accountability. Such people forget that every blessing is a trust from Allah, the Exalted, and that they will be questioned for its proper use. This mentality also distorts their relationships with others: rather than encouraging people to seek Allah's pleasure, they demand that others pursue their own approval, admiration, and obedience. Even if unspoken, their actions reveal a deep desire to be revered and placed at the center of attention, reflecting subtle arrogance and self-idolatry. In effect, this mirrors the attitude of those who set themselves in opposition to Allah, the Exalted, by seeking the loyalty and obedience due to Him alone. Following this path inevitably leads to the corruption of the heart and the misuse of blessings. Those who walk it become unbalanced mentally and physically, misplacing priorities by valuing the temporary over the eternal. Their lives are marked by stress, hardship, and difficulty, and even the enjoyment of fleeting worldly luxuries cannot fill the void within. Moreover, because this attitude prevents preparation for accountability on the Day of Judgement, the consequences in the Hereafter will be far more severe. Chapter 20 Taha, verse 29:

*"And whoever of them should say, 'Indeed, I am a god besides Him'- that one We would recompense with Hell. Thus do We recompense the wrongdoers."*

Allah, the Exalted, reminds humanity of His perfect wisdom in creating and sustaining human life through the continuous cycle of birth and death. This cycle ensures the continuity of mankind, preventing extinction and demonstrating that humans are not replaced by other beings, such as

Angels. Moreover, this ongoing renewal of life serves as a clear sign of resurrection, which will occur on the Day of Judgement. Chapter 43 Az Zukhruf, verses 60-61:

*“And if We willed, We would have made from amongst you Angels succeeding on the Earth. And indeed it is absolutely knowledge for the Hour, so be not in doubt of it...”*

Denying the possibility of human resurrection on the Day of Judgement is an extraordinary claim, especially when the world around us is filled with countless signs of resurrection occurring repeatedly throughout the days, months, and years. Allah, the Exalted, constantly displays the reality of bringing life from death. Rain descends upon barren, lifeless land, and by His command, the earth stirs, softens, and produces vegetation. A dry, seemingly dead seed buried beneath the soil bursts forth with life, providing sustenance for creation. If Allah, the Exalted, can revive a dead seed and transform desolate land into flourishing gardens, then reviving the human being—who is also placed into the earth—is no more difficult for Him. The cycle of the seasons also offers a vivid demonstration of resurrection. In winter, trees appear lifeless; their leaves fall, their branches dry, and their form resembles death. Yet with the arrival of spring, leaves return, colours reappear, and life visibly spreads once again. What was dormant becomes vibrant. This cycle repeats every year, reminding humanity that revival after death is not only possible but constantly occurring before their eyes. Even within the human body, resurrection is a continuous process. Cells die and are replaced every moment—skin cells, blood cells, and countless others. The body is in a perpetual state of renewal, demonstrating that life emerges from death in ways people often overlook. Sleep itself is a daily reminder of resurrection. It is described as the “sister of death,” for the sleeper’s senses



are suspended and their awareness removed. Allah, the Exalted, then returns the soul to the sleeper if they are destined to continue living, granting them a new span 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.”*

Beyond these signs, the Day of Judgement is not only possible—it is necessary. The universe is filled with examples of perfect balance. The Earth orbits the Sun at a precise distance; even a slight deviation would render life impossible. The water cycle operates with flawless harmony, ensuring that water evaporates, condenses, and returns as rain to sustain life. The ground is firm enough to support massive structures, yet soft enough for delicate shoots to break through and grow. These examples reveal not only the existence of a Creator but also His establishment of balance in all things. Yet one aspect of existence remains visibly unbalanced: the actions of human beings. Oppressors often escape justice in this world, while the oppressed endure hardship without receiving their due compensation. Many sincere individuals who obey Allah, the Exalted, face trials and difficulties, while those who openly disobey Him may enjoy comfort and luxury. If everything else in creation is balanced, then justice for human actions must also be balanced. Since this balance is not achieved in this world, it must occur in another realm—the Day of Judgement. Allah, the Exalted, could choose to reward and punish fully in this world, but His wisdom dictates otherwise. He grants people time and opportunity to repent, correct their behaviour, and return to Him. Likewise, He does not grant full reward in this world because this world is not

Paradise. A central component of faith is belief in the unseen, including the full reward awaiting the righteous in the next life. Faith becomes meaningful precisely because it requires trust in what cannot be perceived through the senses. If all reward were visible in this world, belief would lose its depth and significance. Fear of complete punishment in the Hereafter and hope for complete reward motivate a person to avoid sin and pursue righteousness. For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once all actions have ceased. As long as people continue to live and act, judgement cannot begin. This makes it clear that the world will inevitably end so that the final accounting may commence. 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.”*

Reflecting on these realities strengthens one’s conviction in the Day of Judgement. It encourages a person to prepare for it by using the blessings they have been granted in the correct manner, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 43 Az Zukhruf, verse 61:

*“...and follow Me. This is a straight path.”*

Through this preparation, a person attains peace of mind and success in both worlds—achieving a balanced mental and physical state and placing everything and everyone in their life in the correct position. Chapter 43 Az Zukhruf, verse 61:

*“...and follow Me. This is a straight path.”*

In general, many people, including muslims, look for relief from mental struggles such as stress, anxiety, and depression through purely worldly sources. These include self-help figures, therapists, psychologists, and counsellors. While some of the guidance offered by these sources can be beneficial—particularly when it happens to align with Islamic teachings—the majority of it remains limited in effectiveness. This limitation exists because human advice is constrained by factors that prevent it from addressing the full reality of the human condition. No matter how educated or experienced a counsellor may be, their knowledge will always be incomplete. Their understanding is shaped by a restricted perspective, as they can only assess what is outwardly expressed by those they counsel. Many emotions, thoughts, and internal struggles remain unspoken, either because the individual cannot articulate them or is unaware of them. As a result, even sincere and skilled professionals are working with partial information. Likewise, academic research is restricted by its sample size and composition. Studies are often influenced by variables such as age, culture, background, social status, belief systems, and environment, which means their conclusions cannot be universally applied. In addition, human bias—whether conscious or unconscious—is unavoidable. Every individual is shaped by personal experiences, relationships, and past emotions. These influences affect how advice is given and how situations are interpreted. For example, a counsellor may naturally understand people

who share similar life experiences more easily than those who do not. Personal history can subtly influence judgement, even when one strives to remain neutral. Such influences are not a result of ill intent, but rather the natural limitations of human perception and psychology. True and complete healing of the human mind can only come from the One who is entirely free from bias, limitation, and error. Only the One whose knowledge fully encompasses every emotion, thought, impulse, weakness, and strength that a human can experience is capable of providing a perfect cure. Only the One who never misunderstands, misjudges, or misdiagnoses the inner state of a person can guide them correctly in every circumstance. This is none other than Allah, the Exalted. Chapter 67 Al Mulk, verse 14:

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

Allah, the Exalted, created the human being and therefore knows them more intimately than they know themselves. He understands what lies beneath spoken words, what is hidden in the heart, and what even the individual may not yet recognize. For this reason, the true remedy for mental and emotional struggles must be sought through Him. This cure is accessed by learning and living according to the guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person adopts this divine framework, they begin to develop a balanced mental and physical state and learn how to place priorities, relationships, and responsibilities correctly within their life. At that point, worldly sciences and professional support—when they align with divine guidance—can also become beneficial tools rather than incomplete solutions. In this way, faith provides the foundation, and all other forms of assistance find their proper and effective place. Chapter 21 Al Anbiya, verse 10:

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

And chapter 10 Yunus, verse 57:

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

And chapter 43 Az Zukhruf, verse 61:

*"...and follow Me. This is a straight path."*

However, because obedience to Allah, the Exalted, often runs contrary to people's worldly desires and ambitions, the Devil exploits this reality by enticing them to pursue such inclinations instead. In doing so, he leads them to misuse the blessings granted to them by Allah, the Exalted, diverting those resources away from their rightful and purposeful use. Chapter 43 Az Zukhruf, verse 62:

*“And never let Satan avert you. Indeed, he is to you a clear enemy.”*

One of the most effective methods the Devil uses to mislead people is by planting the belief that true success, happiness, and inner peace are achieved only through material wealth, status, and public recognition. This false notion is often strengthened by what people observe around them. When individuals see the majority of society relentlessly pursuing worldly pleasure, financial gain, and admiration, they begin to assume—often unconsciously—that fulfilment must lie in the same direction. What starts as simple observation gradually turns into a deeply rooted belief system, one that feels reasonable and natural, even when it stands in clear opposition to the guidance of Allah, the Exalted. This illusion is further reinforced by influential forces within society. Businesses, entertainment industries, public figures, and media outlets frequently promote the idea that happiness is found in consumption, physical appearance, popularity, and unrestricted desire. Whether deliberate or not, these messages shape public thinking and normalise a materialistic worldview. Those who absorb these ideas without reflection rarely pause to ask whether such values are true, beneficial, or compatible with the guidance of Allah, the Exalted. As a result, many people allow society to define their goals, priorities, and sense of self. For this reason, a person must be extremely cautious about uncritically following social trends or majority behaviour. Humans are naturally inclined to conform, a tendency known as social proof—the assumption that if many people accept or practise something, it must be correct. However, this reasoning is deeply unreliable. History provides countless examples where the majority held beliefs that were entirely false, such as the idea that the Earth was flat, that the Sun revolved around the Earth, or that illnesses were caused solely by foul air. Truth has never depended on numbers, and in many cases, it has been upheld by only a

small group while the masses were mistaken. Blind conformity strips a person of independent thought and moral clarity. When individuals move with the crowd without reflection, they become vulnerable to error in both worldly matters and matters of faith. Chapter 6 Al An'am, verse 116:

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

This verse exposes a critical reality: the majority often operate on speculation, convenience, and personal desire rather than sound knowledge. Social norms, cultural values, and popular opinions are rarely grounded in lasting truth. They shift constantly, shaped by trends, emotions, and external pressures. A person who builds their life upon these unstable foundations will find themselves continually changing direction, chasing one idea after another in the hope of satisfaction, only to remain unfulfilled. In contrast, the guidance of Allah, the Exalted, is constant, reliable, and timeless. When a person approaches the teachings of Islam with intellect, reflection, and sincerity, they gain clarity that protects them from manipulation and social pressure. Islam does not promote blind imitation; rather, it encourages learning, thoughtful reflection, and action based on knowledge. This approach shields a person from the exhausting pursuit of ever-changing expectations and provides stability, balance, and a clear sense of purpose. Chapter 12 Yusuf, verse 108:

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

When someone anchors their worldview in divine guidance instead of public opinion, their heart becomes settled and their values remain firm, even as society shifts around them. They are no longer dependent on praise, validation, or acceptance from others. Their peace comes from living in harmony with the purpose for which Allah, the Exalted, created them. On the other hand, those who rely on society for direction are left in a constant state of uncertainty. They pursue desires that never truly satisfy and grow mentally and emotionally exhausted trying to keep up with changing standards. What is celebrated today may be criticised tomorrow, and what is admired now may soon be discarded. A person who builds their identity on such unstable criteria will inevitably feel anxious, dissatisfied, and lost. The warning given by Allah, the Exalted, is therefore an act of mercy. It calls people to see beyond the deception of worldly attraction and to resist the temptation of blind imitation. True clarity, peace, and fulfilment emerge when a person commits to truth, even if that means standing apart from the majority. Those who reflect upon this guidance and live according to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will find their hearts grounded, their lives balanced, and their actions aligned with the true purpose of existence. Such individuals attain peace of mind in this world and lasting success in the next.

It must be clearly understood that worldly matters—such as wealth, status, influence, family, friendships, and professional achievement—only become truly beneficial when they exist alongside peace of mind. In the absence of inner calm and stability, these very pursuits often transform into sources of pressure, anxiety, and distress, harming a person in both this life and the Hereafter. Instead of serving as means of comfort and support, they can overwhelm an individual, distort priorities, and undermine emotional and



psychological wellbeing. This reality is plainly visible in the condition of many who possess abundance and public recognition. Despite having access to luxury, comfort, and privilege, countless wealthy and famous individuals struggle with inner unrest, emotional instability, and dissatisfaction. Their material success has failed to provide lasting contentment because genuine peace does not originate from possessions, achievements, or social standing. True tranquillity is only found through obedience and submission to Allah, the Exalted. Chapter 43 Az Zukhruf, verse 62:

*“And never let Satan avert you. Indeed, he is to you a clear enemy.”*

For this reason, a person must give greater importance to attaining peace of mind than to accumulating worldly gains. Such peace cannot be secured through money, rank, or ownership alone. Rather, it emerges when a person achieves balance in both mental and physical dimensions and assigns every element of life—relationships, work, wealth, and responsibilities—to its correct place. When blessings are treated as ultimate goals, they become heavy burdens that disrupt harmony. When they are used according to divine guidance, they become sources of stability, contentment, and success. Reaching this balanced state requires recognition of a fundamental truth: only Allah, the Exalted, possesses the complete knowledge and wisdom necessary to establish true equilibrium in human life. Human beings, regardless of their intelligence or progress, are incapable of devising a system that fully accounts for the complexities of human existence. Societies may construct laws and institutions, and science may uncover remarkable insights into the body, mind, and social behaviour, yet all such efforts remain incomplete and prone to error. Even today, humanity continues to uncover only fragments of how the mind functions, how emotions operate, and how relationships truly affect

wellbeing. If people have not yet fully understood their own inner workings, how can they design a flawless framework that governs life with perfect justice, consistency, and balance? Systems created by people are inevitably shaped by limited knowledge, personal bias, cultural influence, and changing circumstances. As a result, they require constant revision and still fail to deliver lasting peace or universal fulfilment. No man-made structure can provide a permanent solution suitable for every individual, society, and era. Only Allah, the Exalted, is capable of fulfilling this role. As the Creator of all that exists, His knowledge encompasses every detail of the past, present, and future. His wisdom is complete, His judgement flawless, and His mercy boundless. Unlike human beings, whose vision is restricted and foresight uncertain, Allah, the Exalted, is fully aware of every condition, consequence, and outcome. He alone is therefore qualified to establish a comprehensive code of conduct—one that clearly distinguishes what is beneficial from what is harmful, what is right from what is wrong, and what leads to peace versus what leads to ruin. Divine guidance is timeless, complete, and free from contradiction. Those who sincerely adhere to it discover that it does not merely regulate outward behaviour but also reforms the inner self. Living according to this guidance cultivates calmness of heart, clarity of thought, and strength of body. It provides a structure through which worldly blessings are used correctly, priorities are set properly, and life regains harmony. In essence, obedience to Allah, the Exalted, is the only dependable path to inner peace, balance, and true success—both in this world and in the Hereafter.

One of the most harmful strategies the Devil uses to mislead people is convincing them that they possess plenty of time in this world to obey Allah, the Exalted, and to prepare for accountability on the Day of Judgement. This deceptive sense of security is deeply blameworthy, as it encourages negligence and delays sincere reform. When people believe they have an extended future ahead of them, they often give priority to collecting wealth, chasing comfort, and fulfilling personal ambitions, while postponing

preparation for the eternal life to come. A simple examination of an average day exposes this imbalance. The majority of hours are spent working, seeking entertainment, socialising, or pursuing personal goals, while only a small portion is devoted to prayer, reflection, charity, or self-reform. This disproportion clearly demonstrates how the illusion of having “enough time” leads people to neglect the very purpose for which they were created. False hope in a long life is among the most effective tools the Devil employs, as it quietly nurtures procrastination. A person repeatedly tells themselves that repentance, improvement, and preparation can be done later, yet that later moment often never arrives. In reality, the future people rely upon is uncertain, while death can occur suddenly and without warning. When this happens, individuals are left unprepared and filled with regret. This illusion of time also weakens sincere repentance. Harmful habits are tolerated under the assumption that change can happen later. Character flaws are excused with the belief that maturity or old age will automatically bring reform. In the same way, people may become overly attached to wealth, driven by anxiety about future security, forgetting that provision is continuously managed by Allah, the Exalted. In truth, sustenance for every creation was determined long before the creation of the Heavens and the Earth. This reality is affirmed in Sahih Muslim, Hadith 6748, which states that provision was decreed fifty thousand years before creation. Despite this, many people spend decades saving and planning for a short period of retirement, while failing to prepare for the eternal Hereafter, which has no end. This contrast exposes the depth of deception produced by false hope. Islam does not prohibit sensible planning for worldly needs. Preparing for necessities and responsibilities is permitted. However, such preparation must never eclipse readiness for the life to come. True balance is achieved only when the Hereafter remains the central concern. Although people are aware that death can strike at any moment, many behave as though life is guaranteed. They plan years ahead for careers, possessions, and social standing, while ignoring the certainty of death that may arrive at any time. Some exhaust themselves pursuing material success, even though their efforts would still be insufficient if they were granted endless life on Earth. Human capacity is limited, desires are endless, and satisfaction remains elusive. This constant

pursuit distracts them from accountability and divine guidance. Although people regularly witness others passing away unexpectedly, only a small number take genuine lessons from these events. Most continue in heedlessness, repeating the same errors, until it is too late. One of the greatest forms of suffering a person will experience at the moment of death, or in the Hereafter, is regret over wasted time. Chapter 63 Al Munafiqun, verses 10-11:

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

These verses highlight the complete futility of regret at the time of death. Once the appointed moment arrives, no extension is granted and no second opportunity is given. The realisation that neglected chances can never be recovered brings immense anguish, yet it is too late to act. This situation can be compared to someone who spends years building and decorating a house they will occupy only briefly, while completely neglecting the construction of a permanent home. This is precisely the error of prioritising the temporary world over the eternal Hereafter. The world is fragile and fleeting, whereas the Hereafter is lasting and vast. Yet many dedicate their energy, wealth, and attention entirely to temporary comforts, while ignoring what awaits them eternally. A wise person recognises the certainty of death and gives precedence to what follows it. They strive to fulfil worldly responsibilities without allowing them to overshadow eternal obligations. Since death is guaranteed but its timing concealed, preparation for the Hereafter must take priority over uncertain worldly plans. Those who

understand this reality manage their time, wealth, and abilities wisely, using every blessing in accordance with the guidance of Allah, the Exalted. Through this approach, they attain peace of mind, achieve balance in both mental and physical states, and correctly place everything and everyone within their life—thereby preparing for true success in both this world and the Hereafter. Chapter 43 Az Zukhruf, verse 62:

*“And never let Satan avert you. Indeed, he is to you a clear enemy.”*

In the Holy Quran, Allah, the Exalted, warns every person not to allow the chief deceiver, the Devil, to mislead them regarding Himself and His divine attributes. Chapter 35 Fatir, verse 5:

*“...and be not deceived about Allah by the Deceiver.”*

This caution serves as a reminder that the Devil does not merely tempt people through obvious sins; he also undermines faith in subtle and deceptive ways. He seeks to weaken the foundation of belief by planting doubts, offering false reassurances, and distorting the understanding of Allah, the Exalted. The danger lies in the fact that these deceptions often appear logical or comforting, making them difficult to detect.

Allah, the Exalted, issues a warning to humanity not to allow the chief deceiver, the Devil, to mislead them regarding His nature and divine attributes. This caution is significant because the Devil does not only misguide people through overt sins; his strategies are often subtle and insidious, targeting the very foundation of faith. He seeks to distort people's understanding of Allah, the Exalted, by sowing doubts, offering false reassurances, and presenting half-truths or exaggerations that appeal to human desires. Through these tactics, he convinces individuals that their perception of Allah, the Exalted, is flawed or incomplete, leading them to persist in disobedience while believing they remain secure. Chapter 43 Az Zukhruf, verse 62:

*“And never let Satan avert you. Indeed, he is to you a clear enemy.”*

This is why the Holy Quran repeatedly warns against being deceived by the Devil, highlighting the ways in which he exploits human weakness, ignorance, and complacency. To guard against such deception, it is essential for every person to study the names and attributes of Allah, the Exalted, as revealed in the Holy Quran and explained in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Understanding Allah, the Exalted, correctly fosters a sound belief that inspires sincere obedience and guides people to use the blessings they have been granted in ways pleasing to Him. When a person comprehends that Allah, the Exalted, is All-Knowing, All-Wise, and All-Just, they live with awareness that every action is accounted for and every choice carries consequences. Conversely, ignorance of the divine attributes of Allah, the Exalted, can lead to misconceptions, such as wishful thinking or false assurances, making one vulnerable to the Devil's misleading whispers. For instance, a person who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him diligently, seeking His forgiveness through

sincere repentance and genuine reform of character. This will ensure peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In contrast, the Devil may mislead someone who does not grasp the nature of divine forgiveness, convincing them that Allah, the Exalted, will pardon all sins regardless of their actions, particularly if they have verbally professed faith. Non-muslims may similarly be deceived into thinking that, should Judgment Day occur, Allah, the Exalted, will forgive them regardless of their rejection of faith, assuming they will somehow be given a second chance. The Devil further misguides both believers and non-believers by encouraging them to compare their misdeeds with those of others who are far worse, such as mass murderers, fostering a false sense of security that Allah, the Exalted, will overlook their sins. This deceptive reasoning diminishes the seriousness of accountability and trivializes the weight of disobedience. It is critical to avoid adopting this mindset, for it only entrenches disobedience and leads to the misuse of the blessings Allah, the Exalted, has bestowed. Persisting in such an attitude disrupts mental and physical balance, misplaces priorities, and transforms blessings into burdens. Family, friends, career, wealth—all sources meant to support and nurture—become sources of stress and anxiety. Those who continue in disobedience may begin to blame the wrong entities for their hardships, even cutting off loved ones, which intensifies their suffering and may lead to mental health issues such as depression, substance dependence, or suicidal tendencies. This destructive pattern is observable among those who misuse their blessings, particularly the rich and famous, whose outward luxury often conceals inner turmoil and instability. Despite material abundance, they remain unfulfilled because they have neglected the guidance of Allah, the Exalted, which alone brings true peace.

Chapter 43 Az Zukhruf, verse 62:

*“And never let Satan avert you. Indeed, he is to you a clear enemy.”*

Another dangerous method by which the Devil misleads people is by convincing those who identify as Muslims that their salvation in the Hereafter is guaranteed solely by their verbal declaration of faith. This false assurance encourages them to persist in disobedience to Allah, the Exalted, while feeling secure that their spoken claim of belief is sufficient for success. This misunderstanding is extremely harmful and must be corrected. In this world, a person is treated as a Muslim according to the law based on their outward declaration of faith. Society judges individuals by what they openly profess, not by what lies within their hearts. However, the judgement in the Hereafter is entirely different. There, each person will be assessed by Allah, the Exalted, according to their inner reality—the sincerity of their belief, intentions, and the actions that flowed from them. This inner state is hidden from people but fully known to Allah, the Exalted. Therefore, a person who verbally claims belief in Allah, the Exalted, and accountability in the Hereafter, yet consistently fails to support this claim through obedience and righteous conduct, may in fact possess no genuine faith in their heart. As a result, despite being regarded as a Muslim in this world, such a person may be treated as a non-believer on the Day of Judgement. Those who fall victim to this deception and neglect to reinforce their declaration of faith with sincere action face an extremely serious danger: leaving this world without true belief. Losing faith at the time of death is the greatest possible loss, as it extinguishes the very light meant to guide a person toward salvation. No material loss can compare to this deprivation, for it affects one’s eternal outcome. Faith can be likened to a delicate flame. If it is carefully protected and nourished, it continues to shine and provide guidance. But if it is neglected, exposed to harmful influences, and deprived of fuel, it weakens and may eventually be extinguished altogether. Preserving this flame requires continuous effort through obedience to Allah, the Exalted, reflection on His guidance, and



consistent righteous action. The Devil, however, attempts to convince people that faith is self-sustaining and requires no effort, vigilance, or maintenance. This belief is dangerously false. True faith demands ongoing care and reinforcement. Those who actively cultivate it—by aligning their actions with divine guidance, reflecting on accountability, and striving to act sincerely—remain firm, protected, and illuminated by its light. In contrast, those who neglect their faith gradually lose clarity, strength, and direction. As the light fades, they become increasingly vulnerable to confusion, misguidance, and spiritual ruin in both this life and the next. Without conscious effort, a person may slowly drift away from guidance while believing they remain secure, only to realise too late that their faith has weakened beyond repair. This highlights the critical importance of continuous devotion and practical commitment to the path laid out by Allah, the Exalted. Supporting one's verbal declaration of faith with consistent action—by using every blessing in accordance with divine guidance—protects belief from decay. Through this approach, a person develops balance in both mental and physical states, places priorities, relationships, and responsibilities in their proper order, and prepares effectively for accountability on the Day of Judgement. Such a life is not only spiritually sound but also inwardly peaceful. True peace of mind, in both this world and the Hereafter, is attained only when faith is lived, not merely spoken.

Allah, the Exalted, then presents a clear illustration of how the Devil misled earlier communities by causing division, using the example of the Children of Israel and their disputes concerning Jesus, peace be upon him. Chapter 43 Az Zukhruf, verse 63:

*“And when Jesus brought clear proofs, he said, “I have come to you with wisdom...”*

The reference to “wisdom” can be understood as the Scripture that was revealed to the Holy Prophet Eesa, peace be upon him, which was given to complement the earlier law. In its original form, the earlier revealed law contained both legal rulings and wisdom. The law defined what was permitted and forbidden, while the wisdom explained how those laws should be applied correctly to establish fairness, compassion, and justice within society. Over time, however, that Scripture was altered. Much of its wisdom was removed or obscured, leaving behind legal rulings that could easily be misused or manipulated by certain scholars to serve personal or worldly interests. Because of this corruption, Allah, the Exalted, granted the Holy Prophet Eesa, peace be upon him, both accurate knowledge of the original law and a new Scripture filled with wisdom. The purpose of this wisdom was not to abolish the law, but to restore its correct understanding and application. Through this divine teaching, the Children of Israel were called back to justice, balance, and sincerity, rather than rigid legalism stripped of moral insight. Chapter 3 Alee Imran, verse 48:

*“And He will teach him the book and wisdom: the Torah and the Bible.”*

Through the mission of the Holy Prophet Eesa, peace be upon him, Allah, the Exalted, exposed and corrected the false additions and distortions that had been introduced into the Torah over time. He clarified its true meanings and provided the proper interpretations that had been lost or deliberately concealed. This divine intervention aimed to remove the divisions and conflicts that had arisen among the children of Israel due to

misinterpretation, manipulation, and the absence of wisdom in applying the law. Chapter 43 Az Zukhruf, verse 63:

*“...and to make clear to you some of that over which you differ, so fear Allah and obey me.”*

Divine knowledge was intended to unite people upon truth, humility, and collective guidance. Yet, despite possessing such knowledge, many scholars allowed personal ambitions—such as the pursuit of leadership, authority, and social influence—to corrupt their understanding. Instead of safeguarding divine teachings, they deliberately misinterpreted them to serve worldly objectives. This conscious distortion fractured unity and gave rise to factions, each asserting exclusive ownership of truth. Chapter 30 Ar Rum, verse 32:

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

This warning is neither limited to a specific era nor confined to a particular community. Rather, it stands as a timeless principle, illustrating how the misuse of divine knowledge inevitably leads to arrogance, misguidance, and division. When sacred teachings are manipulated for personal gain, each faction becomes pleased with its own interpretation, taking pride in its deviation. Chapter 30 Ar Rum, verse 32:

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

Such factions celebrate their distortions, convincing themselves and others that they are rightly guided, while in truth they have strayed far from divine intent. Their arrogance prevents self-reflection and closes the door to correction, driving them deeper into error. This pattern demonstrates that the greatest danger lies not in ignorance, but in knowingly reshaping divine guidance to satisfy worldly desires. People must therefore avoid following this path by intentionally misinterpreting the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Divine knowledge is a blessing entrusted by Allah, the Exalted, and abusing it constitutes a grave betrayal. Such misuse disrupts balance in both mental and physical states, distorts priorities, and leads to neglect in preparing for accountability on the Day of Judgement. Even when such individuals appear to enjoy worldly comfort or success, their internal turmoil inevitably surfaces as stress, hardship, and unrest in both worlds. The severity of this matter is highlighted in a Hadith found in Sunan Ibn Majah, number 253, where the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who intentionally misuses Islamic knowledge has been promised Hell. Deliberate misinterpretation not only corrupts understanding but also poisons faith itself, sometimes extinguishing it without the person realising. Faith resembles a delicate plant that must be carefully nurtured and protected. Just as exposure to toxins or neglect causes a plant to wither and die, persistent distortion and sin gradually weaken the heart until faith is lost entirely. This loss represents the greatest calamity, as such a person may depart from this world without faith, condemning themselves to eternal regret. Therefore, deliberately misinterpreting divine teachings to fulfil worldly ambitions results in hardship in this life and punishment in the next. Moreover, the harm does not stop with the individual; those misled by such distortions

inherit the error, multiplying the burden of accountability. To guard against this outcome, one must avoid blind loyalty to any single religious teacher, personality, or sect. While learning from qualified and knowledgeable scholars remains essential, loyalty must always rest with Allah, the Exalted, alone—even when this requires disagreeing with a teacher or group. Loyalty to individuals or factions often leads to reshaping divine teachings in order to defend group identity. In contrast, loyalty to Allah, the Exalted, ensures sincerity, balance, and correctness in interpretation. This principle does not call for abandoning scholars, nor does it diminish their importance. Rather, it acknowledges their humanity and recognises that they may err. When faith becomes tied to a group or individual, divine guidance is often distorted to preserve allegiance. This behaviour fuels sectarianism, arrogance, and division, all of which are clearly warned against in the Holy Quran. By contrast, loyalty to Allah, the Exalted, enables a person to approach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with humility and fairness. Such loyalty frees a person from bias, allowing them to accept truth regardless of its source and reject falsehood even when it conflicts with their affiliations. This approach ensures that divine guidance is applied correctly, fostering unity among people, tranquillity within the heart, and righteousness in action. Faith, like a plant, thrives in this environment. Misplaced loyalty poisons the soil of faith, whereas loyalty to Allah, the Exalted, nourishes it with sincerity and humility.

Furthermore, loyalty to Allah, the Exalted, strengthens resilience against worldly temptations. Those devoted to groups may compromise principles for acceptance or status, but those loyal to Allah remain steadfast even when standing alone. This independence reflects true sincerity, as devotion is directed toward divine truth rather than human approval. The lesson is clear: division and misinterpretation arise when divine knowledge is exploited for worldly gain, while unity, tranquillity, and salvation emerge when loyalty remains with Allah, the Exalted, and His guidance is

approached with humility and sincerity. The wise individual nurtures faith carefully, protects it from corruption, and remains steadfast in devotion to Allah, the Exalted, alone.

Furthermore, when divine guidance was altered, manipulated, or selectively applied for worldly motives, the consequences proved far-reaching and deeply destructive. Communities once united upon truth became fractured, and internal conflict spread. As these divisions intensified, the public increasingly associated religion itself—rather than the distortions of its leaders—with injustice and turmoil. Witnessing rivalry, hypocrisy, and self-interest among religious authorities, many ordinary people became disillusioned, assuming these figures genuinely represented divine teachings. Chapter 42 Ash Shuraa, verse 14:

*“...And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.”*

History offers countless examples of communities turning away from religion due to the misconduct and worldly ambitions of their scholars. When sacred knowledge is used to advance personal agendas, it becomes a barrier between people and truth. This corruption makes it difficult for ordinary individuals to distinguish between divine guidance and human manipulation. As previously emphasised, protection from this danger lies in actively seeking authentic divine teachings from trustworthy sources while maintaining unwavering loyalty to Allah, the Exalted, rather than to people. When faith is anchored in Allah, the Exalted, clarity emerges, enabling correct use of blessings, balanced living, and proper preparation for

accountability on the Day of Judgement. Such sincerity safeguards mental and physical balance, protects the heart from corruption, and leads to tranquillity in this life and success in the next. By grounding themselves in authentic guidance and directing loyalty to Allah, the Exalted, alone, individuals attain peace of mind in both worlds, navigating life with purpose, stability, and a correct understanding of their role within creation.

The Holy Prophet Eesa, peace be upon him, even emphasised the nature of his creation and role, in order to eliminate any false beliefs about him due to his miraculous fatherless birth. Chapter 43 Az Zukhruf, verses 64-65:

*"Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path." But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day."*

The spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, arose from several factors, including his miraculous birth, the extraordinary miracles he performed, and his ascension to the Heavens while still alive. These remarkable events, rather than leading people to recognise the infinite power of Allah, the Exalted, became sources of misunderstanding and exaggeration. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and clarifies that his fatherless birth was not an indication of divinity, but a sign of the limitless creative power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

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

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just as He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This extraordinary creation does not elevate either of them to divinity. Rather, it highlights the absolute authority and creative command 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 illogical that Christians claim the Holy Prophet Eesa, peace be upon him, to be the son of Allah, the Exalted, on the basis of his fatherless birth, while denying the same claim for the Holy Prophet Adam, peace be upon him, who was created without both parents. According to this flawed reasoning, the Holy Prophet Adam, peace be upon him, would have a greater claim to such a title, yet this conclusion is never drawn. This inconsistency demonstrates that logic and common sense are selectively applied—used in one case and abandoned in another—despite the similarity of circumstances. The miracles performed by the Holy Prophet



Eesa, peace be upon him, are also confirmed by the Holy Quran. However, it is made explicitly clear that these miracles were carried out only by the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would not require external permission or authority to perform such acts. Chapter 3 Alee Imran, verse 49:

*“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses...”*

Furthermore, Christians themselves acknowledge that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him. Yet, despite accepting these miracles, they do not attribute divinity to these other Holy Prophets, peace be upon them. This selective attribution of divinity exposes a contradiction in their reasoning, as miracles alone are not evidence of divine nature.

Another factor contributing to misunderstanding is the ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive. This event further demonstrates the power of Allah, the Exalted, who raised him. If the Holy Prophet Eesa, peace be upon him, were divine, he would not

have required Allah, the Exalted, to elevate him. Chapter 3 Alee Imran, verse 55:

*“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve...””*

The Holy Quran also directly refutes the Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified and killed. It explains that the individual placed on the cross was not the Holy Prophet Eesa, peace be upon him, but someone made to resemble him. By that time, Allah, the Exalted, had already raised him to the Heavens. 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 through crucifixion contradicts the claim of his divinity. A truly divine being

is beyond death. If a being can die, it cannot possess divinity. Thus, the belief in crucifixion alone negates the claim of divinity.

A divine being, by definition, must be self-sustaining and independent of all needs. Any being that requires sustenance from another cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, required nourishment provided by Allah, the Exalted, proving they were not self-sustaining. Chapter 5 Al Ma'idah, verse 75:

*“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”*

Similarly, the argument cannot be extended to Angels, who also do not eat. They too are sustained by Allah, the Exalted, in a manner known to Him alone. Their creation and eventual death are sufficient to disprove any notion of divinity.

A biological child inevitably shares attributes with their parent. However, the Holy Prophet Eesa, peace be upon him, shares none of the attributes of Allah, the Exalted. Instead, all his characteristics align with those of human beings: he was created, required sustenance, will experience death, and will be resurrected. These qualities alone are sufficient to negate divinity.

Moreover, none of the reasons for which a being might desire offspring—such as weakness, inheritance, companionship, or support—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...”*

Historically, the Romans who adopted Christianity introduced the concept of the divinity of the Holy Prophet Eesa, peace be upon him, influenced by remnants of their former pagan beliefs. They placed a noble and honoured Holy Prophet, peace be upon him, alongside mythological figures such as Zeus, Hercules, and Oden. A minimal application of reason makes it evident that any being who is created, sustained, and subject to death cannot be divine, as these traits directly contradict divinity.

Despite overwhelming evidence proving that the Holy Prophet Eesa, peace be upon him, was the Messenger of Allah, the Exalted, many Christians persist in their erroneous beliefs. One major reason for this persistence is blind imitation of elders and predecessors. Blind imitation prevents critical assessment of evidence and discourages questioning inherited beliefs. This contradicts both common sense and divine guidance, as humans were created with intellect and reasoning, not to follow without understanding. Blind imitation is also criticised within Islam, as Allah, the Exalted, commands people to accept teachings based on knowledge and insight, not imitation. Chapter 12 Yusuf, verse 108:

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

Another significant reason for the continuation of these beliefs is the desire to fulfil worldly inclinations. Certain Christian doctrines promise salvation regardless of conduct, allowing individuals to pursue worldly desires without moral restraint. This belief system removes accountability and discourages adherence to a higher ethical framework that demands responsible use of blessings granted by Allah, the Exalted. As a result, such beliefs are maintained not due to evidence, but because they align with personal desires rather than submission to divine truth.

Chapter 43 Az Zukhruf, verse 64:

*“Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.”*

It is essential to recognise that worshipping Allah, the Exalted, is not limited to ritual acts alone, such as the obligatory prayers. Rather, true worship encompasses complete obedience to Allah, the Exalted, in every situation and in every blessing a person uses throughout their life, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Worship, therefore, is a comprehensive way of

living, not a set of isolated practices. Obedience is not an abstract concept confined to belief within the heart; it is a practical and visible reality that manifests through actions. To genuinely obey Allah, the Exalted, a person must actively perform good deeds with the sincere intention of seeking His pleasure alone. Actions driven by ulterior motives—such as seeking praise, status, or worldly gain—hold no value in the sight of Allah, the Exalted. This critical principle is emphasised in a Hadith found in Jami At Tirmidhi, number 3154. True obedience requires sincerity, as deeds are judged not only by their outward form but by the intention behind them. Obedience to Allah, the Exalted, also involves fulfilling the different dimensions of the Holy Quran. The first dimension is to recite it correctly and regularly, giving due care to its words. The second dimension is to strive to understand its teachings through reliable sources and qualified instructors, ensuring that interpretation is sound and authentic. The final and most crucial dimension is to implement the teachings of the Holy Quran in daily life with the sole intention of pleasing Allah, the Exalted. A devoted person places the guidance of the Holy Quran above personal desires, especially when those desires contradict divine instruction. Shaping one's character, behaviour, and decisions in accordance with the Holy Quran is a clear sign of genuine commitment to it. This standard of conduct reflects the practice of the Holy Prophet Muhammad, peace and blessings be upon him, whose relationship with the Holy Quran is highlighted in a Hadith found in Sunan Abu Dawud, number 1342. His life exemplified the living application of its teachings. An essential aspect of honouring the Holy Quran is engaging with it sincerely and comprehensively, making a genuine effort to understand and apply all of its guidance, even when it challenges personal inclinations. Those who selectively follow certain commands, prohibitions, or teachings based on convenience or preference demonstrate a lack of true sincerity toward the Holy Quran. As a result, they deprive themselves of its deeper wisdom and transformative power. 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 does indeed provide solutions to worldly problems, a person must not restrict its purpose to this role alone. It should not be treated merely as a remedy to be recited during times of hardship and then neglected once difficulties pass. The primary purpose of the Holy Quran is to guide humanity toward salvation and a safe passage into the hereafter. Ignoring this central objective and reducing it to a tool for resolving temporary worldly issues contradicts the essence of sincere devotion. Such behaviour resembles that of someone who purchases a vehicle equipped with numerous advanced features but lacking an engine. Despite its outward appearance, it fails to serve its true purpose. Similarly, engaging with the Holy Quran superficially while neglecting its core guidance reflects a lack of genuine commitment. True devotion requires embracing the Holy Quran as a complete guide for life, shaping belief, conduct, and purpose, and leading the person toward success in both this world and the next.

Allah, the Exalted, issues a clear warning to humanity not to become complacent or dismissive of divine guidance, reminding them that the respite granted in this world is temporary and will inevitably come to an end. Chapter 43 Az Zukhruf, verse 66:

*“Are they waiting except for the Hour to come upon them suddenly while they perceive not?”*

This verse draws attention to the danger of heedlessness. It cautions people against living as though accountability is distant or uncertain, when in reality it can arrive without warning. Even if the Day of Judgement itself appears far off, a person's true reckoning effectively begins at the moment of death. Death is never distant, as it is guaranteed for every soul and can arrive at any time without prior notice. Among all worldly possessions, time stands apart as the most valuable and irreplaceable blessing. Everything else in the material world can be acquired again—sometimes even through unlawful means—but time, once lost, never returns. This truth is universally acknowledged, regardless of belief, yet many people still fail to appreciate the weight of this reality. They adopt the mindset that preparation for the hereafter can be postponed, convincing themselves that there will always be another opportunity tomorrow. As each day passes, this imagined “tomorrow” is repeatedly delayed, until for many it never arrives at all. Their true realisation comes only at the moment of death, when preparation is no longer possible. Some individuals may reach an advanced age and outwardly turn toward religious spaces and practices. Yet, because the majority of their lives were consumed by worldly pursuits, their transformation often remains superficial. Their bodies may be present in places of worship, but their hearts, thoughts, and conversations remain deeply attached to the material world. This is evident to those who observe such environments regularly. Having spent decades prioritising worldly ambitions, many of these individuals find it difficult to internalise and act upon divine teachings later in life. As a result, despite their presence in religious settings, they continue to misuse the blessings they have been granted.

Furthermore, as time progresses, responsibilities typically increase rather than decrease. Commitments such as marriage, raising children, and



fulfilling social and financial obligations demand more effort and attention. Therefore, postponing preparation for the hereafter under the assumption that one will eventually become more free is deeply misguided. Divine guidance does not instruct people to abandon the world altogether, but it does emphasise balance and wise use of time. People are encouraged to take from the material world only what is necessary to fulfil their responsibilities and essential needs, without extravagance or waste. The remainder of their time, energy, and resources should then be directed toward preparing for the permanent life of the hereafter. This includes minimising involvement in sinful, vain, or meaningless pursuits—activities that offer no benefit in this world or the next—and instead investing effort in actions that yield lasting benefit in both realms. This balanced approach represents the correct use of time. It raises a sobering question for self-reflection: how many people can honestly claim that they dedicate the majority of their efforts to preparing for the eternal hereafter rather than beautifying and expanding their temporary worldly lives?

After urging people to prepare for their accountability on the Day of Judgement, Allah, the Exalted, draws attention to one of the greatest obstacles that distracts them from this preparation: bad companionship. He warns that relationships formed in this world, if built on falsehood, sin, or heedlessness, will not endure beyond death. Instead, they will turn into sources of blame and hostility on the Day of Judgement. Chapter 43 Az Zukhruf, verse 67:

*“Close friends, that Day, will be enemies to each other, except for the righteous.”*

This verse highlights a powerful reality: companionship that is not rooted in righteousness and obedience to Allah, the Exalted, ultimately becomes a cause of regret. Bonds formed for worldly benefit, shared desires, or mutual indulgence will collapse when accountability begins, leaving former companions to blame one another for misguidance. Human beings, by their very nature, are social beings whose beliefs, habits, and character are profoundly shaped by those they associate with. Whether the influence is positive or negative, its effect is inevitable. Sometimes this influence is immediate and obvious, while at other times it develops gradually and unnoticed. Regardless of how it manifests, companionship is never neutral. It actively shapes values, emotions, priorities, and ultimately a person's direction in life. This universal truth was emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4833, which illustrates how a person is deeply affected by their companions. Just as someone who enters a perfume shop leaves carrying a pleasant fragrance, and someone who sits with a blacksmith leaves stained by smoke, a person inevitably absorbs the qualities of those they keep company with. Attitudes, speech, behaviour, and even ambitions are gradually adopted through close association. For this reason, those who choose the company of righteous and sincere individuals find their hearts naturally inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions serve as constant reminders of life's true purpose. They encourage correct use of time, wealth, and abilities, and motivate one another to prepare for accountability on the Day of Judgement. In this environment, hearts are uplifted, intentions are purified, and character is refined. Balance is cultivated—mentally, spiritually, and physically—leading to a life marked by contentment, clarity, and meaningful direction. In contrast, those who associate with the heedless and misguided gradually begin to resemble them. This transformation often starts subtly, without immediate alarm, but over time it weakens spiritual awareness and distances the heart from Allah, the Exalted. Such individuals become increasingly driven by desires, careless in their use of blessings, and neglectful of their ultimate purpose.

As the soul becomes corrupted, the distinction between right and wrong grows blurred. Priorities are misplaced, relationships are misused, and inner harmony is lost. When obedience to Allah, the Exalted, is replaced by the pursuit of fleeting pleasures and misguided ideals, restlessness settles into the heart. No amount of material success or comfort can compensate for spiritual neglect. Even if such individuals appear outwardly satisfied or successful, inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their thoughts unsettled, and their hearts burdened with unease, guilt, and regret. The consequences of bad companionship are therefore not limited to this world alone. They bring confusion, distress, and imbalance in worldly life, and culminate in loss and ruin in the next. By contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares a person for eternal success. For this reason, a wise individual remains cautious and selective regarding friendships. They actively seek the company of those who remind them of Allah, the Exalted, through their speech, actions, and character, and whose presence motivates them to walk the path of truth, virtue, and accountability. Such companionship becomes a means of protection in this world and salvation in the hereafter. Chapter 43 Az Zukhruf, verses 68-73:

*“O My servants, no fear will there be concerning you this Day, nor will you grieve. Those who believed in Our verses and were Muslims. Enter Paradise, you and your kinds, delighted.” Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally. And that is Paradise which you are made to inherit for what you used to do. For you therein is much fruit from which you will eat.”*

These verses make it abundantly clear that true peace of mind, both in this world and in the next, is granted only to those who actively submit to the obedience of Allah, the Exalted. This submission is not limited to verbal declarations of faith; it must be reflected through practical engagement—through the correct, responsible, and conscientious use of the blessings Allah, the Exalted, has bestowed. Faith without corresponding action is incomplete, and those who rely solely on words without living by their meaning place themselves at serious risk of losing the reward that accompanies sincere obedience. The consequences of neglecting the practical expression of faith extend far beyond missing spiritual reward. When a person fails to act in accordance with divine guidance, their faith itself may gradually weaken. Faith resembles a delicate flame: vibrant, illuminating, and life-giving when nurtured carefully, yet vulnerable to extinction if deprived of consistent attention and sustenance. Just as a fire diminishes without fuel, the light of faith fades when one neglects the continuous practice of obedience, remembrance, and virtuous conduct. This loss is not merely symbolic; it represents the absence of the guiding light that provides clarity, stability, and purpose in life. Without this guidance, a person is likely to misuse the blessings they have been granted, misplace priorities, and lose balance in both their mental and physical state. Their relationships, responsibilities, and personal goals become disordered, and even worldly comforts fail to bring satisfaction. Stress, trouble, and difficulties arise, undermining the superficial security provided by material luxuries. Furthermore, this neglect has eternal consequences. By allowing their attitudes and actions to prevent preparation for accountability on Judgement Day, such individuals place themselves at risk of far greater punishment in the Hereafter. They are deprived of the opportunity for true repentance and reformation, and the doors of mercy may no longer be accessible to them. The failure to act upon faith, therefore, not only corrupts the soul in this world but compounds one's suffering in the next. Chapter 43 Az Zukhruf, verses 74-77:

*“Indeed, the criminals will be in the punishment of Hell, abiding eternally. It will not be allowed to subside for them, and they, therein, are in despair. And We did not wrong them, but it was they who were the wrongdoers. And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."”*

This outcome is not due to a lack of divine guidance, for Allah, the Exalted, has always provided clear guidance, accessible to all, consistently throughout every generation. The truth has been presented repeatedly, yet many have chosen to reject or ignore it when it conflicted with their worldly desires and personal ambitions. This deliberate turning away from guidance, rather than its absence, is the reason for their spiritual and worldly imbalance. Chapter 43 Az Zukhruf, verse 78:

*“We had certainly brought you the truth, but most of you, to the truth, were averse.”*

Those who claim faith in Allah, the Exalted, yet approach divine guidance selectively, adopting it only when it suits their desires, treat Islam as if it were a garment to be worn or removed at will. Such individuals, though they may verbally profess belief, are in reality worshipping their own desires rather than Allah, the Exalted. Chapter 25 Al Furqan, verse 43:

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

Failing to act upon the teachings of Islam consistently in every circumstance inevitably leads to misuse of the blessings Allah, the Exalted, has granted. A person in this state often becomes unbalanced mentally and physically, misplaces priorities, and fails to allocate time and effort to prepare for their ultimate responsibilities on the Day of Judgement. Even if they enjoy certain worldly comforts or luxuries, these advantages cannot compensate for the stress, challenges, and hardships they encounter as a consequence of spiritual negligence. This imbalance manifests both in this life and in the Hereafter, serving as a direct result of choosing personal desires over obedience to divine guidance.

Allah, the Exalted, then warns against a dangerous form of wishful thinking, in which a person persists in disobedience and continues to misuse the blessings He has granted, all the while assuming that they will attain peace of mind and salvation in both worlds. This misguided hope may take many forms: reliance on the intercession of another, placing faith in last-minute repentance, or planning to present excuses on the Day of Judgement. Such attitudes reflect a fundamental misunderstanding of accountability and the justice of Allah, the Exalted. Chapter 43 Az Zukhruf, verse 79:

*“Or have they devised [some] affair?...”*

Islamic teachings make it repeatedly clear that every individual will face the consequences of their own actions. No intercession, excuses, or delayed

repentance can prevent the outcomes determined by Allah, the Exalted. While the intercession of righteous individuals—such as the Holy Prophet Muhammad, peace and blessings be upon him—is indeed a reality, those who mock or exploit this concept through disobedience risk being deprived of it, or may discover that it is insufficient to save them from punishment in the Hereafter. Chapter 43 Az Zukhruf, verse 79:

*“...But indeed, We are devising.”*

This verse underscores that Allah, the Exalted, has full knowledge of every plan, excuse, and assumption, and that He alone determines the outcomes of all actions. Those who rely on wishful thinking rather than sincere obedience and preparation are deceiving themselves, leaving their fate entirely dependent on false hopes rather than rightful action. Such attitudes are a form of spiritual negligence that jeopardizes both worldly balance and ultimate salvation.

Not only does Allah, the Exalted, possess the power to resurrect every individual and hold them accountable for their deeds, but He also has complete and perfect knowledge of their intentions, words, and actions. Nothing, whether public or hidden, escapes His awareness. Every thought, secret, and private conversation is known to Him, and nothing is concealed from His judgment. Chapter 43 Az Zukhruf, verse 80:

*“Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.”*

As the false beliefs regarding the Holy Prophet Eesa, peace be upon him, have been addressed earlier in this chapter, Allah, the Exalted, provides further evidence to refute them and clarify the truth. The claim that the Holy Prophet Eesa, peace be upon him, was divine or the son of Allah, the Exalted, is incompatible with both reason and revelation. The Holy Quran presents multiple arguments to dismantle such misconceptions, reminding humanity that divine truth cannot contradict the consistent guidance sent through the Holy Prophets, peace be upon them. Chapter 43 Az Zukhruf, verse 81:

*“Say, “If the Most Merciful had a son, even though I am the foremost of those who worship.””*

This verse directly challenges false beliefs by presenting the Holy Prophet Muhammad, peace and blessings be upon him, as the foremost example of sincere worship. It highlights that if Allah, the Exalted, truly had a son, such a momentous truth would have been revealed to him, as he maintained the closest connection to Allah, the Exalted, through divine revelation. The significance of this point is profound: matters of immense importance, particularly regarding the nature of Allah, the Exalted, cannot remain hidden from His chosen servants, especially the final and greatest of the Holy Prophets, peace be upon them, tasked with conveying complete guidance to humanity. If such a truth existed, the foremost worshipper



would undoubtedly be aware of it and would have transmitted it faithfully to people in order to fulfill his role as a guide and teacher. A careful study of the teachings delivered by previous Holy Prophets, peace be upon them, further supports this understanding. None of the earlier Holy Prophets, peace be upon them, ever conveyed that Allah, the Exalted, had a son, or that a divine being would come to Earth in the form of the Holy Prophet Eesa, peace be upon him, as the exclusive path to salvation. Considering the profound significance of such information, it would have been central to their mission if it were true. Their silence on this matter serves as powerful evidence of the truth of divine guidance: revelation is consistent, complete, and trustworthy, and it would never omit knowledge of a truth so fundamental. The unbroken continuity of revelation across generations clearly demonstrates that no Holy Prophet, peace be upon them, ever reported a divine offspring, thereby invalidating any notion of the Holy Prophet Eesa, peace be upon him, being divine. This verse also conveys a broader principle about divine knowledge and authority. No human being, regardless of their devotion, rank, or piety, can claim divinity or divine parentage independently. Such a claim would require explicit revelation from Allah, the Exalted, and it could never be concealed from His chosen Holy Prophets, peace be upon them. By emphasizing the unique status of the Holy Prophet Muhammad, peace and blessings be upon him, as the foremost of those who worship Allah, the Exalted, the verse illustrates the impossibility of any divine sonship remaining unknown. The absence of such a revelation in all previous scriptures and teachings of the Holy Prophets, peace be upon them, provides a clear and indisputable argument against the Christian claim concerning the Holy Prophet Eesa, peace be upon him. It reaffirms that he was a noble Messenger, a servant of Allah, the Exalted, and that ultimate worship and devotion belong solely to Allah, the Exalted. Chapter 43 Az Zukhruf, verse 82:

*“Glorified is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.”*

Allah, the Exalted, does not compel anyone to accept guidance, for doing so would nullify the very purpose of this worldly life as a test. After clearly presenting the path that leads to peace of mind and success in both worlds through Islamic teachings, He grants every person the freedom to choose their own direction. Because these teachings often challenge human desires and restrain worldly ambitions, many people turn away and immerse themselves in distractions and sinful pursuits. Chapter 43 Az Zukhruf, verse 83:

*"So leave them while they plunge into vain things and amuse themselves..."*

And chapter 88 Al Ghashiyah, verses 21-22:

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

These verses offer enduring guidance for anyone who calls others to righteousness. They make it clear that the role of the caller is not to force belief or compel obedience, but to convey the message with sincerity, clarity, and compassion. Guidance belongs to Allah, the Exalted, alone. This understanding protects the caller from despair when their efforts

appear to yield little visible change. It teaches that true success is not measured by numbers, popularity, or public approval, but by honesty, patience, and integrity in delivering the truth. Those who sincerely seek guidance will recognise it when it reaches them, while those who remain arrogant or heedless only harm themselves. A person who truly reflects also realises that Allah, the Exalted, never burdens a soul beyond its capacity. Every difficulty is an opportunity to grow in patience, discipline, and faith. Peace—both in this world and the next—requires sacrifice, self-restraint, and mastery over one’s lower desires. Genuine contentment is not found in wealth, status, or fame, but in submission to Allah, the Exalted. This reality becomes clear when one observes individuals who possess every worldly luxury yet remain anxious, dissatisfied, and spiritually empty. For those who call others to truth, the focus must remain on fulfilling their responsibility: living by Islamic teachings, conveying the message with compassion, and entrusting the outcome entirely to Allah, the Exalted. Success lies in obedience and sincerity, not in forcing others or seeking worldly recognition. When a caller embraces this perspective, anxiety turns into calm trust, impatience becomes perseverance, and hope transforms into reliance upon the mercy and justice of Allah, the Exalted. In this way, the caller becomes a living embodiment of faith—demonstrating that guidance is a gift granted by Allah, the Exalted, and that the human role is simply to convey the message faithfully while leaving the final accountability to Him. Chapter 43 Az Zukhruf, verse 83:

*“...until they meet their Day which they are promised.”*

Since Allah, the Exalted, is the Creator, Sustainer, and Controller of all affairs, this outcome is both inevitable and inescapable. Chapter 43 Az Zukhruf, verse 84:

*“And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity...”*

When one carefully observes the creation of the Heavens and the Earth, along with the countless perfectly balanced systems within them, it becomes evident that there is only One being who could have created and sustains the universe: Allah, the Exalted. The precise positioning of the Sun relative to the Earth is a clear example of this divine wisdom. Were the Sun slightly closer or farther from the Earth, life would be impossible due to extreme temperatures. Similarly, the Earth itself has been perfectly designed to maintain a stable and breathable atmosphere, allowing life to thrive in harmony. These natural arrangements are not random; they reflect intentional planning by a conscious Creator.

The analogy of constructing a building further clarifies this point. When erecting even a simple structure, careful planning is required, with pillars and supports placed strategically to ensure stability and safety. If such thought and precision are needed for human constructions, how much more does the complexity of the Heavens and the Earth point to deliberate design? The universe operates with perfect order, balance, and functionality, which could not result from accident or chance. Chapter 13 Ar Ra'd, verse 2:

*“It is Allah who erected the heavens without pillars that you [can] see...”*

The Sun's movement provides a balanced distribution of light and darkness, ensuring that days and nights occur in durations that allow human activity, rest, and sustenance to be optimally maintained. If days were longer, people would experience fatigue; if nights were too short, there would not be sufficient time for rest. Conversely, if nights were prolonged, work, learning, and other essential activities would be disrupted. The careful balance of time, light, and darkness also supports agriculture and the natural cycles that sustain both human and animal life. This precise harmony further points to the Oneness of Allah, the Exalted, because multiple deities with conflicting desires would inevitably create chaos rather than perfect 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...”*

The Moon, too, demonstrates divine design. By reflecting sunlight, it provides guidance at night for travellers, particularly in deserts and across oceans—methods that remain essential for transportation even today. Its phases control ocean tides, which are vital for environmental balance, while the precise placement of the Sun and Moon allows humans to measure time accurately, a cornerstone for organizing life and ensuring survival. The intricate interplay of these celestial bodies points unmistakably to the wisdom of a Creator.

The Earth itself is a remarkable example of balance and design. Its land is structured to support both habitation and agriculture, providing fertile areas for cultivation while also offering terrain suitable for construction. The varying altitudes of the Earth's landscapes demonstrate careful planning: most areas are situated at altitudes that are accessible and conducive to human life, while only select regions are naturally inaccessible, preserving certain resources and maintaining ecological balance. Natural resources necessary for survival are strategically distributed, with the most essential resources being the most accessible. Such precise organization could not occur by chance, and it serves as a clear indicator of the deliberate planning of Allah, the Exalted.

The water cycle offers yet another example of divine precision. Water evaporates from the seas, condenses into rain, and falls on the Earth, where mountains neutralize acidity so that it is usable by humans, animals, and plants. Oceans are maintained with the right levels of salt to sustain marine life while remaining navigable for ships, balancing two critical purposes simultaneously. Any minor disruption in these systems—whether in rainfall, tides, or water composition—would result in catastrophe. Rainfall is meticulously measured: too little results in drought, famine, and scarcity, while excessive rain leads to floods and destruction. 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, are essential for maintaining balance. They facilitate the pollination of crops, plants, and trees, ensuring the continuation of life. Historically, winds were vital for navigation across seas, and they continue to influence the distribution of rainclouds to areas that require water. A lack of wind would cause stagnation, while excessive winds would create chaos, further demonstrating the perfect equilibrium maintained in the natural world. Every element—from the Heavens to the smallest ecological process—is carefully measured, interconnected, and balanced, pointing clearly to the wisdom, power, and Oneness of Allah, the Exalted.

Evolution, in its scientific context, is fundamentally a form of mutation, which by its very nature is imperfect, random, and prone to errors. Mutations occur without purpose or planning and often result in harmful or neutral changes rather than beneficial outcomes. Yet, when one observes the natural world and the countless species that inhabit it, it becomes immediately apparent that each has been created in a precise and perfectly balanced manner, uniquely suited to thrive in the environment it occupies. The complexity, harmony, and functionality of these creatures point to deliberate design rather than chance. For instance, the camel is a remarkable example of intentional creation. Its body is structured to endure extreme temperatures, conserve water efficiently, and survive for long periods without drinking. Its ability to traverse vast desert landscapes, endure harsh climates, and sustain both itself and those who rely on it is evidence of a design tailored specifically for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat demonstrates intricate design and purpose in its biology. Its digestive and circulatory systems are arranged so that impurities are perfectly separated from the milk it produces. This ensures that the milk is safe, nutritious, and palatable for human consumption. Such precision cannot be explained by random mutations or evolutionary processes, which are inherently imperfect and blind. Chapter 16 An Nahl, verse 66:

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

Beyond individual species, the balance within ecosystems further confirms deliberate creation. Each species is endowed with a life span and reproductive capacity that prevents any one species from overwhelming others. Flies, for example, have a short life span of only three to four weeks but can lay hundreds of eggs. Were their lifespans longer or their reproductive capacity unchecked, they would reproduce at an uncontrollable rate, causing catastrophic imbalances in ecosystems. Conversely, species with long lifespans produce fewer offspring, ensuring that their populations remain sustainable and do not dominate or disrupt ecological harmony. Such precise balancing cannot be explained by evolution alone, which is incapable of producing systemic equilibrium with foresight or intent.



The diversity and functionality of life—ranging from the desert-adapted camel to the biologically precise goat, from short-lived insects to long-lived mammals—illustrates an intricate network of interdependence and harmony. Each species is perfectly tailored to its environment, its survival strategies, its reproductive patterns, and its role within the broader ecosystem. This level of balance, integration, and precision is incompatible with the idea of random mutation or blind evolutionary forces. Only the deliberate and purposeful design of a single, omnipotent Creator can account for such order.

The one who carefully observes these perfectly balanced systems cannot logically deny the existence of Allah, the Exalted, the sole Creator who maintains complete power and knowledge over all things. Chapter 43 Az Zukhruf, verses 84-85:

*“And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them...”*

Ultimately, since all of creation belongs entirely to Allah, the Exalted, and remains under His absolute authority, power, and control, every person is bound by His rules whether they acknowledge this reality or not. Compliance with divine law is therefore not optional, but an unavoidable consequence of living within His dominion. Just as a person faces penalties, restrictions, or punishment if they violate the laws established by the government of a country, so too will they face hardship and

accountability in both worlds if they fail to comply with the rules set by the Owner and Sustainer of the universe. In worldly matters, a person who is dissatisfied with the laws of a particular country may choose to leave it and reside elsewhere. However, there is no place of escape from the authority of Allah, the Exalted. His jurisdiction encompasses all realms, all places, and all moments in time. No person can flee to a land where His rules do not apply. Similarly, while people may influence, amend, or overturn the laws of their societies through debate, protest, or political change, the laws of Allah, the Exalted, remain constant and unchangeable. Human legislation is temporary and subject to error, bias, and revision, whereas divine law is perfect, just, and established with complete knowledge of creation. To further clarify this reality, consider the example of a homeowner: the one who owns a house alone has the right to establish the rules of that house, regardless of whether others agree with them or not. Guests may object, complain, or even refuse to accept those rules, but this does not invalidate the authority of the owner. In the same way, the entire universe belongs solely to Allah, the Exalted, and He alone has the unquestionable right to determine its rules and boundaries. Whether people approve of these rules or reject them does not alter their validity or their consequences. For this reason, submitting to the commands of Allah, the Exalted, is ultimately for the benefit of the person themselves. The one who truly understands this reality recognises that obedience is not a burden, but a means of protection, balance, and success. Such a person strives to obey Allah, the Exalted, by using every blessing they have been granted—time, wealth, strength, knowledge, and opportunities—in ways that are pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They recognise that divine commands are not arbitrary, but rooted in wisdom, mercy, and justice. A person is therefore faced with a clear choice. They may strive to learn and reflect upon the wisdom behind the commands and prohibitions of Allah, the Exalted, thereby understanding how these teachings benefit both the individual and society as a whole, and how they lead to balance, stability, and peace of mind and body in both worlds. Alternatively, they may choose to follow their desires, reject divine guidance, and place personal preference above revealed truth. However, the one who

consciously refuses to comply with Islamic teachings must be prepared to face the consequences of that decision. Accountability is inevitable, and no objections, complaints, excuses, or protests will shield them from the outcome of their own choices in this world or on the Day of Judgement. Chapter 43 Az Zukhruf, verse 85:

*“...and with whom is knowledge of the Hour and to whom you will be returned.”*

Historically, many non-Muslims who claimed belief in Allah, the Exalted, nevertheless attributed to Him human limitations and shortcomings, such as fatigue or the inability to manage affairs independently. As a result, they conceptualized Allah, the Exalted, in the image of a worldly ruler or monarch. A worldly king, due to his limitations, cannot personally oversee every aspect of his kingdom and therefore appoints governors, ministers, and aides to manage different affairs on his behalf. Based on this flawed analogy, these individuals assumed that Allah, the Exalted, likewise required intermediaries to assist Him. This misconception led them to direct acts of worship toward other beings—such as Angels or revered figures—in the hope that these entities would intercede for them and bring them closer to Allah, the Exalted. The Holy Quran decisively refutes this belief in chapter 43 Az Zukhruf, verse 86:

*“And those they invoke besides Him do not possess [power of] intercession...”*

Sadly, remnants of this incorrect understanding have also found their way among some Muslims. Such individuals invest significant time, energy, and wealth seeking out people whom they believe possess a special or exclusive relationship with Allah, the Exalted. These figures are treated in a manner similar to governors who supposedly enjoy unique access to a king. The intention behind this behaviour is to please these individuals—through gifts, exaggerated reverence, or acts bordering on devotion—in the hope that they will intercede with Allah, the Exalted, on their behalf. This mindset effectively turns such figures into gatekeepers between Allah, the Exalted, and His creation, a notion that directly contradicts the core teachings of Islam. The Holy Prophets, peace be upon them, never acted as intermediaries who controlled access to Allah, the Exalted. Rather, they fulfilled their mission by clearly conveying divine guidance, demonstrating the path that leads to the pleasure of Allah, the Exalted, and teaching people how to worship Him directly. They never demanded payment, gifts, or personal loyalty in exchange for spiritual benefit. Therefore, while a Muslim is required to seek knowledge from qualified scholars and show them appropriate respect, they must never believe that closeness to Allah, the Exalted, depends on pleasing any individual or venerating them beyond their rightful status. Allah, the Exalted, alone possesses absolute authority and complete control over the universe, and His knowledge encompasses every action, intention, and supplication. He has no need for intermediaries between Himself and humanity. This reality is repeatedly emphasised in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will indeed occur on the Day of Judgement—strictly by the permission of Allah, the Exalted—it is essential that this concept is approached with seriousness and respect. Treating intercession as a guarantee while persisting in negligence is a form of mockery that may result in being deprived of it altogether. Chapter 43 Az Zukhruf, verse 86:

*“...but only those who testify to the truth [can benefit], and they know.”*

Misunderstanding intercession often stems from complacency, where an individual neglects to use the blessings they have been granted in obedience to Allah, the Exalted, yet still expects salvation through the

intercession of others. In reality, such an attitude is extremely dangerous. A person who abandons sincere effort and relies on false hope may find that the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse specifically concerns Muslims, as they are the only community that has accepted the Holy Quran as divine revelation. Non-Muslims, having not embraced it, cannot be accused of abandoning it. The fate of a Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is self-evident and deeply alarming.

Even in cases where intercession is granted, it does not necessarily prevent a person from entering Hell; it may lessen the severity or duration of punishment. It must be clearly understood that even the briefest exposure to Hell is unbearably severe. Therefore, genuine hope in intercession must be accompanied by sincere effort—namely, striving to obey Allah, the Exalted, by correctly using one’s time, wealth, abilities, and opportunities in accordance with the guidance of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Only with such sincerity and commitment should a person hope for intercession on the Day of Judgement, fully recognising that Allah, the Exalted, alone grants it to whom He wills. Chapter 43 Az Zukhruf, verse 86:

*“And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.”*

Allah, the Exalted, then reproaches those who acknowledged His existence and creative power, yet contradicted that acknowledgement through their actions by associating partners with Him and obeying others in defiance of His commands. Despite recognizing that Allah, the Exalted, alone brought them into existence and continues to sustain them, they chose to direct obedience, loyalty, and devotion elsewhere. Chapter 43 Az Zukhruf, verse 87:

*“And if you asked them who created them, they would surely say, “Allah.” So how are they deluded?”*

This verse exposes a deep inconsistency. These individuals openly admitted that Allah, the Exalted, was their Creator, yet their conduct showed that this belief had little practical impact on their lives. Knowing who created them did not translate into obedience, gratitude, or exclusive devotion. Instead, they allowed themselves to be misled by desires, customs, or influential figures, placing obedience to others above obedience to the One who gave them life and sustains them at every moment. Even the uneducated Arabs of earlier times possessed sufficient intelligence and natural reasoning to recognise that they were created

beings. They understood that the precise composition of their bodies—the intricate balance of organs, bones, senses, and systems—could not have arisen without intention, knowledge, and power. The same understanding applied to the animals around them, whose bodies were also perfectly structured to fulfil specific roles and survive in particular environments. It was clear to them that such precision could not be the product of chance or an imperfect, blind process such as evolution. If a simple object or structure cannot be designed, constructed, and maintained without a designer and caretaker, then it is far more unreasonable to believe that the human being—with their extraordinarily complex physical, mental, and emotional systems—came into existence and continues to function without a Creator and Sustainer. The human body operates through countless interdependent processes that must remain in constant balance for life to continue. Any disruption to this balance can result in illness or death, which further highlights the necessity of continuous divine control and maintenance. Therefore, the real delusion does not lie in denying that Allah, the Exalted, is the Creator, as even many disbelievers accepted this fact. Rather, the true delusion lies in recognising His creative power while refusing to submit to His authority, obey His guidance, and worship Him alone. Such behaviour reflects a failure to follow reason to its logical conclusion. Acknowledging Allah, the Exalted, as Creator necessarily demands exclusive obedience to Him. To accept the first while rejecting the second is a contradiction that only causes a person to persist in misusing the blessings Allah, the Exalted, has granted them. As a consequence, they develop an imbalanced mental and physical state, misplace both priorities and relationships within their lives, and fail to prepare adequately for their accountability on the Day of Judgement. This ultimately results in stress, hardship, and distress in both worlds, even if such individuals outwardly enjoy certain worldly comforts.

Allah, the Exalted, further censures the non-Muslims of Mecca, and through them, all people who knowingly deny or disregard Islamic teachings despite



the abundance of clear and convincing evidence supporting their truth. Their rejection was not based on a lack of proof, but rather on stubbornness, arrogance, and an unwillingness to submit to divine guidance. Chapter 43 Az Zukhruf, verse 88:

*“And [Allah acknowledges] his saying, “O my Lord, indeed these are a people who do not believe.””*

This verse reflects the complaint of the Holy Prophet Muhammad, peace and blessings be upon him, who witnessed persistent denial from a people who fully understood the weight and clarity of the message presented to them. The non-Muslims of Mecca were renowned for their mastery of the Arabic language. They were experts in poetry, rhetoric, and eloquence, and they immediately recognised that the Holy Quran was unlike any speech produced by a human being. Its depth, structure, consistency, and profound meanings placed it far beyond the capability of even the most skilled linguists among them. Despite this recognition, many chose denial over acceptance, as belief would have required humility, moral reform, and abandonment of entrenched worldly interests. Moreover, these same people had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his declaration of Prophethood. During that time, they never accused him of dishonesty, deception, or fabrication. He was widely known for his integrity, trustworthiness, and upright character. Chapter 10 Yunus, verse 16:

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

This verse appeals directly to their intellect and conscience, urging them to reflect honestly on his lifelong conduct. A person who had never lied about worldly matters could not reasonably be accused of fabricating a message about Allah, the Exalted, especially one that brought hardship, opposition, and personal sacrifice rather than worldly gain.

In addition, it was universally acknowledged—by both the People of the Book and the non-Muslims of Mecca—that the Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to earlier divine scriptures. He neither studied them nor interacted with scholars who could have conveyed their contents to him. This fact alone eliminates the claim that the Holy Quran was derived from previous texts, whether in their original or altered forms. Despite this, the Holy Quran addresses complex theological issues, historical accounts, moral laws, and unseen realities with remarkable clarity and consistency, further affirming its divine origin. Chapter 29 Al Ankabut, verse 48:

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

In reality, whenever a person abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with systems designed by human beings, it is almost always done to satisfy personal and worldly

desires. This is because every system formulated by people is inevitably influenced by human weaknesses, ambitions, and self-interest. Unlike divine law, which is founded upon perfect wisdom, absolute justice, and genuine mercy, man-made frameworks reflect the inclinations and priorities of those who construct them. As a result, such systems often favor desire over discipline and convenience over moral accountability. This tendency is especially evident among the wealthy and powerful. Such individuals frequently recognise, either consciously or subconsciously, that accepting the truth of Islam would require submission to a higher moral authority—one that places firm boundaries on indulgence, exploitation, and the abuse of power. Divine guidance demands restraint, fairness, and responsibility, all of which threaten the unrestricted freedom they enjoy. Accepting this guidance would mean relinquishing unjust privileges, curbing excess, and answering for wrongdoing. Out of fear of losing their influence, control, and social dominance, they reject the truth and actively discourage others from accepting it as well. In doing so, they prioritise temporary worldly gain over lasting success in the Hereafter. They work to preserve their status, even if it means misleading others and reinforcing systems that benefit them at the expense of justice and truth. This behaviour is not a modern phenomenon. Throughout history, the earliest and most aggressive opposition to the Holy Prophets, peace be upon them, often came from the elites of society. These were individuals who understood that divine guidance would expose their corruption, dismantle their unjust authority, and hold them accountable for their actions. Their rejection was not due to a lack of evidence or clarity, as the signs of Allah, the Exalted, were plainly evident before them. Instead, it arose from arrogance, pride, and an unwillingness to abandon a lifestyle governed by personal desire rather than moral responsibility. This demonstrates a crucial reality: rejection of divine guidance is rarely the result of sincere intellectual doubt. More often, it is a spiritual and moral refusal—a resistance of the heart to discipline, humility, and submission to the authority of the Creator. Chapter 43 Az Zukhruf, verse 88:

*“And [Allah acknowledges] his saying, “O my Lord, indeed these are a people who do not believe.””*

However, Allah, the Exalted, does not compel people to accept right guidance, as coercion would undermine the very purpose of life in this world, which is a test of free will, sincerity, and moral responsibility. Guidance must be accepted willingly for it to have true value. For this reason, the Holy Prophet Muhammad, peace and blessings be upon him, and by extension all those who sincerely follow his path, are instructed to convey the truth of Islam with wisdom, patience, and exemplary character, rather than through force or compulsion. Their responsibility is to present the message clearly, embody it through conduct, and allow individuals to choose their own direction in life. Chapter 43 Az Zukhruf, verse 89:

*“So turn aside from them and say, “Peace.”...”*

This command highlights that once the truth has been conveyed with clarity and integrity, there is no obligation to argue endlessly with those who persist in denial. Instead, one is instructed to maintain dignity, restraint, and peaceful conduct, leaving the final outcome to Allah, the Exalted. This approach preserves moral integrity while acknowledging that guidance ultimately rests in the hands of Allah, the Exalted, and the free choice of each individual.

Nevertheless, freedom of choice does not imply freedom from consequences. Whether a person chooses the straight path of Islam or continues to pursue worldly desires and ambitions at the expense of divine guidance, the outcome of that decision is unavoidable. Every choice carries consequences that manifest both in this world and in the Hereafter. No one will be wronged, nor will any action go unaccounted for. Chapter 43 Az Zukhruf, verse 89:

*“...But they are going to know.”*

This statement serves as a solemn warning that the truth will ultimately become undeniable. Even if it is ignored or rejected in this life, its reality will be fully revealed when accountability is established. At that moment, excuses, denial, and worldly justifications will be of no benefit. Thus, while people are free to choose their path, they are not free to escape the consequences of that choice, for Allah, the Exalted, is perfectly just and fully aware of all that His creation does.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when those teachings conflict with personal desires, inclinations, or immediate comfort. True wisdom lies in recognising that personal desires are often short-sighted and unreliable guides, whereas divine guidance is rooted in complete knowledge and perfect wisdom. A useful comparison is that of a wise and patient individual who willingly accepts and follows the medical advice of a qualified doctor. Such a patient understands that although the prescribed medicine may be bitter and the dietary restrictions may be difficult, these measures are necessary for long-

term health and recovery. By trusting this guidance and acting upon it, the patient ultimately achieves physical and mental well-being. In the same manner, the person who sincerely accepts and applies Islamic teachings attains balance, stability, and inner well-being. This is because the only One who possesses complete and flawless knowledge of the human being—both mentally and physically—is Allah, the Exalted. He alone knows how to place every aspect of a person's life in its correct position, including relationships, responsibilities, emotions, desires, and priorities. Human societies, despite extensive research, experience, and technological advancement, will never possess sufficient knowledge to achieve this outcome fully. Their understanding of human psychology and physical health remains limited, fragmented, and often influenced by bias, personal interest, and changing trends. As a result, man-made guidance cannot solve every problem a person encounters in life. It cannot protect an individual from all forms of mental and emotional distress, nor can it consistently provide clarity in organising one's priorities, relationships, and purpose. This limitation exists because human knowledge is constrained by incomplete experience, short foresight, and subjective perspectives. In contrast, Allah, the Exalted, alone possesses perfect and comprehensive knowledge, and out of His mercy, He has granted this guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the contrast between those who use the blessings they have been granted in accordance with Islamic teachings and those who do not. The former, even when faced with hardship, possess a sense of balance, purpose, and inner stability that others struggle to attain. While worldly success may vary, peace of mind and clarity of direction remain hallmarks of those who align their lives with divine guidance. It is also worth noting that in most cases, patients do not fully understand the scientific details behind the medicines they are prescribed, yet they still trust their doctor and follow the treatment plan. However, Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He actively invites humanity to reflect upon its teachings so that they may recognise its truth and appreciate its positive effects in their lives. Divine guidance is supported by clear proofs, rational arguments, and observable outcomes,

but benefiting from these requires an open, sincere, and unbiased approach. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, alone controls the spiritual hearts of people—the true centre of peace, contentment, and emotional stability—He alone determines who is granted inner tranquillity and who is deprived of it. Chapter 53 An Najm, verse 43:

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

This verse illustrates that emotional states, joy, sorrow, and inner peace ultimately rest within the control of Allah, the Exalted. It therefore becomes clear that genuine peace of mind is not attained through wealth, status, or worldly achievement alone. Rather, it is granted by Allah, the Exalted, to those who use the blessings He has bestowed upon them in the correct manner, as outlined in Islamic teachings.

Thus, peace of mind is not accidental nor randomly distributed. It is the result of aligning one’s actions, intentions, and lifestyle with divine

guidance. Only those who sincerely strive to live according to the commands and wisdom revealed by Allah, the Exalted, will be granted this lasting and meaningful tranquillity. 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 44 – Ad Dukhan, Verses 1-59 of 59

حَمَّ ١

وَالْكِتَابِ الْمُبِينِ ٢

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ٣

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٤

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ٥

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ٧

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ٨

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

يَغْشى النَّاسُ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾

﴿١٧﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

أَن أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُبِينٍ ﴿١٩﴾

وَإِنِّي عَذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

وَإِنْ لَّمْ تُؤْمِنُوا إِلَىٰ فَاعْتَرِلُونِ ﴿٢١﴾

فَدَعَارِبَهُ، أَنْ هَتُّوْلَاءِ قَوْمٌ تُجْرِمُونَ ﴿٢٢﴾

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾

وَأَتْرِكِ الْبَحَرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾

وَعَايَنْنَاهُم مِّنَ الْأَيْتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

إِنَّ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾

فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا  
مُجْرِمِينَ ﴿٣٧﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعِبَادِ ﴿٣٨﴾

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾



كَغَلِي الْحَمِيمِ ﴿٤٦﴾

خَذُوهُ فَأَعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ

عَذَابَ الْجَحِيمِ ﴿٥٦﴾

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾



فَإِنَّمَا يَسِرَّنْهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ



فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ

*Ha, Meem.*

*By the clear Book,*

*Indeed, We sent it down during a blessed night. Indeed, We were to warn  
[mankind].*

*On that night is made distinct every precise matter -*

*[Every] matter [proceeding] from Us. Indeed, We were to send [a  
messenger]*

*As mercy from your Lord. Indeed, He is the Hearing, the Knowing.*

*Lord of the heavens and the earth and that between them, if you would be  
certain.*

*There is no deity except Him; He gives life and causes death. [He is] your  
Lord and the Lord of your first forefathers.*

*But they are in doubt, amusing themselves.*

*Then watch for the Day when the sky will bring a visible smoke.*

*Covering the people; this is a painful torment.*

*[They will say], "Our Lord, remove from us the torment; indeed, we are  
believers."*

*How will there be for them a reminder [at that time]? And there had come to  
them a clear Messenger.*

*Then they turned away from him and said, "[He was] taught [and is] a madman."*

*Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].*

*The Day We will strike with the greatest assault, indeed, We will take retribution.*

*And We had already tried before them the people of Pharaoh, and there came to them a noble messenger,*

*[Saying], "Render to me the servants of Allah . Indeed, I am to you a trustworthy messenger,"*

*And [saying], "Be not haughty with Allah . Indeed, I have come to you with clear authority.*

*And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.*

*But if you do not believe me, then leave me alone."*

*And [finally] he called to his Lord that these were a criminal people.*

*[ Allah said], "Then set out with My servants by night. Indeed, you are to be pursued.*

*And leave the sea in stillness. Indeed, they are an army to be drowned."*

*How much they left behind of gardens and springs*

*And crops and noble sites*

*And comfort wherein they were amused.*

*Thus. And We caused to inherit it another people.*

*And the heaven and earth wept not for them, nor were they reprieved.*

*And We certainly saved the Children of Israel from the humiliating torment -*

*From Pharaoh. Indeed, he was a haughty one among the transgressors.*

*And We certainly chose them by knowledge over [all] the worlds.*

*And We gave them of signs that in which there was a clear trial.*

*Indeed, these [disbelievers] are saying,*

*"There is not but our first death, and we will not be resurrected.*

*Then bring [back] our forefathers, if you should be truthful."*

*Are they better or the people of Tubba' and those before them? We  
destroyed them, [for] indeed, they were criminals.*

*And We did not create the heavens and earth and that between them in  
play.*

*We did not create them except in truth, but most of them do not know.*

*Indeed, the Day of Judgement is the appointed time for them all -*

*The Day when no relation will avail a relation at all, nor will they be helped -*

*Except those [believers] on whom Allah has mercy. Indeed, He is the  
Exalted in Might, the Merciful.*

*Indeed, the tree of zaqqum*

*Is food for the sinful.*

*Like murky oil, it boils within bellies*

*Like the boiling of scalding water.*

*[It will be commanded], "Seize him and drag him into the midst of the  
Hellfire,*

*Then pour over his head from the torment of scalding water."*

*[It will be said], "Taste! Indeed, you are the honored, the noble!*

*Indeed, this is what you used to dispute."*



*Indeed, the righteous will be in a secure place;*

*Within gardens and springs,*

*Wearing [garments of] fine silk and brocade, facing each other.*

*Thus. And We will marry them to fair women with large, [beautiful] eyes.*

*They will call therein for every [kind of] fruit - safe and secure.*

*They will not taste death therein except the first death, and He will have  
protected them from the punishment of Hellfire*

*As bounty from your Lord. That is what is the great attainment.*

*And indeed, We have eased the Qur'an in your tongue that they might be  
reminded.*

*So watch,; indeed, they are watching [for your end].*

## Discussion on Verses 1-59 of 59

The complete meaning of the opening verse is known only to Allah, the Exalted. Chapter 44 Ad Dukhan, verse 1:

*“Ha, Meem.”*

Nonetheless, this demonstrates that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs who were its initial recipients. As such, they had no legitimate basis to challenge its divine origin, for they fully comprehended its language and directly witnessed its unparalleled eloquence. Despite being distinguished authorities in Arabic and taking great pride in their linguistic mastery, they were unable to produce even a single composition comparable to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. This failure to rival it—despite possessing every conceivable linguistic advantage—remains a lasting and indisputable proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

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

This may help explain why the Holy Quran is mentioned immediately in the following verses. Its deliberate placement emphasizes that the very scripture revealed to those individuals—constructed from the same familiar letters and language they themselves used—serves as the clearest evidence of its divine origin and the most compelling response to their ongoing doubts. Chapter 44 Ad Dukhan, verse 2:

*“By the clear Book.”*

Even if a person were to attain the highest level of Arabic eloquence, their speech would remain incapable of matching the vast wisdom of the Holy Quran, particularly in its profound insight into the human psyche and its cultivation of moral excellence. No human composition can replicate its perfect balance of simplicity and depth: its meanings challenge even the most accomplished scholars while remaining sufficiently clear for any sincere seeker to apply in daily life. The Holy Quran is unique in its ability to convey profound and abstract realities in a form that is both practical and universally applicable. It penetrates the depths of human nature and presents a timeless system that remains relevant to every individual, society, and era. Each verse attests to its divine origin through unmatched precision and an eloquence that surpasses all human expression. Unlike other writings, which may contain inconsistencies or contradictions, the Holy Quran is fully safeguarded from error by Allah, the Exalted. It provides an accurate and flawless account of ancient nations, despite having been revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who possessed no formal instruction in history or prior scriptures. Furthermore, the Holy Quran serves as a comprehensive guide for the betterment of humanity, enjoining all that preserves life and

forbidding all that causes harm. It establishes justice and balance within both the individual and the broader community, free from the exaggerations commonly found in myth or poetry. Every verse is deliberate and life-giving; with repeated recitation, new dimensions of meaning and wisdom continually emerge. By grounding its promises and warnings in reason and translating virtues such as patience into practical action, the Holy Quran makes divine guidance accessible, intelligible, and attainable for all. Chapter 44 Ad Dukhan, verse 2:

*“By the clear Book.”*

The Holy Quran calls humanity to understand the fundamental purpose of existence: to serve Allah, the Exalted, with sincerity, utilizing every blessing granted to them in the pursuit of His pleasure. Through such devoted obedience, individuals attain inner peace and genuine success in both this world and the Hereafter, achieving a balance in which mind, body, and soul function in proper harmony. For those seeking lasting peace and fulfillment, the Holy Quran illuminates the straight path with unmatched clarity and refinement. Its guidance is perfectly aligned with human nature and remains timeless, applicable to all societies and generations. When sincerely embraced and practically applied, it offers comprehensive solutions for every dimension of human life, addressing emotional, financial, and physical challenges while harmonizing individual needs with the welfare of society as a whole. History itself bears witness to the transformative power of these teachings, as communities that faithfully adhered to its message achieved remarkable levels of justice, wisdom, and collective tranquility. Most striking of all is the divine preservation of its text: over the course of centuries, not a single letter of the Holy Quran has been

altered, for Allah, the Exalted, has promised to safeguard 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 work in human history holds this unparalleled distinction. Allah, the Exalted, addresses the deepest and most enduring challenges faced by every civilization, offering solutions that are both decisive and lasting. By tackling these foundational issues, the Holy Quran prevents or resolves the numerous secondary problems that naturally emerge from them. This clearly illustrates the perfection and comprehensiveness of its guidance, encompassing every essential principle necessary for the well-being, stability, and moral development of both the individual and society at large. Through sincere adherence to its teachings, humanity attains genuine success in this world and secures 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 significant and enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound guidance and immense benefits of the Holy Quran are accessible only to those who approach it with

sincerity, humility, and a genuine pursuit of truth. Those who allow personal desires and worldly inclinations to dictate their engagement—accepting only what aligns with their biases while neglecting or resisting what challenges them—gradually distance themselves from its transformative and uplifting influence. Such selective submission results in nothing but confusion, failure, and deep regret, both in this life 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 44 Ad Dukhan, verse 1:

*“Ha, Meem.”*

This chapter begins with isolated letters, a feature found in several parts of the Holy Quran, the ultimate significance of which belongs solely to Allah, the Exalted. These openings serve as a profound reminder of the inherent limits of human perception and underscore the necessity of humility in approaching divine revelation. By including these enigmatic letters, the Holy Quran affirms that it is a direct manifestation of divine guidance rather than a product of human effort, existing far beyond the complete comprehension of mortal intellect. A heart becomes truly receptive to its deeper wisdom only when an individual acknowledges the limitations of

personal understanding. In contrast, those who approach the Holy Quran with intellectual arrogance—relying solely on personal reasoning and dismissing what lies beyond immediate grasp—often fall into scepticism and confusion. When faced with realities that transcend human rationalization, such individuals may resort to rejection, forced reinterpretation, or distortion of meaning. These responses do not reflect any deficiency in the Holy Quran but rather indicate a spiritual blindness rooted in ego, which prevents the heart from perceiving the truth. The relationship between a human being and the Holy Quran is akin to that of a sincere student and a wise instructor. A humble learner benefits even from difficult or initially obscure lessons, trusting that perseverance will ultimately bring clarity. By contrast, an arrogant student filters knowledge through preconceived notions, severing the connection to genuine enlightenment. True understanding of the Holy Quran is reserved for those who approach it with reverence and openness. Such humility cultivates inner tranquility and aligns the mind and body with the wisdom of Allah, the Exalted, allowing a proper comprehension of the role each aspect of life holds within the divine order. Ultimately, sincere submission to the Holy Quran is essential for attaining spiritual balance, enduring peace, and success in both this life and the Hereafter.

Chapter 44 Ad Dukhan, verse 1:

*“Ha, Meem.”*

As letters constitute the fundamental elements of human expression and the transmission of knowledge, the opening of this chapter can be

understood as emphasizing the central role of knowledge in human life. It serves as a reminder that sound intellect is essential for fulfilling worldly responsibilities as well as for comprehending spiritual truths. Every individual is entrusted with the pursuit and application of beneficial knowledge, a responsibility clearly highlighted in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, regarding personal duties. Ignorance leads directly to error and deviation, for those lacking understanding cannot distinguish truth from falsehood, nor can they safeguard themselves against moral decline. However, the mere acquisition of information is insufficient. Knowledge attains its true value only when it is translated into action. Unapplied knowledge resembles a map that is never consulted: while it indicates the path to success, it cannot transport anyone to the destination unless the journey is undertaken. Just as a traveler must traverse the route outlined on a map, an individual must integrate learned principles into daily life to achieve genuine guidance and spiritual growth. Beneficial knowledge, therefore, must be both acquired and embodied. It is intended to refine character, purify intentions, and guide conduct. When understanding is transformed into action, it becomes a source of illumination that benefits both the individual and the wider society. Through the sincere pursuit and practical implementation of such wisdom, a person attains true prosperity in this life and everlasting peace 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 subsequent verse presents the most exalted and comprehensive guidance ever bestowed upon humanity, demonstrating that all other branches of knowledge attain their ultimate completion and refinement



within the divine insights of the Holy Quran. This celestial wisdom offers an integrated framework governing every aspect of human existence, harmoniously uniting temporal responsibilities with eternal spiritual objectives. By adhering to these principles, an individual attains equilibrium and steadfastness across both mental and physical realms, ensuring that every social relationship, duty, and personal aspiration is aligned with its proper significance. Through such a balanced and purposeful way of life, people achieve genuine flourishing in the present world and are granted the assurance of eternal success in the Hereafter, by the mercy and grace of Allah, the Exalted. Chapter 44 Ad Dukhan, verse 2:

*“By the clear Book.”*

To derive genuine benefit from the Holy Quran, engagement must follow the methodology and practices of the Holy Prophet Muhammad, peace and blessings be upon him. Such engagement extends far beyond precise and consistent recitation; it requires a deep, inward commitment to understanding its meanings and embodying its guidance in every aspect of daily life. As the Holy Quran is not merely a text to be recited but a comprehensive and practical framework for living, recitation alone is insufficient. Its transformative power is realized only through implementation. Much like a map that serves no purpose unless a traveler follows its directions, the Holy Quran provides guidance only to those who act upon its instructions. Moreover, it is not intended as a means of material gain; using specific verses solely to seek wealth, offspring, or social standing undermines its true purpose, as worldly provisions are governed by divinely ordained systems. Rather, the Holy Quran instructs humanity on the balanced and ethical utilization of every blessing granted by Allah, the Exalted. Those who sincerely follow its path cultivate profound

harmony between mind and body, directing their lives with wisdom and restraint. In doing so, they prepare themselves for accountability on the Day of Judgement, attaining tranquillity and equilibrium in both this life and the Hereafter. Thus, the Holy Quran represents the highest source of knowledge and the definitive guide to righteous living, transforming hearts and societies through conscious and active devotion.

Regardless of the sophistication attained by any civilization, or the depth of its advancement in disciplines such as psychology, biology, and sociology, the formulation of a code of conduct that perfectly aligns with human nature and addresses every possible circumstance remains beyond human capability. Humanity continues to uncover even the most fundamental aspects of its own biology—such as the precise functions of the brain—and therefore lacks the comprehensive insight required to establish a flawless moral framework capable of ensuring universal justice and inner peace. This limitation is inherent to the human condition, as human knowledge is necessarily partial, evolving, and constrained by limited perspectives. Only Allah, the Exalted, possesses the absolute and infinite knowledge necessary to institute a code of conduct fully aligned with human nature and universally applicable across all eras and contexts. As the Creator of all existence, His wisdom encompasses the entirety of the past, present, and future. Accordingly, He alone is qualified to set the standard that definitively distinguishes the beneficial from the harmful and separates the path of peace from the path of ruin and disorder. History itself bears clear witness to this truth. Whenever the divine way of life was sincerely embraced by individuals and communities, it consistently produced societies marked by tranquillity, justice, and strong social cohesion. This demonstrates that divine guidance is not merely an abstract ideal or theoretical philosophy; rather, it is a practical and transformative framework, perfectly aligned with human well-being and collective prosperity. Consequently, people are called to accept the guidance granted to them as an expression of mercy from Allah, the Exalted, rather than as a

burden or constraint. Although this guidance may at times conflict with personal inclinations or prevailing social norms, it exists solely for the benefit of those who follow it. The difficulty lies not in the guidance itself, but in the resistance of unchecked desires. The proper approach to divine instruction is comparable to that of a prudent patient who trusts a skilled physician. Even if the prescribed treatment is uncomfortable or demands strict discipline, the patient follows it, understanding that recovery and long-term health depend upon compliance. They recognize the treatment as an act of mercy rather than cruelty. Likewise, those who remain steadfast in the teachings of Islam, despite challenges and personal sacrifice, ultimately attain clarity of thought, emotional balance, and profound inner peace. Such a life exemplifies the true purpose of divine guidance: not to burden humanity, but to heal, stabilize, and lead it toward lasting success in both this world and the Hereafter.

Islam continually encourages every person, regardless of their level of education or scholarly expertise, to engage in thoughtful reflection on the Holy Quran, which has been revealed in a clear and accessible manner. Chapter 44 Ad Dukhan, verse 2:

*“By the clear Book.”*

And chapter 38 Saad, verse 29:

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

These verses emphasize that the Holy Quran is intended to be reflected upon by all individuals, not only by scholars or those with formal training. To assume that contemplation is reserved exclusively for the learned contradicts the fundamental purpose of the Holy Quran, which is to make guidance accessible to everyone. At the same time, this does not imply that individuals without proper scholarly knowledge should independently interpret complex legal rulings or jurisprudential matters, as doing so can lead to confusion and misguidance. Reflection should begin with the clear and straightforward aspects: moral guidance, ethical conduct, and the principles that promote a balanced and peaceful life in this world and the Hereafter. Every person, regardless of education, is capable of understanding and applying these teachings. For more complex matters, such as theological interpretation or detailed legal rulings, it is essential to rely on authentic translations, commentaries, and the guidance of qualified scholars. Engaging with the Holy Quran in this manner deepens understanding, fosters love and reverence for Allah, the Exalted, and strengthens faith by highlighting the clear proofs and wisdom within its verses. This reflective process inspires a sincere desire to obey Allah, the Exalted, and encourages the proper use of the blessings He has granted, thereby preparing individuals for accountability on the Day of Judgement. Learning under the guidance of a knowledgeable scholar provides the most reliable path to comprehension, ensuring that the teachings are correctly interpreted and appropriately applied in daily life. When direct access to a scholar is not possible, one should consult authentic translations and commentaries and seek scholarly advice when questions arise. By combining careful study with personal reflection, an individual can internalize the guidance of the Holy Quran, transforming it into practical wisdom, moral strength, and a source of inner peace that benefits both this world and the next.

The Holy Quran was revealed from the Preserved Tablet on the Night of Power, which is widely regarded as the 27th night of the month of Ramadan. This event marks a moment of unparalleled significance in human history, as it represents the commencement of mankind's final and comprehensive guidance. Chapter 97 Al Qadr, verse 1:

*“Indeed, We sent it [i.e., the Quran] down during the Night of Power.”*

And chapter 44 Ad Dukhan, verse 3:

*“Indeed, We sent it down during a blessed night...”*

Following its initial descent, the Holy Quran was placed in the House of Might in the lowest Heaven, from where it was gradually brought down to the Holy Prophet Muhammad, peace and blessings be upon him, by the Angel Jibrael, peace be upon him, piece by piece over a period of twenty-three years. This process, detailed in Tafsir Al Qurtubi, Volume 1, Page 472, allowed the message to be taught, understood, and internalized gradually, ensuring that it could be properly preserved and implemented by the early Muslim community.

The first revelation of the Holy Quran to the Holy Prophet Muhammad, peace and blessings be upon him, was a transformative event, unlike anything that had occurred previously in human history and unlike anything that will occur again. That blessed night marked the turning point for humanity, introducing guidance that would enable people to recognize their purpose in this world and attain lasting peace of mind in both this life and the Hereafter. Without the revelation of the Holy Quran, humanity would have remained in darkness, aimlessly pursuing worldly desires and aspirations with no higher framework to guide them. Like animals, people would have acted solely according to impulses and immediate needs, neglecting moral responsibility, justice, and the awareness of accountability. Without such divine guidance, individuals would have been unable to maintain balance in their mental, emotional, and physical states. Their priorities would have been misplaced, relationships mishandled, and life mismanaged. Even if they enjoyed worldly comforts and luxuries, their inner state would have remained unstable, and their lives would have been characterized by stress, confusion, and spiritual dissatisfaction. Furthermore, their failure to recognize and prepare for their accountability on the Day of Judgement would have led to grave consequences in the Hereafter. Through the Holy Quran, however, Allah, the Exalted, provided mankind with the most profound and comprehensive guidance. The Quran offers not merely rules to follow, but a complete framework for human life—addressing ethics, conduct, spirituality, and social responsibility. By reflecting upon and implementing its teachings, a person is able to navigate life with balance, clarity, and purpose, correctly utilizing the blessings they have been granted and preparing for ultimate accountability. The revelation of the Holy Quran, therefore, is the greatest blessing humanity has ever received, ensuring that individuals are guided away from chaos and misguidance and toward peace of mind, stability, and spiritual fulfillment in both worlds. Chapter 43 Az Zukhruf, verse 3:

*“...Indeed, We were to warn.”*

It is crucial to understand that good news and warnings only bear fruit when an individual responds to them in a practical and sincere manner. The mere knowledge of guidance or caution is insufficient unless it translates into action. Therefore, the person who acts upon the divine guidance by correctly utilizing the blessings Allah, the Exalted, has granted—following the teachings outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—will achieve peace of mind in both this world and the Hereafter. This peace arises from attaining a balanced mental and physical state, as well as the ability to correctly prioritize and order everything and everyone within their life according to Allah’s guidance. In contrast, those who fail to respond practically to the warnings and good news provided in Islamic teachings continue to misuse the blessings entrusted to them. Such individuals are likely to fall into an imbalanced mental and physical condition, mismanage their relationships and responsibilities, and neglect the preparation required for accountability on the Day of Judgement. This failure to act in accordance with divine guidance leads to a life marked by stress, hardship, and various difficulties in both realms, even if outwardly they appear to enjoy certain material comforts or worldly luxuries. The contrast between those who act on guidance and those who do not highlights the profound impact that practical obedience to Allah, the Exalted, has on both spiritual fulfilment and overall well-being.

Allah, the Exalted, emphasizes His absolute authority and comprehensive control over all creation, aiming to guide people toward obedience for their own ultimate benefit. Chapters 44 Ad Dukhan, verses 4-5:

*“On that night is made distinct every precise matter. [Every] matter [proceeding] from Us...”*

These verses highlight that nothing occurs without divine ordinance; every event, every detail of creation, unfolds under the knowledge and will of Allah, the Exalted. In line with this, the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasized the boundless and supreme authority of Allah, the Exalted. A Hadith documented in Jami At Tirmidhi, number 2516, clearly conveys that no element of creation can confer benefit or inflict harm independently—everything that affects a person occurs solely by the will of Allah, the Exalted. This principle establishes that the universe functions under divine decree, and nothing transpires outside of His knowledge and authority. It is essential to understand that this divine control does not preclude the use of means. Humans may engage with tools, remedies, or other resources, but the ultimate outcome remains determined by Allah, the Exalted. For example, a sick individual may take medicine and recover, while another taking the same treatment may not experience improvement. These outcomes illustrate that divine will governs the efficacy of all means, reinforcing the necessity of recognizing Allah, the Exalted, as the ultimate arbiter of results. Chapter 9 At Tawbah, verse 51:

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



By internalizing this reality, a person realizes that events beyond their control—lost opportunities, unexpected hardships, or unintended outcomes—were never avoidable by any human effort. Acceptance of this truth fosters patience and reliance on Allah, the Exalted, even when the results appear contrary to personal desires or expectations. Chapter 2 Al Baqarah, verse 216:

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

When this understanding is deeply rooted, a person ceases to depend on creation for protection or benefit, recognizing that only Allah, the Exalted, can truly assist them. Consequently, they turn toward Him in sincere obedience, fulfilling His commands, avoiding His prohibitions, and confronting trials with patience, as exemplified by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This awareness cultivates a profound reliance on Allah, the Exalted, and fosters a proper understanding of fear and reverence—one fears only Him, knowing that nothing can harm them without His will. Moreover, acknowledging that every occurrence in one’s life and across the universe originates from Allah, the Exalted, forms the foundation of comprehending His Oneness. This understanding goes beyond the superficial declaration that none is worthy of worship except Allah, the Exalted; it entails a heartfelt submission to His authority in all matters. A person who internalizes this truth directs all trust and reliance toward Allah, the Exalted, recognizing Him as the sole source of assistance and protection. In practical terms, obedience to anyone other than Allah, the Exalted, implies an assumption that this other entity can provide benefit or safeguard against harm—an assumption that exposes weakness in faith. True recognition of divine authority compels

exclusive obedience to Allah, the Exalted, as He is the originator of all events and the only One who governs the course of existence. 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...”*

Not only does Allah, the Exalted, control the affairs of the creation but He has always provided people with guidance, throughout history to ensure their actions align with His commands. Chapter 44 Ad Dukhan, verses 5-6:

*“Indeed, We were to send. As mercy from your Lord...”*

No matter how far human civilisation progresses, and regardless of the discoveries made in science, psychology, medicine, or any other field, humanity will never be capable of producing a code of conduct that perfectly corresponds to human nature or that addresses every situation people may face throughout their lives. Human knowledge is partial and constantly changing. Even the most advanced societies are still uncovering basic truths about the human mind and body—such as the functions of different regions of the brain. If people have not yet mastered complete knowledge of their own physical and mental makeup, how could they ever possess the insight required to craft a flawless moral and social framework

that guarantees justice, stability, and inner peace? Only Allah, the Exalted, can provide such guidance. As the Creator of every human being and every aspect of existence, His knowledge is limitless. He knows the past in its entirety, the present in its fullness, and the future in its detail. He alone understands the true nature of the human heart, the complexities of human behaviour, and the consequences of every action. Therefore, He alone is qualified to give humanity a complete and perfect standard that distinguishes benefit from harm, virtue from corruption, and the path to tranquillity from the path to turmoil. Chapter 44 Ad Dukhan, verse 6:

*“As mercy from your Lord. Indeed, He is the Hearing, the Knowing.”*

History itself confirms this truth. Whenever the divine code of conduct was sincerely applied—whether in individual lives, families, or entire societies—it produced harmony, justice, dignity, and peace. People found purpose, relationships were strengthened, and communities flourished. These outcomes were not the result of human invention but of divine guidance being lived and implemented. For this reason, a person should embrace the divine code of conduct with confidence, recognising that it is designed for their own well-being, even when certain teachings challenge their personal desires. They should approach divine guidance as a sensible patient approaches the advice of a skilled physician: with trust and understanding. A patient accepts bitter medicine and a strict diet not because they enjoy them, but because they know these prescriptions lead to healing and long-term health. Likewise, a person accepts divine commands and prohibitions because they lead to spiritual, mental, and social well-being, even when they require discipline and self-restraint.

After discussing the miraculous nature of the Holy Quran, Allah, the Exalted, then invites people to reflect on the creation of the Heavens and the Earth so that they become certain in His Oneness thereby remaining firm on His obedience. Chapter 44 Ad Dukhan, verse 7:

*“Lord of the heavens and the earth and that between them, if you would be certain.”*

When a person reflects deeply on the creation of the heavens and the earth, and on the countless systems operating within them with flawless precision, it becomes impossible to deny that a single, all-powerful Creator is responsible for bringing them into existence and sustaining them. The universe is filled with signs that point unmistakably to intentional design. Consider the distance between the Sun and the Earth: it is set with such exactness that even the slightest deviation—whether closer or farther—would render life impossible. The Earth’s atmosphere, too, has been formed with a perfect balance of gases, allowing life to breathe, grow, and flourish. These are not random coincidences; they are deliberate arrangements that reveal the wisdom and power of Allah, the Exalted.

Even in human construction, the need for planning is obvious. When building a simple structure, one must carefully position pillars, beams, and supports to ensure stability and safety. No rational person would claim that a building appears by accident. If such precision is required for a small human-made structure, how could anyone believe that the heavens and the

earth—with their far greater complexity—came into existence without intention or design? If they were accidental, they would be unstable, chaotic, and unsafe. Yet the universe operates with perfect order, demonstrating the meticulous planning of Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

*“It is Allah who erected the heavens without pillars that you [can] see...”*

The movement of the Sun ensures a perfect alternation of day and night. The length of days and nights changes throughout the year in a way that benefits human life. If days were significantly longer, people would become exhausted from prolonged activity. If nights were excessively long, there would not be enough time for work, learning, and other essential tasks. If nights were too short, people would not get the rest needed for good health. Even crops depend on the balance of light and darkness; any major alteration would disrupt life for humans, animals, and plants alike. This harmony extends throughout the universe. If there were multiple gods, each with their own will, the universe would fall into disorder. Conflicting desires would lead to chaos, not harmony. Chapter 21 Al Anbiya, verse 22:

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

The Moon also plays a vital role in maintaining balance. It reflects sunlight, providing illumination at night—especially important historically for travellers crossing deserts and seas. Its phases regulate the tides, which are essential for marine life and environmental stability. The Sun and Moon together allow people to measure time accurately, which is indispensable for life on Earth. Their precise placement and function cannot be attributed to coincidence; they clearly indicate the influence of a Creator who designed them with purpose.

The Earth itself has been formed with remarkable balance. Its land is suitable for agriculture and construction at the same time. Most of the planet's surface lies at altitudes that support human life, while only a small portion is too high or inaccessible. Natural resources essential for survival—such as water, soil, and minerals—are placed where humans can reach them. The more vital a resource is, the more accessible it tends to be. This thoughtful arrangement cannot be random; it reflects the deliberate planning of Allah, the Exalted.

The water cycle is another clear sign of divine design. Water evaporates from the oceans, rises, and condenses into rain. This rain is naturally acidic, yet mountains neutralise it so that it becomes suitable for drinking and irrigation. If this balance were altered, life on Earth would collapse. The salt in the oceans prevents the decay of dead sea creatures from contaminating the water. If the oceans became polluted, marine life would perish, and the resulting corruption would spread to the land. Even the composition of water is perfectly balanced. It allows sea creatures to thrive within it while enabling heavy ships to float on its surface. A slight change in density or chemical structure would make one of these possible but not both. Sea transport remains the primary method of moving goods globally,

showing how essential this balance is. Rainfall is also precisely measured. Too little rain causes drought and famine; too much causes floods and destruction. 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.”*

Winds are equally vital. They carry pollen, enabling crops and trees to reproduce. Historically, they powered ships, and even today, sea transport remains the backbone of global trade. Winds also move rainclouds to where water is needed. A world with no wind—or with excessive wind—would be uninhabitable. The balance of wind patterns is yet another sign of divine planning.

When one examines living creatures, the signs of deliberate design become even clearer. Evolution, being a process of mutation, is inherently imperfect. Yet every species displays remarkable balance and suitability for its environment. The camel, for example, is perfectly equipped for desert life—able to withstand extreme heat and survive long periods without water. Chapter 88 Al Ghashiyah, verse 17:

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

The goat produces pure milk, perfectly separated from impurities within its body. Any mixing would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Even the lifespans and reproductive capacities of species are balanced. Flies live only a few weeks but lay hundreds of eggs. If they lived longer, they would overwhelm the planet. Larger animals with long lifespans produce fewer offspring, preventing overpopulation. Such balance cannot be accidental.

Anyone who reflects on these perfectly calibrated systems—whether in the heavens, the earth, the oceans, or living creatures—cannot logically deny the existence of a single Creator who possesses absolute power, wisdom, and control over all things. Chapter 44 Ad Dukhan, verse 8:

*“There is no deity except Him...”*



Since Allah, the Exalted, alone controls life and death, and since He alone sustains every aspect of creation, it follows with absolute clarity that no one besides Him is worthy of obedience. Chapter 44 Ad Dukhan, verse 8:

*“...He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.”*

Despite this undeniable reality, many people continue to resist obeying Allah, the Exalted. The commands of Allah, the Exalted, often conflict with their worldly desires, ambitions, and cravings, and so they choose to follow them rather than submit to divine guidance. Chapter 44 Ad Dukhan, verse 9:

*“But they are in doubt, amusing themselves.”*

In truth, whenever a person abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour, they do so because such systems allow them to pursue their desires without restraint. Human beings can only produce laws that reflect their own inclinations, ambitions, and self-interest. Unlike divine law—rooted in perfect wisdom, justice, and mercy—man-made systems inevitably mirror the desires and biases of those who formulate them. The wealthy, influential, and powerful are often the most deeply invested in such systems. They understand that accepting the truth of Islam would

require them to submit to a higher moral authority—one that places boundaries on their desires and demands accountability for their actions. Divine guidance would restrict their exploitation of others, curb their indulgence in excess, and expose their misuse of power. Fearing the loss of their privileges, they reject the truth and encourage others to do the same, attempting to preserve their worldly status even at the cost of their eternal fate. This pattern is not unique to any era. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were frequently the elites of society—those who feared that divine guidance would dismantle their unjust structures and reveal their wrongdoing. Their rejection was never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were clear and abundant. Rather, their opposition arose from arrogance, pride, and an unwillingness to restrain their desires. Thus, the refusal to accept divine guidance is rarely an intellectual disagreement about truth. It is, at its core, a spiritual and moral issue—a resistance rooted in the heart, driven by the desire to live without accountability and without submitting to the authority of the Creator.

Although Allah, the Exalted, grants people time and opportunity to repent, reform, and return to Him, this period of respite is not endless. Eventually, the appointed time arrives when excuses are no longer accepted and repentance is no longer possible. Chapter 44 Ad Dukhan, verses 10-12:

*“Then watch for the Day when the sky will bring a visible smoke. Covering the people; this is a painful torment. [They will say], “Our Lord, remove from us the torment; indeed, we are believers.””*

When the period of mercy and opportunity comes to an end, no further chances will be granted. People will not be able to claim ignorance or lack of warning, for Allah, the Exalted, sent clear signs and compelling evidence. Chapter 44 Ad Dukhan, verse 13:

*“How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.”*

This reality was especially evident in the case of the non-Muslims of Mecca. They were masters of the Arabic language and fully understood the unmatched eloquence and depth of the Holy Quran. They knew with certainty that such speech could not originate from a human being. Furthermore, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood. They knew his character intimately—his honesty, integrity, and trustworthiness. Chapter 10 Yunus, verse 16:

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

Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, had no access to previous divine scriptures. He was not taught by scholars of the People of the Book, nor did he study the altered or original teachings found in earlier revelations. Both the People of the Book and the

non-Muslims of Mecca acknowledged this fact. Therefore, the detailed accounts, theological insights, and historical narratives found in the Holy Quran could not have been acquired through human learning or external sources. This reality further confirms that the Holy Quran is not the product of human effort but a revelation from Allah, the Exalted—perfect in its message, unmatched in its language, and beyond the capacity of any created being to produce. 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.”*

Even though the leaders of the non-Muslims in Mecca recognized the honesty and integrity of the Holy Prophet Muhammad, peace and blessings be upon him, they continued to oppose him. Their resistance was not rooted in doubt about his truthfulness, but in fear of losing their social authority, influence, and leadership. They understood that if people embraced Islam, their own power structures would collapse. Chapter 44 Ad Dukhan, verse 14:

*“Then they turned away from him and said, “[He was] taught [and is] a madman.””*

This accusation was not based on evidence but on desperation. Unable to refute the message of the Holy Quran, they resorted to slander in an attempt to discredit the Holy Prophet Muhammad, peace and blessings be upon him, and prevent others from following him. Yet their claims were clearly false. As previously discussed, the Holy Prophet Muhammad, peace and blessings be upon him, had no access to earlier divine scriptures. He did not study with scholars of the People of the Book, nor did he read their altered or original teachings. Therefore, the suggestion that he was “taught” divine knowledge by others was baseless. The Holy Quran does not imitate previous revelations; rather, it corrects distortions and restores the truth. Furthermore, the people of Mecca had known the Holy Prophet Muhammad, peace and blessings be upon him, intimately for forty years before he announced his Prophethood. They had witnessed his character, his honesty, his sound judgement, and his noble conduct. They knew he was neither insane nor deceitful. Their accusations contradicted everything they had personally observed throughout his life. Their rejection, therefore, was not due to confusion or lack of clarity. It was a deliberate refusal driven by pride, fear of losing authority, and an unwillingness to submit to the truth.

When a person chooses a path that differs from the one followed by their peers, it often stirs discomfort in those around them. People who prioritise their desires over the teachings of Allah, the Exalted, may feel exposed or unsettled when they see someone living with discipline and purpose. This sense of inadequacy can manifest as criticism or mockery, sometimes even from close family members. Rather than examining their own choices, they attempt to undermine the one who strives to remain steadfast.

This pressure is intensified by the broader influences of society. Social media, fashion trends, entertainment industries, and cultural expectations frequently promote lifestyles centred on indulgence, self-gratification, and the pursuit of status. In such an environment, Islamic values—rooted in modesty, restraint, and accountability—are often portrayed as obstacles to worldly success. Industries that profit from excess, immorality, or exploitation naturally resist the spread of Islamic principles, as these principles challenge their foundations. This resistance fuels the widespread anti-Islamic sentiment visible across many platforms, especially online.

Those who sincerely adhere to Islamic teachings, which call for moderation and responsible enjoyment of the blessings Allah, the Exalted, has granted, are often met with hostility from individuals who indulge in their desires without restraint. Islam describes such unrestrained behaviour as animalistic, for it reduces a person to the pursuit of impulses without reflection or purpose. People who live in this manner frequently attempt to pull others into the same lifestyle. They discourage Muslims from practicing their faith and try to dissuade others from accepting Islam, fearing that disciplined living will expose the emptiness of their own choices. To achieve this, they often attack specific aspects of Islam—particularly the dress code for women—hoping to make Islamic teachings appear restrictive or outdated. Yet their criticism is shallow and inconsistent. They do not object to the strict dress codes required in professions such as law enforcement, the military, healthcare, education, or business. Their selective outrage reveals the weakness of their arguments. What they truly oppose is not the clothing itself, but the self-discipline and moral clarity that Islamic teachings cultivate. Their discomfort lies with the principles of Islam, not with the garments of its adherents. This is why they search for any angle, however flimsy, to criticise the faith. Chapter 44 Ad Dukhan, verse 14:

*“Then they turned away from him and said, “[He was] taught [and is] a madman.””*

In every situation, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. Such devotion brings serenity, even when the protection it offers is not immediately visible. Loyalty to Allah ensures that a person uses their blessings correctly, placing everything and everyone in their proper place. This alignment fosters a balanced mental and physical state, enabling them to navigate life with clarity while preparing for their accountability on the Day of Judgement. Through this commitment, they attain tranquillity in both worlds. Whether facing ease or hardship, they will be guided with wisdom, their peace of mind strengthened, and their reward multiplied beyond measure.

In contrast, abandoning the commands of Allah, the Exalted, in pursuit of the approval of others inevitably leads to inner turmoil. Misusing the blessings He has granted results in confusion, instability, and disorder. Such a person will misplace priorities, relationships, and responsibilities, leaving themselves unprepared for the Day of Judgement. Even if they enjoy material comforts, they will experience stress, dissatisfaction, and hardship in this life and the next. Chapter 44 Ad Dukhan, verses 15-16:

*“Indeed, We will remove the torment for a little. Indeed, you will return. The Day We will strike with the greatest assault, indeed, We will take retribution.”*

Allah, the Exalted, calls upon all people to study the lessons of history so they may clearly see the contrasting outcomes of those who obeyed Him and those who defiantly rejected His guidance. Chapter 44 Ad Dukhan, verses 17-18:

*“And We had already tried before them the people of Pharaoh, and there came to them a noble messenger, [Saying], "Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger.””*

The story of Pharaoh and his people is one of the clearest examples of this truth. Like every Prophet sent by Allah, the Holy Prophet Musa, peace be upon him, was known among his people for his integrity, honesty, and noble character. Pharaoh and his household knew him intimately, for he had been raised in the palace during his early years. They were fully aware of his upright nature and could not deny his trustworthiness. Yet, despite recognising his character, they rejected his message. Allah, the Exalted, did not leave them without proof. He strengthened the mission of Holy Prophet Musa, peace be upon him, with clear, overwhelming, and undeniable miracles—signs that no rational person could dismiss. Chapter 44 Ad Dukhan, verse 19:

*“And [saying], "Be not haughty with Allah. Indeed, I have come to you with clear authority.””*



In general, as indicated in a narration found in Sahih Bukhari, number 4981, every Prophet, peace be upon them, sent by Allah, the Exalted, was granted miracles suited to their time and people. These miracles supported their mission and reinforced the truth of their message. However, the Holy Prophet Muhammad, peace and blessings be upon him, was distinguished from all other Prophets, peace be upon them, by being granted a miracle that transcends time, place, and circumstance: the Holy Quran. The miracles of earlier Prophets, peace be upon them, were limited to specific moments in history. They were witnessed only by those physically present, and once that generation passed, the miracle became a story—true and profound, but no longer directly observable. For those who did not witness these miracles firsthand, they remained accounts of the past, unable to produce the same immediate impact on the heart as they did for those who saw them with their own eyes. The Holy Quran, however, is a living miracle. It is not confined to a particular era, region, or audience. Its linguistic perfection, unmatched eloquence, profound wisdom, and transformative power remain accessible to every generation. Anyone, at any time, can examine its message, reflect upon its teachings, and witness its miraculous nature for themselves. Its preservation, its depth, and its ability to address every aspect of human life make it a miracle that continues to unfold with every reading. By extension, the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him, also serve as a timeless proof. They demonstrate how the Holy Quran is lived, practiced, and embodied. Together, the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him, form a miracle that surpasses all temporary signs granted to previous Holy Prophets, peace be upon them, for they remain ever-present, ever-relevant, and ever-accessible.

The Holy Prophet Musa, peace be upon him, fully understood that his message would provoke resistance from Pharaoh and his people. By calling them to the worship of Allah, the Exalted, he was directly challenging their authority, their social dominance, and the foundations of their power. This pattern is consistent throughout history: every Prophet, peace be upon them, was opposed by the arrogant elites of their time. Those who benefit from the status quo—whose influence depends on the ignorance or submission of others—naturally resist any message that demands accountability, humility, and moral restraint. Islam, the religion of all the Holy Prophets, peace be upon them, calls people to discipline their desires and live with purpose. It teaches moderation, responsibility, and self-control. For individuals whose only goal is to satisfy their impulses, such teachings feel restrictive. Islam exposes the emptiness of a life driven solely by desire, making such behaviour appear animalistic and unrefined. As a result, those who are enslaved by their passions often respond with criticism, mockery, or hostility toward those who choose a higher path. This resistance is not limited to individuals. Entire industries and businesses profit from the unrestrained indulgence of human desires—whether through entertainment, fashion, gambling, intoxicants, or other forms of excess. These industries naturally oppose Islamic teachings, as Islam encourages people to avoid harmful behaviours and to use their blessings responsibly. Thus, they strive to weaken the influence of Islam and discourage people from acting upon its guidance. In the face of such criticism and pressure, a person must remain firm in their obedience to Allah, the Exalted. True peace of mind comes from Him alone. Even when the protection He grants is not immediately visible, it is always present. Allah, the Exalted, shields the hearts of the steadfast from the negativity of others and strengthens them against the trials they face. Chapter 44 Ad Dukhan, verse 20:

*“And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.”*

Islam—the religion conveyed by all the Holy Prophets, peace be upon them—has never depended on coercion or force to guide people toward the truth. Its method has always been to present divine teachings with clarity, wisdom, and compassion, allowing individuals to reflect and choose freely. The Holy Prophets, peace be upon them, fulfilled their mission by explaining the truth, demonstrating it through their character, and inviting people to what benefits them in this world and the next. They did not seek to dominate or control others, nor did they impose belief upon unwilling hearts. This principle is beautifully illustrated in the conduct of the Holy Prophet Musa, peace be upon him. Chapter 44 Ad Dukhan, verse 21:

*“But if you do not believe me, then leave me alone.”*

These words reflect the dignity, patience, and restraint that characterise all the Holy Prophets, peace be upon them. They understood that guidance belongs to Allah, the Exalted, alone, and that their responsibility was to deliver the message, not to compel acceptance. Their approach demonstrates the honour and freedom that Islam grants to human beings, recognising that sincere faith can only arise from a willing heart. Throughout history, however, those who oppose divine guidance—because it threatens their social influence, authority, or control over others—have rarely responded with fairness or maturity. Instead of simply disagreeing and allowing believers to practice their faith peacefully, they often react with hostility, mockery, and aggression. Their opposition is not rooted in intellectual disagreement but in fear of losing power, status, or the ability to manipulate others. Divine guidance exposes corruption, restrains injustice,

and challenges the misuse of authority, and those who benefit from such systems cannot tolerate a message that calls for accountability and moral reform. As a result, they attempt to silence or undermine those who follow the truth, not because the message is unclear, but because it unsettles their desires and threatens their worldly interests. This pattern has repeated itself with every Holy Prophet, peace be upon them, and continues to manifest in various forms today. Chapter 44 Ad Dukhan, verse 22:

*“And [finally] he called to his Lord that these are a criminal people.”*

As the oppression inflicted upon the children of Israel reached its peak, the Holy Prophet Musa, peace be upon him, was commanded by Allah, the Exalted, to leave Egypt. Pharaoh and his people had made it abundantly clear that they would neither accept divine guidance nor allow the Holy Prophet Musa, peace be upon him, and his followers to live in peace. Their arrogance, tyranny, and hostility left no room for coexistence. Thus, Allah instructed His Prophet, peace be upon him, to depart under the cover of night, assuring him that although Pharaoh would pursue them, divine protection would remain with the believers. Chapter 44 Ad Dukhan, verse 23:

*“[Allah said], “Then set out with My servants by night. Indeed, you are to be pursued.””*

This moment reflects a recurring pattern in the history of divine guidance: when the rejection of truth becomes absolute and oppression becomes unbearable, Allah, the Exalted, opens a path of escape for the believers and removes them from the reach of their oppressors. The pursuit of Pharaoh symbolises the relentless nature of those who oppose truth—they cannot tolerate the existence of a community that lives by divine principles, even when that community seeks only to worship Allah and live righteously. Even when Muslims attempt to distance themselves from those who oppose divine guidance, they often find that hostility continues to follow them in various forms. The opposition does not cease simply because believers choose a different way of life. In the modern age, social media has become one of the most prominent tools through which Islam is targeted. Baseless criticism, mockery, and misinformation are spread widely, not because Islam is unclear or irrational, but because it challenges the desires, ambitions, and profit-driven agendas of those who thrive on encouraging people to indulge without restraint. The elite class—whose influence depends on people surrendering to their impulses—naturally views Islamic teachings on modesty, discipline, and self-control as a threat. As a result, they use their platforms to attack Islam, hoping to weaken its influence and discourage people from embracing a lifestyle that exposes the emptiness of unchecked desire. This modern form of pursuit mirrors the ancient hostility faced by the Holy Prophets, peace be upon them, demonstrating that the struggle between truth and falsehood continues across every era.

But because their opposition is ultimately directed against Allah, the Exalted, and not merely against His servants, they will never succeed in overpowering the truth of Islam. History has repeatedly demonstrated that no individual, group, or empire can triumph over the religion established by the Creator of the heavens and the earth. When Allah, the Exalted, decrees the downfall of those who wage war against His guidance, their destruction becomes inevitable. Chapter 44 Ad Dukhan, verse 24:

*“And leave the sea in stillness. Indeed, they are an army to be drowned.”*

Countless individuals, governments, organizations, and industries have risen throughout history with the intention of erasing Islam from society. They have attempted this through political pressure, military aggression, propaganda campaigns, cultural manipulation, and, in modern times, through social media and digital misinformation. Yet Islam remains firm, unshaken by their efforts, and will continue to stand until the Day of Judgement. Their attempts to extinguish the truth are as futile as trying to blow out the Sun with their breath. Chapter 9 At Tawbah, verse 32:

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

Those who persist in resisting divine guidance and devote themselves solely to fulfilling their worldly desires inevitably misuse the blessings they have been granted. Instead of using their wealth, influence, and opportunities for good, they squander them in pursuit of fleeting pleasures. This leads to an unbalanced mental and physical state, causing them to misplace priorities, relationships, and responsibilities. Even if they enjoy temporary luxuries, their inner world becomes filled with anxiety, instability, and dissatisfaction. Their refusal to prepare for their accountability on the Day of Judgement results in a far more severe punishment in the Hereafter—one that no amount of worldly success can shield them from.

Their time for repentance will have passed, and no further respite will be granted. Chapter 44 Ad Dukhan, verses 25-29:

*“How much they left behind of gardens and springs. And crops and noble sites. And comfort wherein they were amused. Thus. And We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved.”*

The light of Islam has now been perfected and delivered to humanity. Every person is free to choose whether they wish to embrace it and attain peace of mind in both worlds. Those who learn and act upon its teachings will achieve a balanced mental and physical state, placing everything and everyone in their proper place. They will live with clarity, purpose, and tranquillity while preparing adequately for their accountability on the Day of Judgement. This is the same blessing granted to the children of Israel who remained steadfast in their obedience to Allah, the Exalted. Chapter 44 Ad Dukhan, verses 30-32:

*“And We certainly saved the Children of Israel from the humiliating torment. From Pharaoh. Indeed, he was a haughty one among the transgressors. And We certainly chose them by knowledge over [all] the worlds.”*

Just as Allah, the Exalted, rescued, honoured, and elevated those in the past who remained firm upon His guidance, He continues to grant peace,

protection, and success to all who steadfastly walk His path today. His support is constant, but He also makes clear that following divine guidance is itself a test. This path often challenges a person's worldly desires, ambitions, and comforts, revealing the sincerity of their commitment. Chapter 44 Ad Dukhan, verse 33:

*“And We gave them of signs that in which there was a clear trial.”*

To succeed in this test, a person must cultivate strong and resilient faith. Such faith is essential for remaining obedient to Allah, the Exalted, in every circumstance—whether in moments of ease or hardship, prosperity or difficulty. This depth of faith does not arise by accident; it is nurtured through understanding, reflecting upon, and implementing the clear signs and teachings found in the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings consistently demonstrate that genuine obedience to Allah brings tranquillity, stability, and fulfilment in this world, and eternal success in the next. Conversely, those who lack knowledge of Islamic principles often possess weak and fragile faith. Without a firm foundation, they are easily swayed by their desires, social pressures, or fleeting emotions. When divine guidance conflicts with their personal inclinations, they may abandon obedience, unaware that true peace lies in surrendering their desires to the commands of Allah, the Exalted. This lack of understanding blinds them to the reality that divine guidance is not a restriction but a mercy—one that protects them from harm and leads them to lasting contentment. For this reason, it is essential for every individual to strengthen their faith through the pursuit of Islamic knowledge and its practical application. Knowledge illuminates the path, clarifies priorities, and empowers a person to remain obedient to Allah, the Exalted, in all situations. By using the blessings they



have been granted in the manner prescribed by Islamic teachings, they cultivate a balanced mental and physical state. This balance enables them to place everything and everyone in their proper place, organise their lives with wisdom, and prepare adequately for their accountability on the Day of Judgement. Through this process, they attain true harmony in both worlds.

One of the profound tests embedded within divine guidance is the belief in resurrection and ultimate accountability on the Day of Judgement. As previously discussed, the leaders of the non-Muslims of Mecca—like the opponents of truth in every era—used various tactics to discourage people from embracing Islam. Their resistance was driven by fear of losing their authority, influence, and social dominance. Among their strategies was to challenge the concept of resurrection itself, demanding a physical demonstration as a condition for belief. Chapter 44 Ad Dukhan, verses 34-36:

*“Indeed, these are saying, “There is not but our first death, and we will not be resurrected. Then bring [back] our forefathers, if you should be truthful.””*

Denying the possibility of human resurrection is astonishing when the created world is overflowing with signs of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of resurrection into every corner of creation, repeating them across days, seasons, and generations. These signs are so abundant, so consistent, and so visible that only those who refuse to reflect remain unconvinced. Rain descends upon barren land, reviving soil that seemed utterly lifeless. Seeds that appear dry, hard, and dead absorb water, swell, and split open, producing

vegetation that sustains countless forms of life. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting a human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons offers another powerful testimony. In winter, trees stand bare and lifeless, their branches stripped of colour and vitality. Yet with the arrival of spring, they awaken. Leaves unfurl, flowers bloom, and landscapes that once appeared dead burst into vibrant life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection is a continuous process. Skin cells, blood cells, and countless other tissues die and are replaced every moment. The body is in a perpetual state of renewal, though people rarely pause to consider the profound implications of this ongoing transformation. The natural world is filled with further examples. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted a new life. Certain desert plants remain dry and lifeless for years, yet the moment rain touches them, they bloom with extraordinary speed and beauty. Forests devastated by fire eventually regenerate, as new shoots emerge from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity where bodily functions slow dramatically, mimicking death, yet they awaken with renewed strength when the season changes. Even the oceans reflect this pattern: coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves display this cycle, as stars collapse and scatter their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily rhythm of sleep and wakefulness also reflects this truth. Sleep resembles a minor death, for the sleeper's senses are suspended and their awareness withdrawn. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

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

Allah, the Exalted, rebukes the leaders of the non-Muslims of Mecca for their arrogance and their audacity in challenging His power. They behaved as though their influence, wealth, and social standing made them untouchable. To expose the foolishness of this attitude, Allah reminds them of earlier nations who were far greater than them in strength, numbers, and worldly might—yet none of that protected them when they persisted in defiance. Their power did not save them, nor did their civilizations endure once they chose rebellion over obedience. Chapter 44 Ad Dukhan, verse 37:

*“Are they better or the people of Tubba' and those before them? We destroyed them, [for] indeed, they were criminals.”*

The people of Tubba' were known for their vast kingdoms, advanced societies, and formidable armies. Their influence stretched across regions in a way the Meccans could not match. Yet despite their strength, they were destroyed when they rejected divine guidance. By invoking their example, Allah, the Exalted, makes it clear that the leaders of Mecca—who possessed far less power—had even less reason to feel secure in their opposition. If mighty nations of the past could not withstand the consequences of their wrongdoing, then the Meccans certainly would not escape accountability.

This verse serves as a timeless reminder that arrogance blinds people to reality. No amount of wealth, status, or influence can shield a person or a nation from the consequences of defying Allah, the Exalted. History is filled with the ruins of civilizations that once believed themselves invincible. Their downfall stands as a warning to every generation: true security lies only in obedience to Allah, not in worldly power.

In addition, beyond possibility, the Day of Judgement is a necessity. The universe is built upon balance and precision. The Earth orbits the Sun at a distance perfectly suited for life; a slight deviation would render the planet uninhabitable. The water cycle operates with flawless regularity, ensuring that rain continues to sustain life. The ground is firm enough to support massive structures, yet soft enough for delicate shoots to emerge from beneath it. These examples reveal not only a Creator but a Creator who establishes harmony and order.

Yet human actions often disrupt this balance. Oppressors frequently escape justice in this world, while the oppressed endure hardship without receiving their due compensation. Many who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this life, whereas those who openly disobey Him may enjoy worldly ease. Since balance is a defining feature of creation, justice must ultimately be restored. Because perfect recompense does not occur in this world, it must occur in another realm—on the Day of Judgement.

Allah, the Exalted, could administer full reward and punishment in this world, but His wisdom dictates otherwise. He grants people repeated opportunities to repent and reform rather than seizing them immediately for their wrongdoing. Likewise, He does not grant believers their full reward here, for this world is not Paradise. Faith itself is built upon belief in the unseen; if all reward and punishment were immediate and visible, faith would lose its meaning. The unseen reward of the Hereafter is what gives faith its depth, sincerity, and transformative power.

Fear of ultimate accountability and hope for eternal reward motivate a person to avoid sin and pursue righteous deeds. For the Day of Recompense to occur, the material world must come to an end. Reward and punishment can only be administered once all actions have ceased. Therefore, the conclusion of human deeds necessitates the eventual end of the physical universe. The destruction of the world is not an arbitrary event but a necessary step in the unfolding of divine justice. Chapter 44 Ad Dukhan, verses 38-39:

*“And We did not create the heavens and earth and that between them in play. We did not create them except with purpose, but most of them do not know.”*

In addition, the demand made by the leaders of the non-Muslims of Mecca for a physical demonstration of human resurrection was, in reality, deeply irrational. Faith derives its true worth from believing in certain unseen

realities—realities that cannot be perceived through the five senses, such as seeing Allah, the Exalted. Yet even these unseen matters are not without evidence. The universe is filled with signs that point unmistakably to their truth. Just as the existence of a painting proves the existence of a painter, the existence of a perfectly ordered creation proves the existence of a Creator. The precision, harmony, and beauty of the universe testify to a deliberate and intelligent Designer. Moreover, human beings routinely accept and rely upon things they cannot perceive or fully understand. Countless people take medicine without knowing how it works within the body. They trust in its effects despite lacking direct sensory knowledge of its internal mechanisms. If people readily accept unseen realities in worldly matters, then rejecting unseen truths in matters of faith—despite the overwhelming signs supporting them—is inconsistent. Islamic teachings are grounded in evidence, reason, and common sense. Yet some aspects of the religion relate to the unseen, and this is intentional. Faith has value precisely because it involves believing in realities that cannot be directly observed. For this reason, a person who claims faith only after witnessing the unseen—such as seeing the Angels—will not have their belief accepted by Allah, the Exalted. Believing in something after it becomes visible requires no sincerity, no trust, and no submission. It is merely acknowledging what is already undeniable. The true test for human beings lies in whether they accept reality even when they cannot perceive it directly, and whether—after accepting it—they choose to obey Allah, the Exalted, despite having the strength and freedom to disobey Him. Throughout history, in sending the Holy Prophets, peace be upon them, and revealing the divine scriptures, Allah, the Exalted, has always ensured that there remains room for testing people's judgement, sincerity, and obedience. He has never unveiled the unseen to such an extent that belief becomes unavoidable. If He were to do so, the entire purpose of the test would collapse. Success and failure would lose all meaning. This is why people must not wait for Allah, the Exalted, or His Angels to appear before them. Such an event would not be a moment of guidance—it would be the end of the world. Once the unseen becomes fully visible, the time for choice is over. Faith and obedience only hold value while rejection remains possible. If the truth were laid bare before every eye, even the most

stubborn disbeliever and the most rebellious sinner would be forced to submit. But such submission would carry no sincerity, no humility, and no spiritual worth. As long as a veil remains over the unseen, people have the opportunity to choose belief or disbelief, obedience or disobedience. When that veil is lifted completely, the test ends. That moment—the moment when reality is fully unveiled—is the Day of Judgement. Chapter 44 Ad Dukhan, verse 40:

*“Indeed, the Day of Judgement is the appointed time for them all.”*

Allah, the Exalted, then dismantles the false notion of wishful thinking—the idea that a person can persist in disobedience yet still hope to be saved on the Day of Judgement through the intercession of someone else, such as a pious relative. Chapter 44 Ad Dukhan, verse 41:

*“The Day when no relation will avail a relation at all, nor will they be helped.”*

On that Day, lineage, family ties, and worldly connections will hold no weight. Every individual will stand alone before Allah, the Exalted, accountable for their own deeds. This reality is emphasised repeatedly throughout the Holy Quran. Chapter 31 Luqman, verse 33:

*“O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all...”*

And chapter 53 An Najm, verse 39:

*“And that there is not for man except that [good] for which he strives.”*

Although intercession on the Day of Judgement is a reality affirmed in Islamic teachings, it is not a blanket guarantee for those who lived in heedlessness. Intercession benefits only those who sincerely tried to obey Allah, the Exalted, in this world. This is 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...”*

And chapter 44 Ad Dukhan, verses 41-42:



*“The Day when no relation will avail a relation at all, nor will they be helped. Except those on whom Allah has mercy. Indeed, He is the Exalted in Might, the Merciful.”*

If a person adopts a lazy attitude—ignoring the commands of Allah, the Exalted, while assuming that someone else will rescue them on the Day of Judgement—they will face bitter disappointment. Such an attitude trivialises and mocks the sacred concept of intercession. It treats intercession as a loophole rather than a divine honour granted to those who genuinely strove to live righteously. This mindset is not only misguided but deeply disrespectful.

Therefore, one must avoid relying on others to intercede for them in the court of Allah, the Exalted, and instead commit themselves to sincere obedience. This means using the blessings they have been granted in ways that please Him, as outlined in Islamic teachings. This was precisely the attitude of the Companions, may Allah be pleased with them. Even though they lived alongside the greatest of creation—the Holy Prophet Muhammad, peace and blessings be upon him—whose intercession they hoped for, they never allowed this hope to make them complacent. Instead, they exerted themselves in worship, obedience, and sacrifice, knowing that intercession is a privilege for those who strive, not an excuse for negligence.

But when a person fails to understand the reality of intercession correctly, they fall into a dangerous illusion. They continue to disobey Allah, the Exalted, misusing the blessings He has granted them, while comforting themselves with the false belief that someone else will rescue them on the Day of Judgement. This misguided reliance becomes an excuse for laziness, negligence, and spiritual complacency. Instead of reforming their behaviour, they assume that the righteousness of another—whether a family member, a scholar, or even a Prophet—will compensate for their own disobedience. Such an attitude inevitably harms them in this world before it harms them in the next. By misusing their blessings and ignoring divine guidance, they create an unbalanced mental and physical state. Their priorities become confused, their relationships become strained, and they misplace everything and everyone within their life. Even if they enjoy certain worldly comforts, their inner world becomes filled with stress, instability, and dissatisfaction. The blessings meant to bring them peace instead become sources of anxiety because they are used in ways displeasing to Allah, the Exalted. More importantly, this false sense of security prevents them from preparing for their accountability on the Day of Judgement. They fail to repent, fail to reform, and fail to strive for righteousness because they assume someone else will carry their burden. But when they stand before Allah, the Exalted, they will find that no one can save them from the consequences of their own choices. Their punishment in the Hereafter will be far more severe precisely because they had the ability to obey, the opportunity to repent, and the knowledge of the truth—yet they chose to ignore it. Chapter 44 Ad Dukhan, verses 43-50:

*"Indeed, the tree of Zaqqum. Is food for the sinful. Like murky oil, it boils within bellies. Like the boiling of scalding water. [It will be commanded], "Seize him and drag him into the midst of the Hellfire. Then pour over his head from the torment of scalding water." [It will be said], "Taste! Indeed, you are the honored, the noble! Indeed, this is what you used to dispute."*

One of the primary reasons why the Hereafter—particularly the Day of Judgement and the punishment of Hell—is described with such vivid detail in Islamic teachings is to dismantle the false beliefs that earlier communities adopted. These communities belittled the realities of the next life, treating them as distant, exaggerated, or even humorous concepts. Their dismissive attitude stemmed from wishful thinking: they continued to disobey Allah, the Exalted, while convincing themselves that they would still attain salvation in both worlds. This false sense of security manifested in several dangerous assumptions. Some relied on the imagined intercession of a righteous person while making no effort to reform themselves. Others believed that a mere verbal declaration of faith—without obedience, sincerity, or sacrifice—would guarantee their salvation. Some assumed that excuses and last-minute repentance would automatically be accepted on the Day of Judgement, regardless of how they lived. Others convinced themselves that the punishments of the Hereafter would be mild, comparable to worldly discomforts, and therefore not worth worrying about. To eradicate these misconceptions, Islamic teachings present the realities of the Hereafter with clarity and detail. These descriptions are not meant to instil fear for its own sake, nor to plunge people into despair. Rather, they are meant to awaken hearts, correct false hopes, and guide people toward a life of sincere obedience to Allah, the Exalted. When a person understands the seriousness of the Hereafter, they are more likely to live with purpose, humility, and accountability. True obedience involves using the blessings Allah, the Exalted, 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. When these teachings are internalised, a person becomes protected from complacency and shielded from the deceptive comfort of false assumptions. They begin to live with sincerity, clarity, and responsibility. Through this transformation, they secure safety from punishment and success in both worlds. Their mind and body become balanced, their priorities fall into their proper order, and they place everything and everyone in their life where they belong. In this way,

the vivid descriptions of the Hereafter serve as a mercy—guiding people away from heedlessness and toward a life that leads to eternal peace. Chapter 44 Ad Dukhan, verses 51-57:

*“Indeed, the righteous will be in a secure place. Within gardens and springs. Wearing [garments of] fine silk and brocade, facing each other. Thus. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every [kind of] fruit - safe and secure. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire. As bounty from your Lord. That is what is the great attainment.”*

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings challenge their personal desires. They should behave like a wise patient who follows the medical advice of a trustworthy doctor, knowing that the bitter medicine and strict diet are ultimately for their wellbeing. Just as this patient eventually attains good physical and mental health through disciplined adherence, the one who embraces and practices Islamic teachings attains true balance, tranquillity, and clarity in life. This is because only Allah, the Exalted, possesses the complete knowledge required to guide a human being toward a balanced mental and physical state, and to help them place everything and everyone in their proper place. Human knowledge—despite extensive research and scientific advancement—will always remain limited. Society cannot solve every problem a person may face, nor can it shield them from all forms of mental and physical stress. Human advice is shaped by limited experience, restricted foresight, and personal biases. It cannot provide a flawless framework for life. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed it to humanity through the Holy Quran and the

traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 44 Ad Dukhan, verse 58:

*“And indeed, We have eased it [the Qur'an] in your tongue that they might be reflect.”*

The truth of this becomes evident when one compares those who use their blessings according to Islamic teachings with those who do not. In worldly matters, patients often trust their doctors without understanding the science behind their prescriptions. They accept the treatment because they recognise the doctor's expertise. Yet Allah, the Exalted, does not ask people to follow Islam blindly. Instead, He invites them to reflect, to observe, and to recognise the truth of His teachings through clear proofs and undeniable signs. He wants people to appreciate the wisdom of Islam by examining its effects on their lives and the world around them. 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 controls the spiritual heart—the true seat of peace, contentment, and emotional stability. He alone grants

tranquillity to whom He wills and withholds it from whom He wills. Chapter 53 An Najm, verse 43:

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

Peace of mind is therefore not attained through wealth, status, or worldly achievements, but through using one’s blessings in the manner prescribed by Allah, the Exalted. Those who align their lives with divine guidance are granted serenity, while those who misuse their blessings experience inner turmoil, regardless of outward success.

Yet Allah, the Exalted, does not compel anyone to follow the right path. If He were to impose guidance upon people, the entire purpose of earthly life as a test would be nullified. Instead, He has made divine guidance clear, accessible, and perfectly suited to the nature of human beings. The Holy Quran is not a mysterious or obscure text; it is revealed in a manner that the human mind and heart can readily grasp. Chapter 44 Ad Dukhan, verse 58:

*“And indeed, We have eased it [the Qur'an] in your tongue that they might be reflect.”*

Any code of conduct that contradicts the innate disposition of humanity will always feel foreign and burdensome. When people attempt to follow such systems, they experience inner conflict, emotional strain, and even physical discomfort, because these systems clash with the natural state upon which Allah, the Exalted, has created all human beings. By contrast, Islamic teachings feel inherently familiar and comforting. They resonate with the deepest layers of human nature, nurturing balance in both the mental and physical states. This resonance is especially evident among those who embrace Islam after living according to other religions or philosophies. Many converts describe Islam not as a discovery, but as a return—a rediscovery of truths already inscribed upon their hearts. This is because Islam does not impose an artificial or unnatural framework upon human beings. Rather, it restores them to their original, pure disposition. Other systems, however, often demand behaviours or beliefs that conflict with human nature, leading to confusion, dissatisfaction, and imbalance. Yet this reality may remain hidden until one approaches Islamic teachings with sincerity and an open mind. Prejudice, arrogance, or blind loyalty to inherited customs can veil the heart from recognising the harmony between revelation and human nature. When approached sincerely, divine guidance reveals itself not as a burden or a restriction, but as a reminder—one that restores balance, cultivates tranquillity, and directs humanity toward its true purpose. Revelation becomes both a mirror and a compass: a mirror that reflects the innate truth already present within the human soul, and a compass that guides it toward peace of mind in both worlds. Through this guidance, a person achieves a balanced mental and physical state and learns to place everything and everyone in their life in the correct position.

It is therefore left to each individual to choose their own path and to face the consequences of their decisions in both worlds. Those who choose obedience will find peace in this life and eternal success in the next, while those who choose disobedience will face the results of their choices when they stand before Allah, the Exalted. Chapter 44 Ad Dukhan, verse 59:

*“So watch; indeed, they are watching.”*

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 45 – Al Jathiyah, Verses 1-37 of 37

حَمْدٌ ١

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ٣

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ٤

وَإِخْلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ

بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ٥

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايِنِهِ

يُؤْمِنُونَ ٦

وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ٧

يَسْمَعُ ءَايَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ

أَلِيمٍ ٨

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٩

مَنْ وَرَأَيْهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ  
اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجَزِ أَلِيمٍ ﴿١١﴾

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ﴾ ﴿١٢﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ  
تُرْجَعُونَ ﴿١٥﴾

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالتَّوْبَةَ وَرَزَقْنَاهُمْ مِّنَ  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

وَعَآتَيْنَاهُم بَيْنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَغْيًا يَبِغِيهِمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا  
فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا  
يَحْكُمُونَ ﴿٢١﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ  
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشًوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ  
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَتُنَا بِيَنَتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبَعْنَا آبَاءَنَا إِن  
كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِ يَخْسِرُ  
الْمُبْطِلُونَ ﴿٢٧﴾

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ  
ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَىٰ عَلَيْهِمْ فَاَسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا  
مُجْرِمِينَ ﴿٣١﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ  
نُظِنُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ ﴿٣٢﴾

وَبَدَّاهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

وَقِيلَ الْيَوْمَ نَنْسِفُكُمْ كَمَا نَسِفْنَا لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ  
نَّصِيرِينَ ﴿٣٤﴾

ذَٰلِكُمْ بِأَنكُمُ اتَّخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَوةُ الدُّنْيَا فَالْيَوْمَ لَا  
يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْعَفُونَ ﴿٣٥﴾

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

*Ha, Meem.*

*The revelation of the Book is from Allah , the Exalted in Might, the Wise.*

*Indeed, within the heavens and earth are signs for the believers.*

*And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].*

*And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.*

*These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?*

*Woe to every sinful liar*

*Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.*

*And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.*

*Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment.*

*This [Qur'an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.*

*It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.*

*And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.*

*Say, to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn.*

*Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.*

*And We did certainly give the Children of Israel the Scripture and judgement and prophethood, and We provided them with good things and preferred them over the worlds.*

*And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.*

*Then We put you, on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.*

*Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous.*

*This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].*

*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.*

*And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.*

*Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah ? Then will you not be reminded?*

*And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming.*

*And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."*

*Say, " Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."*

*And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour appears - that Day the falsifiers will lose.*

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

*This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do."*

*So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.*

*But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?*

*And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.' "*

*And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.*

*And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.*

*That is because you took the verses of Allah in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [ Allah ].*

*Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.*

*And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.*



## Discussion on Verses 1-37 of 37

The full meaning of the opening verse is known solely to Allah, the Exalted. Chapter 45 Al Jathiyah, verse 1:

*“Ha, Meem.”*

Nonetheless, this indicates that the Holy Quran is composed of the very Arabic letters and expressions familiar to the Arabs who first received it. Accordingly, they possessed no valid grounds to dispute its divine origin, for they fully understood its language and personally observed its unmatched eloquence. Despite being eminent authorities in Arabic and taking great pride in their linguistic expertise, they were incapable of producing even a single composition equal to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. This inability to rival it—despite every possible linguistic advantage—remains a permanent and irrefutable proof of its divine origin. Chapter 2 Al Baqarah, verse 23:

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

This may help explain why the Holy Quran is mentioned immediately in the following verses. Its deliberate placement underscores that the very scripture revealed to those individuals—formed from the same familiar letters and language they themselves employed—stands as the clearest proof of its divine origin and the most compelling response to their continuing doubts. Chapter 45 Al Jathiyah, verse 2:

*“The revelation of the Book is from Allah, the Exalted in Might, the Wise.”*

Even if an individual were to attain the utmost mastery of Arabic eloquence, such expression would still fall far short of the immense wisdom contained within the Holy Quran, especially in its deep insight into human psychology and its refinement of moral character. No human composition can achieve its flawless integration of clarity and profundity: its meanings challenge the most learned minds while remaining accessible to any sincere seeker seeking guidance in daily life. The Holy Quran stands alone in its capacity to present profound and abstract truths in a manner that is both practical and universally relevant. It addresses the deepest dimensions of human nature and sets forth a timeless framework applicable to every person, society, and age. Each verse affirms its divine origin through exceptional precision and an eloquence that surpasses all human expression. Unlike other works, which are susceptible to inconsistency and contradiction, the Holy Quran is completely preserved from error by Allah, the Exalted. It delivers an accurate and comprehensive account of earlier nations, despite having been revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal education in history or previous scriptures. Furthermore, the Holy Quran serves as an all-encompassing guide for the upliftment of humanity, promoting all that safeguards life and prohibiting all that leads to harm. It establishes justice and balance within

both the individual and the broader society, free from the distortions and excesses often found in myth or poetry. Every verse is intentional and life-enriching; with continual recitation, new depths of meaning and wisdom consistently unfold. By anchoring its assurances and warnings in reason, and by transforming virtues such as patience into lived practice, the Holy Quran presents divine guidance in a form that is clear, comprehensible, and attainable for all. The Holy Quran invites humanity to recognize the true purpose of life: to devote oneself to Allah, the Exalted, with sincerity by directing every blessing bestowed upon them toward seeking His pleasure. Through such conscious devotion, individuals attain inner serenity and authentic success in both this life and the Hereafter, reaching a state of harmony in which the mind, body, and soul operate in balance. For those in search of enduring peace and fulfilment, the Holy Quran clarifies the straight path with exceptional clarity and depth. Its guidance corresponds perfectly with human nature and remains timeless, relevant to every society and generation. When it is sincerely accepted and actively lived, the Holy Quran provides comprehensive guidance for all aspects of human life, addressing emotional, financial, and physical challenges while reconciling personal interests with the well-being of the wider community. History itself testifies to the transformative influence of these teachings, as societies that truly upheld its message rose to notable levels of justice, wisdom, and collective stability. Most remarkable of all is the divine preservation of its text: throughout the passage of centuries, not a single letter of the Holy Quran has been altered, for Allah, the Exalted, has pledged to protect it for all time. Chapter 15 Al Hijr, verse 9:

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

No other work in human history possesses such a unique and unmatched status. Allah, the Exalted, addresses the most fundamental and persistent challenges confronting every civilization, providing solutions that are both decisive and enduring. By addressing these root causes, the Holy Quran eliminates or resolves the countless secondary difficulties that arise from them. This clearly demonstrates the completeness and perfection of its guidance, as it contains every foundational principle required for the well-being, stability, and moral advancement of both individuals and society as a whole. Through sincere commitment to its teachings, humanity achieves true success in this world and secures 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 stands as the greatest and most lasting miracle bestowed by Allah, the Exalted, upon His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The deep guidance and far-reaching benefits of the Holy Quran are available only to those who approach it with sincerity, humility, and an earnest desire for truth. Those who allow personal preferences and worldly impulses to shape their engagement—embracing only what suits their inclinations while dismissing or resisting what challenges them—steadily remove themselves from its reformative and elevating influence. Such selective obedience leads inevitably to confusion, loss, and profound regret in both this life and the Hereafter. Chapter 17 Al Isra, verse 82:

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

Chapter 45 Al Jathiyah, verse 1:

*“Ha, Meem.”*

This chapter opens with isolated letters, a characteristic appearing in several sections of the Holy Quran, the true meaning of which is known only to Allah, the Exalted. These openings serve as a powerful reminder of the inherent limitations of human understanding and highlight the necessity of humility when engaging with divine revelation. Through the presence of these mysterious letters, the Holy Quran affirms its nature as a direct expression of divine guidance rather than a product of human composition, existing beyond the full reach of mortal intellect. A heart becomes capable of receiving its deeper wisdom only when a person recognizes the boundaries of personal comprehension. Conversely, those who approach the Holy Quran with intellectual pride—depending solely on their own reasoning and dismissing what cannot be immediately understood—often fall into doubt and confusion. When confronted with truths that lie beyond human rational capacity, such individuals may resort to rejection, strained reinterpretation, or the distortion of meanings. These reactions do not point to any shortcoming within the Holy Quran; rather, they reveal a spiritual blindness rooted in ego, which prevents the heart from recognizing the truth. The relationship between a person and the Holy Quran may be compared to that of a devoted student and a wise teacher. A humble learner benefits even from challenging or initially unclear lessons, trusting

that persistence will ultimately lead to understanding. In contrast, an arrogant learner filters knowledge through preconceived assumptions, thereby cutting themselves off from genuine enlightenment. True comprehension of the Holy Quran is reserved for those who approach it with reverence and openness. Such humility nurtures inner peace and aligns both mind and body with the wisdom of Allah, the Exalted, enabling a proper understanding of the role each aspect of life occupies within the divine order. Ultimately, sincere submission to the Holy Quran is indispensable for achieving spiritual balance, lasting tranquillity, and success in both this world and the Hereafter.

Chapter 45 Al Jathiyah, verse 1:

*“Ha, Meem.”*

Since letters form the foundation of human expression and the transmission of knowledge, the opening of this chapter highlights the vital importance of knowledge in human life. It serves as a reminder that a sound intellect is essential not only for fulfilling worldly responsibilities but also for understanding spiritual truths. Every person is entrusted with the pursuit and application of beneficial knowledge, a duty clearly emphasized in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Ignorance inevitably leads to error and deviation, for those who lack understanding cannot distinguish truth from falsehood, nor protect themselves from moral decline. Yet the mere acquisition of information is insufficient. Knowledge only attains its true value when it is put into practice. Unapplied knowledge is like a map that is never used: it may

indicate the path to success, but it cannot transport anyone to their destination unless the journey is undertaken. Similarly, an individual must integrate learned principles into daily life to achieve genuine guidance and spiritual growth. Beneficial knowledge must therefore be both acquired and embodied. Its purpose is to refine character, purify intentions, and guide behavior. When understanding is translated into action, it becomes a source of illumination that benefits both the individual and the wider community. Through the sincere pursuit and practical application of such wisdom, a person attains true prosperity in this life and everlasting peace 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 following verse conveys the most elevated and all-encompassing guidance ever granted to humanity, illustrating that every other form of knowledge reaches its fullest expression and refinement within the divine wisdom of the Holy Quran. This celestial guidance provides a unified framework for all aspects of human life, seamlessly integrating worldly responsibilities with eternal spiritual goals. By living in accordance with these principles, an individual attains balance and steadfastness across both mind and body, ensuring that every relationship, duty, and personal aim is properly aligned with its intended significance. Through such a harmonious and purposeful life, people experience true flourishing in this world and are granted the certainty of everlasting success in the Hereafter, by the mercy and grace of Allah, the Exalted. Chapter 45 Al Jathiyah, verse 2:

*“The revelation of the Book is from Allah, the Exalted in Might, the Wise.”*

To derive true benefit from the Holy Quran, engagement must follow the methodology and practices of the Holy Prophet Muhammad, peace and blessings be upon him. This engagement goes far beyond precise and consistent recitation; it requires a sincere and inward commitment to understanding its meanings and embodying its guidance in every aspect of daily life. The Holy Quran is not merely a text to be recited—it is a complete and practical framework for living. Its transformative power is realized only when its teachings are put into action. Like a map that is useless unless a traveler follows its path, the Holy Quran provides guidance only to those who actively implement its instructions. It is also not intended as a tool for material gain; using its verses solely to seek wealth, offspring, or social status undermines its true purpose, as worldly provisions are governed by their own divinely established systems. Instead, the Holy Quran teaches humanity how to utilize every blessing granted by Allah, the Exalted, in a balanced and ethical manner. Those who sincerely follow its path cultivate harmony between mind and body, directing their lives with wisdom and restraint. In doing so, they prepare for accountability on the Day of Judgement, attaining peace and equilibrium in both this life and the Hereafter. In this way, the Holy Quran represents the highest source of knowledge and the definitive guide to righteous living, transforming hearts and societies through deliberate and active devotion.

No matter how advanced a civilization becomes, or how far it progresses in fields such as psychology, biology, or sociology, humans cannot develop a code of conduct that perfectly aligns with human nature and addresses every circumstance. Humanity continues to uncover even the most basic



aspects of its own biology—such as the intricate functions of the brain—and therefore lacks the comprehensive insight required to establish a flawless moral system capable of ensuring universal justice and inner peace. This limitation is inherent to human knowledge, which is necessarily partial, evolving, and constrained by finite perspectives. Only Allah, the Exalted, possesses the infinite knowledge necessary to establish a code of conduct perfectly aligned with human nature and universally applicable across all times and contexts. As the Creator of all existence, His wisdom encompasses the past, present, and future in their entirety. He alone is qualified to define the standard that separates what is beneficial from what is harmful and distinguishes the path of peace from the path of ruin and disorder. Chapter 45 Al Jathiyah, verse 2:

*“The revelation of the Book is from Allah , the Exalted in Might, the Wise.”*

History itself confirms this truth. Whenever individuals and communities sincerely embraced the divine way of life, they consistently formed societies characterized by tranquillity, justice, and strong social cohesion. This demonstrates that divine guidance is not merely an abstract ideal or theoretical philosophy, but a practical and transformative framework perfectly attuned to human well-being and collective prosperity. People are therefore called to accept this guidance as an act of mercy from Allah, the Exalted, rather than as a burden or constraint. Although divine instruction may at times conflict with personal desires or prevailing social norms, it exists solely for the benefit of those who follow it. The challenge lies not in the guidance itself, but in the resistance of unrestrained desires. The correct approach to divine instruction is comparable to that of a prudent patient who trusts a skilled physician. Even when the prescribed treatment is uncomfortable or demands strict discipline, the patient follows it,

understanding that recovery and long-term health depend upon compliance. They recognize the treatment as an act of mercy, not cruelty. Likewise, those who steadfastly adhere to the teachings of Islam, despite challenges and personal sacrifices, ultimately attain clarity of thought, emotional stability, and profound inner peace. Such a life exemplifies the true purpose of divine guidance: not to burden humanity, but to heal, stabilize, and lead it toward enduring success in both this world and the Hereafter.

After presenting the signs within the Holy Quran that affirm the Oneness of Allah, the Exalted, and the necessity of obeying Him at all times, Allah, the Exalted, draws attention to the signs observable in the creation itself, which also point unmistakably to His singular authority. Chapter 45 Al Jathiyah, verse 3:

*“Indeed, within the heavens and earth are signs for the believers.”*

When one carefully examines the creation of the Heavens and the Earth, along with the countless interdependent and perfectly balanced systems within them, it becomes evident that only One Being could have created and sustains the entire universe. For instance, the Sun’s precise distance from the Earth is not arbitrary; a slight increase or decrease in this distance would render the Earth uninhabitable. Similarly, the Earth has been fashioned with an atmosphere of remarkable balance and purity, providing an environment in which life can flourish. The intricate precision of these systems clearly signals the deliberate design of a Creator, Allah, the Exalted, whose wisdom encompasses all.

Consider the analogy of constructing even a simple building. For a building to stand securely, pillars, beams, and foundations must be carefully designed and strategically positioned to maintain structural integrity. Building without planning leads to instability and eventual collapse. If careful thought is essential for a simple structure, how could one reasonably claim that the infinitely complex systems of the Heavens and the Earth were assembled by accident? Were the universe and the Earth products of chance, their organization would be chaotic and unsafe. Yet, the precision, harmony, and safety inherent in creation clearly point to the deliberate planning and infinite knowledge of the Creator, Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

*“It is Allah who erected the heavens without pillars that you [can] see...”*

The Earth itself exhibits remarkable balance. Its land is designed to support human activity, from cultivating crops to constructing settlements, while also accommodating natural landscapes of varying altitudes. High-altitude regions, which are challenging to inhabit due to thin air and difficult access, exist in limited measure, ensuring the majority of habitable land is optimally suited for human life. Remote and inaccessible areas protect valuable resources while the majority of the Earth's surface remains usable. Furthermore, natural resources essential for survival—water, fertile soil, minerals—are positioned to be accessible, with the most crucial resources easiest to obtain. Such intentional distribution could never be accidental, and it reflects the existence of a conscious, knowledgeable Creator.

Even within the human body, countless signs testify to the perfect wisdom, knowledge, and power of Allah, the Exalted. Chapter 45 Al Jathiyah, verse 4:

*“And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain.”*

Those who sincerely reflect on the human body with an open and unbiased mind will recognize an undeniable truth: the precise composition and intricate design of the human body could not have emerged by chance. Every organ, bone, sense, and system operates in harmony, performing its function within a network of interdependent processes that sustain life. The circulatory system, for example, delivers essential nutrients and oxygen to every part of the body, while the respiratory system ensures the removal of carbon dioxide. The nervous system coordinates movement, perception, and thought, and the immune system defends against countless threats that would otherwise end life. Each of these systems is perfectly calibrated, reflecting an extraordinary level of foresight and design. This understanding extends equally to the animal kingdom. Every species has been created with precise anatomical structures and physiological adaptations that enable it to thrive in its specific environment. Camels, for instance, are designed to endure extreme heat and survive long periods without water, making them perfectly suited for desert life. Goats are structured so that impurities are efficiently separated from their milk, ensuring a safe and nourishing supply. Each living being exhibits the same hallmarks of deliberate creation, with organs, limbs, and bodily functions aligned to achieve survival and purpose. It is clear that such precision, coordination, and interdependence could never arise from a blind, imperfect process

such as evolution alone. Evolution, by its very nature, is a process of random mutation and selection, which cannot account for the flawless balance of systems observed in living beings. If even a simple mechanical object requires a designer to function properly, how could the human body—with its staggering complexity of physical, mental, and emotional systems—exist and operate without a Creator and Sustainer? Moreover, life depends on the continuous and precise maintenance of these systems. Any disruption in the balance of the body—whether in the cardiovascular, respiratory, nervous, or immune systems—can result in illness, disability, or death. This illustrates that the human body is not merely a self-sustaining structure but one that requires constant oversight and regulation. Such continuous and perfect control could only be provided by an all-knowing and omnipotent Creator, Allah, the Exalted, who not only designed humans but also sustains their life at every moment. The evidence within the human body, therefore, mirrors the broader signs found throughout creation: intricate systems, precise balance, and interdependent functions all point unequivocally to a singular, deliberate, and infinitely wise Creator. The human body, in its complexity and perfection, serves as a profound reminder of the power, knowledge, and meticulous design of Allah, the Exalted.

The Sun's path guarantees that the Earth receives an optimal balance of light and darkness. Chapter 45 Al Jathiyah, verse 5:

*“And [in] the alternation of night and day...”*

The length of days and nights, with their seasonal variations, enables humans to make the most effective use of time. If days were extended significantly, fatigue and exhaustion would impair human productivity. Conversely, if nights were prolonged, there would be insufficient time to work, earn a livelihood, or pursue education and other essential activities. Similarly, shorter nights would deprive people of adequate rest, affecting their health and mental wellbeing. Even small alterations in the duration of days and nights would disrupt crop cycles, threatening food security for humans and animals alike. This precise orchestration of celestial cycles demonstrates the Oneness of Allah, the Exalted, as multiple deities with differing wills would inevitably create chaos instead of 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...”*

The Moon, reflecting sunlight, serves as a crucial guide for people at night, particularly in navigating deserts and oceans—a practice that remains essential for transporting goods to this day. Its phases govern the tides, which in turn maintain the ecological balance of oceans and coastal regions. Any disruption in these natural cycles would have catastrophic consequences for the environment. Together, the Sun and Moon also allow humans to measure time accurately, which is vital for organizing daily life, agriculture, and societal functioning. The perfect placement and function of these celestial bodies attest to the wisdom of a deliberate Creator.

The water cycle presents another profound example of divine precision. Chapter 45 Al Jathiyah, verse 5:

*“...and [in] what Allah sends down from the sky of provision...”*

Water evaporates from the seas, rises, condenses into rain, and falls on the mountains, where natural processes neutralize acidity and ensure it is usable by humans, animals, and vegetation. Any disruption in this delicate system would result in widespread ecological disaster. Similarly, the salt content in oceans prevents decay from contaminating water and disrupting marine life. The oceans are structured to allow both abundant marine life and the navigation of large ships—a balance that could not occur by chance. Rainfall is carefully measured: too little causes drought and famine, while excessive rainfall triggers destructive floods. Chapter 23 Al Mu'minun, verse 18:

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

The Earth has been designed with extraordinary precision, enabling it to produce an immense variety of provisions for all living beings. Its soil contains the exact balance of minerals needed for growth. Its climate cycles—sunlight, wind, rain, and seasons—operate in perfect harmony to sustain life. Rivers carve paths through the land, carrying nutrients to

distant regions. Mountains stabilise the Earth's crust and influence weather patterns. Every element of the natural world works together in a finely tuned system that no human mind could have engineered. Among the most striking signs within this system is the revival of what appears lifeless. A seed, dry and dormant, lies buried in the soil. To the human eye, it resembles a tiny fragment of dust—motionless, silent, and seemingly dead. Yet when rain descends and the soil softens, something miraculous occurs. The seed absorbs water, swells, splits open, and sends forth a delicate shoot that pushes through the earth. From this fragile beginning emerges a plant that may one day become a towering tree, a field of crops, or a source of nourishment for countless creatures. This transformation is entirely beyond human control. No scientist, no matter how advanced, can breathe life into a dead seed. They may analyse its structure, describe its components, or replicate its outer form, but they cannot create the spark that turns lifeless matter into a living organism. This process is a direct manifestation of divine power, a sign that points unmistakably to the Creator who governs all things. Chapter 45 Al Jathiyah, verse 5:

*“...and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness...”*

This revival is not a rare or isolated event. It is a continuous cycle woven into the fabric of creation. Every year, barren fields become lush with vegetation. Every spring, landscapes that appeared dead burst into colour and life. Every harvest season, the Earth yields fruits, grains, and crops that sustain humanity and countless other creatures. These cycles repeat with such consistency that people often overlook their significance. Yet each cycle is a reminder of divine power, mercy, and wisdom.



Furthermore, this sign invites reflection on human dependence. People rely on the Earth for food, water, shelter, and countless other blessings, yet they have no control over the processes that sustain these provisions. They cannot command the rain, regulate the seasons, or revive the soil. Their survival depends entirely on the continuous mercy of Allah, the Exalted. Recognising this fosters humility, gratitude, and awareness of one's true place in the universe.

The revival of the Earth also highlights the precision and balance of divine design. If the soil were slightly different, if the climate were unstable, if the water cycle were disrupted, life would collapse. The fact that these systems operate with such reliability is itself a sign of divine governance. It demonstrates that creation is not random or chaotic, but purposeful and guided.

The revival of the Earth after its lifelessness also serves as a powerful analogy for human resurrection. Just as Allah brings life to barren land, He has the power to resurrect human beings after their death. The Earth itself becomes a classroom in which the lesson of resurrection is taught repeatedly. Every sprouting seed, every blooming flower, every revived landscape silently proclaims the same truth: the One who brings life from lifelessness can surely bring the dead back to life.

Denying the possibility of human resurrection on the Day of Judgement is a remarkable claim, particularly when one observes the created world, which

is replete with countless signs of life emerging from apparent death. Allah, the Exalted, has embedded patterns of revival and renewal throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so numerous, consistent, and profound that only those who deliberately refuse to reflect remain unconvinced of this reality. The cycle of the seasons alone provides a powerful testimony. In winter, trees stand bare, their branches stripped of leaves and color, appearing lifeless and dormant. Yet with the arrival of spring, these same trees awaken. Leaves unfurl, flowers bloom, and entire landscapes that seemed dead burst forth with vibrant life. This transformation repeats year after year, silently proclaiming the inevitability of resurrection and the power of Allah, the Exalted, to bring life from what appears lifeless. Even within the human body, resurrection is an ongoing, continuous process. Every moment, skin cells, blood cells, and countless other tissues die and are replaced by new ones. The body is thus in a perpetual state of renewal and regeneration, yet few pause to reflect on the profound implications of this constant revival. This intricate system of death and renewal within living organisms mirrors the greater reality that human resurrection on the Day of Judgement is not only possible but consistent with the patterns observable throughout creation. The natural world offers further vivid examples. A caterpillar, after entering a cocoon in a state that resembles death, emerges as a butterfly, entirely transformed, as though granted a completely new life. Certain desert plants remain dry and seemingly lifeless for years, yet when rain touches them, they bloom with extraordinary speed and vitality. Forests devastated by fire gradually regenerate as new shoots emerge from charred soil, returning entire ecosystems to life. Even animals that hibernate enter deep states of inactivity, their bodily functions slowing dramatically in a near-death state, only to awaken renewed when the season changes. The oceans, too, reflect this pattern. Coral reefs that appear dead after bleaching events can, under favourable conditions, regenerate and flourish once again. On a cosmic scale, the heavens demonstrate the same principle: stars collapse and scatter their elements across space, and from this material, new stars and planets are formed—life arising from apparent destruction. Even the daily rhythm of sleep provides a reflection of resurrection. Sleep mimics a minor death, during

which the sleeper's senses are suspended and conscious awareness is withdrawn. Yet Allah, the Exalted, restores life to the sleeper by returning the soul to the body, enabling continued existence for those destined to live. Each of these patterns, from the smallest cells to the vast cosmos, serves as a clear and repeated sign that resurrection is not only possible but an inherent law within the design of creation, pointing directly to the power, wisdom, and knowledge of Allah, the Exalted. Chapter 39 Az Zumar, verse 42:

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

Winds serve an essential and multifaceted role within the natural world, demonstrating the perfect wisdom and control of Allah, the Exalted. They are crucial for wind pollination, enabling the reproduction of plants, crops, and trees, which in turn sustains life for humans and animals alike. Chapter 45 Al Jathiyah, verse 5:

*“...and [in His] directing of the winds are signs for a people who reason.”*

In addition to their ecological function, winds historically enabled and continue to facilitate sailing, which remains one of the most important

methods for transporting goods and connecting civilizations across the globe. Beyond transportation, winds play a vital role in directing clouds and rainfall, ensuring that precipitation reaches areas where it is needed, maintaining the delicate balance of ecosystems and supporting agricultural productivity. The absence of winds would disrupt weather patterns, impair the distribution of water, and negatively impact food production, while excessively strong winds could lead to destruction, flooding, and ecological imbalance. The precise calibration of the wind system, operating in perfect harmony with the rest of the Earth's natural mechanisms, offers a profound testament to the singular authority, power, and wisdom of Allah, the Exalted, who orchestrates every detail of creation. This balance not only sustains life but also invites reflection, urging humankind to recognize the signs of the Creator, submit to His guidance, and place trust in His knowledge and design. Chapter 45 Al Jathiyah, verse 6:

*“Those are the verses of Allah which We recite to you with purpose. Then in what statement after Allah and His verses will they believe?”*

No matter how far human civilisation progresses, and regardless of how much knowledge it accumulates in fields such as psychology, neuroscience, sociology, or medicine, it will always remain impossible for people to design a code of conduct that perfectly aligns with human nature and addresses every situation an individual or society may face. Human understanding is inherently limited. Even today, with all the advancements in science, humanity is still uncovering basic truths about itself—such as the functions of different regions of the brain, the complexities of emotion, and the subtle interactions between mind and body. If people have not yet mastered a complete understanding of their own nature, how could they ever produce a flawless system that guarantees justice, tranquillity, and

stability for all? Only Allah, the Exalted, can provide such a system. As the Creator of every atom in existence, His knowledge is absolute—encompassing the past, present, and future in their entirety. He knows the inner workings of the human soul, the hidden thoughts of the mind, and the needs of the body. He understands the consequences of every action, the ripple effects of every decision, and the long-term outcomes of every path a person may take. Because His knowledge is perfect, His guidance is perfect. He alone is qualified to give humanity a code of conduct that clearly distinguishes benefit from harm, truth from falsehood, and the path of peace from the path of misery. History provides undeniable evidence of this. Whenever divine guidance was sincerely implemented—whether in the life of a single believer or across an entire community—it produced harmony, fairness, dignity, and inner calm. Societies built upon revelation became models of justice and compassion. Individuals who lived by divine instruction found clarity, purpose, and emotional balance. Conversely, whenever people abandoned divine guidance and relied solely on human ideas, corruption, inequality, and moral confusion inevitably followed, regardless of their technological or intellectual achievements. For this reason, a person must embrace the divine code of conduct revealed by Allah, the Exalted, recognising that it is designed for their own well-being—even when certain teachings challenge their personal desires. They should behave like a sensible patient who trusts the expertise of a skilled doctor. Even when the prescribed treatment is bitter or the dietary restrictions are difficult, the patient accepts them because they know the physician seeks their healing. In the same way, a believer accepts and follows the teachings of Allah, the Exalted, knowing that His guidance leads to true health of the mind, body, and soul.

In reality, any person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead follows systems created by human beings does so primarily to satisfy their worldly desires. Human-made systems, by their very nature, reflect the inclinations, ambitions, and self-interest of

those who devise them. They are shaped by personal desires, societal pressures, or the pursuit of power and status, and unlike the divine law, they lack the perfect wisdom, justice, and mercy inherent in Allah's guidance. Those who hold wealth, authority, or influence are often the most deeply invested in maintaining these man-made systems. They recognize that submitting to the truth of Islam would impose limits on the pursuit of their unchecked desires, curb their exploitation of others, restrict indulgence in excess, and prevent misuse of their authority. Out of fear of losing privileges and social dominance, they reject divine guidance for themselves and often encourage others to follow their lead, prioritizing worldly status over eternal well-being. This pattern of opposition is not a new phenomenon. Historically, the first individuals to resist the Holy Prophets, peace be upon them, were often elites of society—those whose influence and power would be constrained by the moral and ethical framework brought by divine guidance. Their opposition was rarely rooted in ignorance or confusion regarding the truth; the signs of Allah, the Exalted, were evident before them. Instead, their resistance originated in arrogance, pride, and a refusal to discipline their desires in accordance with the Creator's commands. Therefore, rejecting divine guidance is rarely a matter of rational debate about truth or falsehood; more often, it reflects the state of one's heart—a deliberate refusal to submit to Allah, the Exalted, and restrain one's own inclinations. Chapter 45 Al Jathiyah, verses 7-8:

*“Woe to every sinful liar. Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.”*

These verses also carry a broader warning: it highlights the danger of failing to properly engage with Islamic knowledge, even in the absence of

arrogance. Correct engagement requires not only listening attentively to the teachings of Islam but also connecting that knowledge to one's own life experiences, evaluating how to implement it effectively, and sincerely striving to act upon it. Without taking these steps, simply hearing or reading Islamic knowledge will not produce meaningful change in behavior. This explains why, despite unprecedented access to Islamic knowledge in the modern era, many people still fail to transform their actions or cultivate obedience to Allah, the Exalted.

Allah, the Exalted, warns of a particularly misguided behaviour in which a person is aware of the teachings of Islam yet chooses to ignore them, treating them with mockery or derision, even while professing belief in Allah, the Exalted. Chapter 45 Al Jathiyah, verse 9:

*“And when he knows anything of Our verses, he takes them in ridicule...”*

Those who adopt this attitude inevitably continue to misuse the blessings Allah, the Exalted, has granted them. In the worldly life, such behaviour prevents them from attaining a balanced mental and physical state and leads them to misplace everything and everyone within their lives. Their families, friends, careers, wealth, and other blessings, instead of being sources of comfort and support, become sources of stress and frustration. In many cases, they mistakenly attribute these difficulties to others—blaming their spouse, children, colleagues, or friends—rather than recognizing that the root cause lies in their own disobedience. In attempting to eliminate these “sources” of stress, they may isolate themselves from the very people who could provide guidance, support, or companionship,

ultimately worsening their mental and emotional state. Persistent disregard for the guidance of Allah, the Exalted, often manifests in extreme consequences: depression, addiction, and in some cases, suicidal tendencies. Even when individuals appear to enjoy worldly luxuries, such as wealth, fame, or social recognition, their lives remain internally chaotic and unfulfilling. This pattern is evident when observing those who misuse the blessings they have been granted, despite outward appearances of success. Moreover, because their attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far more severe. Neither worldly achievements nor fleeting pleasures will offer any relief, nor will they be granted additional opportunities for repentance or reform. The tools or influences they followed in their disobedience—such as social media, fashion trends, or cultural norms—will provide no protection or benefit. Chapter 45 Al Jathiyah, verses 9-10:

*“...Those will have a humiliating punishment. Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment.”*

Although Islamic teachings constitute divine guidance, offering the path to peace of mind in both this world and the next through achieving a balanced mental and physical state and properly placing everything and everyone within one's life, those who fail to implement its teachings in practice will not truly benefit from its guidance. Chapter 45 Al Jathiyah, verse 11:

*“This [Qur'an] is guidance...”*



The guidance of the Holy Quran manifests in multiple interdependent aspects. The first is to recite it correctly and consistently, honoring its linguistic and spiritual integrity. The second is to strive to understand its teachings through a reliable source and qualified teacher, ensuring comprehension and avoiding misinterpretation. The final, and perhaps most critical, aspect is to act upon its guidance with sincerity and the genuine aim of pleasing Allah, the Exalted. A true person of faith prioritizes acting according to the Holy Quran over following their personal desires that contradict its teachings. Modelling one's character on the principles and moral framework of the Holy Quran is the clearest indicator of genuine sincerity toward the book of Allah, the Exalted. This practice is exemplified by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and is confirmed in a Hadith found in Sunan Abu Dawud, number 1342. Sincerity in approaching the Holy Quran requires a wholehearted intention to understand and implement all of its guidance, even when doing so contradicts one's personal inclinations or worldly desires. Those who selectively follow its commands, prohibitions, and advice according to their whims demonstrate insincerity. By cherry-picking what to obey, they deny themselves the full benefits of divine guidance. Chapter 17 Al Isra, verse 82:

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

It is also essential to recognize that while the Holy Quran can address worldly difficulties and provide comfort, its primary purpose is not merely to

serve as a tool for solving temporal problems. Treating the Holy Quran as a means to alleviate personal hardships alone—reciting it only when in need, then neglecting it afterward—is analogous to purchasing a fully equipped car that has no engine: it appears complete but lacks the essential mechanism for proper function. A person who uses the Holy Quran in this way demonstrates insincerity and fails to appreciate its ultimate purpose: guiding one safely toward success in the hereafter. True believers engage with the Holy Quran comprehensively, seeking both the spiritual benefits for this life and, most importantly, the eternal guidance for the life to come.

As warned in verse 11, those who claim faith in Allah, the Exalted, yet fail to uphold the various aspects of the Holy Quran—neglecting its recitation, understanding, and practical implementation—and instead persist in misusing the blessings they have been granted, place themselves at grave risk. Chapter 45 Al Jathiyah, verse 11:

*“...And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.”*

It is essential to recognize that faith is not a static possession but a delicate flame requiring continuous attention and nurturing. Just as a fire slowly dies when it is deprived of fuel, faith diminishes and may eventually be extinguished if it is not actively sustained through consistent acts of obedience and reflection. Neglecting the practical application of Islamic teachings deprives the soul of spiritual nourishment, gradually weakening its light until guidance becomes obscured. The loss of faith represents the most profound form of deprivation, for it removes the very guiding light that

provides clarity, stability, and purpose in life. Without this illumination, a person becomes vulnerable to misplacing priorities, misusing blessings, and falling into spiritual and moral confusion, ultimately jeopardizing both their worldly balance and their preparedness for the Day of Judgement.

After emphasizing the importance of sincerely implementing divine teachings, Allah, the Exalted, once again draws attention to signs within creation that demonstrate His Oneness and authority, underscoring that He alone must be obeyed in all matters. Chapter 45 Al Jathiyah, verse 12:

*“It is Allah who subjected to you the sea so that ships may sail upon it by His command...”*

This verse highlights the remarkable balance, wisdom, and foresight embedded in the creation of the seas and oceans. As discussed earlier, the composition of water has been perfectly designed to support two crucial and interdependent functions simultaneously: it sustains marine life, ensuring that countless species—from the smallest plankton to the largest whales—can thrive within a stable and nourishing environment, and it provides a medium strong and navigable enough for ships—ranging from small boats to massive cargo vessels—to traverse the waters safely. Any slight alteration in this delicate balance, whether in salinity, density, or chemical composition, would disrupt one or both of these essential functions, making it impossible for marine life to survive or for human transportation and trade to proceed efficiently. This perfect equilibrium is not limited to water’s composition alone; it extends to currents, tides, and waves, all of which work together to sustain ecosystems while allowing for

human navigation and commerce. Even in the present day, despite the development of modern technology and alternative transport methods, sea travel remains the most reliable and widely used means for transporting goods across continents, highlighting the ongoing practical significance of this divine design. Chapter 45 Al Jathiyah, verse 12:

*“...and that you may seek of His bounty...”*

Such meticulous balance serves as a clear and undeniable sign of the Oneness, wisdom, and absolute authority of Allah, the Exalted, who governs every aspect of creation, from the smallest detail in the water to the vastness of the oceans, ensuring that all His creation functions in harmony to meet its intended purpose. Reflection on this system should inspire humility, awe, and recognition of the comprehensive knowledge and power of the Creator, who has placed everything in the universe in perfect proportion and balance. Chapter 45 Al Jathiyah, verse 12:

*“...and that you may seek of His bounty; and perhaps you will be grateful.”*

A person who takes care of certain aspects of another's provision, such as providing housing or food, is rightly deserving of gratitude. In the same way, since Allah, the Exalted, has granted every blessing within the universe to humanity, it is only fair and just that people show Him gratitude. Gratitude begins with the intention: it requires performing actions solely to

seek the pleasure of Allah, the Exalted. Actions carried out for other reasons—whether to gain personal benefit, recognition, or praise—will not be rewarded by Allah, the Exalted. This principle is emphasized in a Hadith recorded in Jami At Tirmidhi, number 3154, highlighting that the sincerity of one's intention determines whether a deed is accepted before Allah. A clear indication of a righteous intention is that the individual does not expect or hope for appreciation, reward, or acknowledgment from others. Gratitude is not limited to intention alone. Gratitude with the tongue involves speaking words of praise, encouragement, and goodness, or maintaining silence when it is necessary to avoid wrongdoing. Gratitude expressed through action involves using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, in accordance with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Acting in this manner leads to an increase in blessings and ultimately results in peace of mind in both worlds, achieved through a balanced mental and physical state and through placing everything and everyone correctly within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, the concept of ownership reinforces the obligation of gratitude. When a person owns an object, it is proper and normal for others to use that object only according to the wishes of its owner. Similarly, Allah, the Exalted, is the Creator, Owner, and Sustainer of all things in the universe, including human beings themselves. Therefore, it is entirely fitting that humans obey Him, as He alone determines what should occur in the universe and what should not. In addition, the notion that worldly blessings are a loan underscores the importance of using them responsibly. Just as

someone who lends an item expects it to be used according to their guidance, every blessing a person possesses—whether wealth, health, knowledge, or opportunities—has been granted by Allah, the Exalted, as a trust, not a permanent gift. The proper repayment of this trust is to use these blessings in ways pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are a gift freely granted by Allah to reward His servants, without restriction. Chapter 7 Al A'raf, verse 43:

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

This verse emphasizes that the gifts of Paradise are distinct from worldly blessings, which are a temporary trust that must be handled responsibly. Recognizing this difference encourages gratitude, strengthens obedience, and inspires a person to use every blessing in a manner aligned with the guidance of Allah, the Exalted, so that their worldly life becomes a foundation for success in the hereafter.

As discussed earlier, every element within the heavens and the earth has been created with remarkable precision, balance, and purpose for the benefit of humanity. Nothing in creation is random or without function. The sun, the moon, the stars, the winds, the oceans, the mountains, and the fertile earth all operate in perfect harmony, each fulfilling its role in sustaining life. Chapter 45 Al Jathiyah, verse 13:

*“And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him...”*

This universal harmony exists because the entire creation submits completely to the command of Allah, the Exalted. The stars do not deviate from their orbits, the seasons do not rebel against their cycles, and the laws of nature do not resist His decree. Everything in the universe functions with flawless obedience, and it is this obedience that produces the balance and stability we observe. This harmony, however, is not reflected within human society. Unlike the rest of creation, many people do not submit to the commands of Allah, the Exalted. They misuse the blessings they have been granted, follow their desires, and deviate from the path that leads to balance and tranquillity. As a result, they experience inner turmoil, confusion, and imbalance—conditions that are absent in the natural world precisely because the natural world remains obedient. Therefore, if a person desires to achieve the same harmony and balance they witness throughout the universe, they must follow the example of creation by sincerely obeying Allah, the Exalted, at all times. This obedience is expressed through correctly using the blessings they have been granted in the manner outlined by Islamic teachings. When a person aligns their life with divine guidance, they attain a harmonious mental and physical state. Their priorities fall into their proper places, their relationships become balanced, and their inner world becomes calm and ordered. At the same time, they prepare themselves adequately for their accountability on the Day of Judgement. Such conduct leads to tranquillity in both worlds. It brings peace in this life through balance and clarity, and it brings success in the next through sincere obedience. Chapter 45 Al Jathiyah, verse 13:

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

These signs are not hidden; they are woven into every aspect of creation. Only those who reflect with sincerity will recognize them and allow them to guide their lives toward true peace.

But as obeying Allah, the Exalted, often requires restraining or contradicting the natural inclinations and worldly desires of people, many will persist in rejecting, ignoring, or neglecting Islamic teachings. Allah, the Exalted, does not impose guidance on anyone, for if He did, the test of life in this world would be nullified. Life, with all its trials, opportunities, and choices, is designed as a test of free will, through which individuals demonstrate their sincerity, patience, and commitment to His commands. Therefore, it is the duty of those entrusted with conveying the message of Islam—whether through speech, conduct, or personal example—to fulfill their role with sincerity, wisdom, and compassion, while leaving the choice to believe entirely in the hands of Allah, the Exalted. Chapter 45 Al Jathiyah, verse 14:

*“Say, to those who have believed that they [should] forgive those who expect not the days of Allah...”*

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 profound and timeless guidance for all who call others to righteousness. They clarify that the responsibility of a caller to truth is not to coerce belief, intimidate, or impose authority over others, but rather to deliver the message faithfully and with integrity. A sincere caller must act with patience, clarity, and compassion, embodying the teachings of Islam in their character, and then trust that Allah, the Exalted, will guide hearts as He wills. This approach not only preserves the dignity and agency of those being invited to guidance, but also shields the caller from grief, frustration, or feelings of inadequacy when their efforts do not yield immediate or visible results. True success, therefore, is not measured by the number of followers, public recognition, or worldly outcomes, but by the faithfulness, sincerity, and integrity with which the message is delivered. Those who genuinely seek guidance will respond when they encounter it, and those who remain arrogant, heedless, or stubbornly attached to their desires harm only themselves. This principle also underscores that Allah, the Exalted, never places a burden upon a soul beyond its capacity; every trial, difficulty, or obstacle serves as an opportunity for growth in patience, perseverance, discipline, and faith. Peace, both in this world and the Hereafter, is attained through submission to Allah, the Exalted, which often requires sacrifice, self-restraint, and mastery over one's lower desires. True contentment is rarely found in wealth, status, or worldly recognition; instead, it lies in the heart that submits to the wisdom, justice, and mercy of Allah, the Exalted. This reality is evident when observing those who possess abundant worldly advantages yet remain restless, unsatisfied, or discontent, highlighting the limits of worldly success in achieving inner peace. For those engaged in calling to truth, the focus must remain unwavering: embody the teachings of Islam with integrity, share the message with compassion and clarity, and leave the outcome to Allah, the Exalted. By embracing this perspective, the caller transforms anxiety into serene trust, impatience into perseverance, and hope into reliance on

divine mercy and justice. In so doing, they become a living example of the faith they convey, demonstrating that guidance is ultimately a gift from Allah, the Exalted, and that human responsibility is confined to delivering the message faithfully while entrusting accountability and results entirely to Him. Chapter 45 Al Jathiyah, verse 14:

*“...so that He may recompense a people for what they used to earn.”*

In general, when a person chooses a path that differs from the path adopted by their peers, it often exposes the insecurity others feel about their own life choices—particularly when those choices prioritize personal desires over obedience to Allah, the Exalted. The presence of someone who remains steadfast upon Islamic teachings can act as an unspoken reminder of what others have neglected or compromised. As a result, feelings of guilt, inadequacy, or discomfort may arise, which are frequently redirected as criticism or hostility toward the one who remains firm upon faith. Sadly, this reaction is often witnessed even among close family members, who may view steadfastness in Islam as a silent judgement upon their own compromises, even though no such judgement was intended.

In addition to familial pressure, wider societal forces exert considerable influence on those who strive to uphold Islamic values. Social media platforms, fashion industries, entertainment, and prevailing cultural norms actively promote lifestyles centred upon self-indulgence, fame, and material success. In this environment, Islam is often portrayed as an obstacle to personal freedom, wealth accumulation, and social acceptance. Industries and movements that Islam critiques—due to their promotion of excess,

exploitation, or moral decay—frequently oppose the implementation of Islamic principles and discourage Muslims from practicing their faith openly. This resistance significantly contributes to the widespread anti-Islamic sentiment visible across many platforms, particularly social media, where Islam is misrepresented and attacked in subtle and overt ways.

Furthermore, those who strive to live according to Islamic teachings—which call for moderation, self-restraint, and the responsible use of blessings—are often met with hostility from individuals who pursue their desires without limits. Islam condemns such unrestrained indulgence, likening it to behaviour driven purely by instinct rather than reason and morality. Those who live in excess often feel threatened by the discipline Islam promotes, as it exposes the emptiness and consequences of a desire-driven lifestyle. Consequently, they may attempt to dissuade others from accepting Islam or discourage Muslims from practicing it, enticing them instead toward a life governed by unchecked impulses. A common tactic employed in this effort is the selective criticism of specific Islamic teachings, such as the dress code for women, which is frequently portrayed as oppressive. However, thoughtful individuals can easily recognise the superficial and inconsistent nature of such arguments. These same critics do not subject other strict dress codes—such as those required in law enforcement, the military, healthcare, education, or professional business environments—to similar scrutiny. This selective outrage exposes that the issue is not dress codes themselves, but rather Islam’s emphasis on modesty, discipline, and moral accountability. Ultimately, it is the core principles of Islam and the self-discipline demonstrated by its adherents that provoke these attacks, driving critics to undermine Islam in any manner they can.

In every situation, therefore, a person must remain firmly committed to the sincere obedience of Allah, the Exalted, understanding that such devotion ultimately serves their own well-being. Even if the protection and benefits of obedience are not immediately visible, loyalty to Allah, the Exalted, shields a person from harmful influences and misguided pressures. Through obedience, a person learns to use the blessings they have been granted correctly, which enables them to attain a balanced mental and physical state. This balance allows them to place everything and everyone in their life in its proper position, while also preparing adequately for their accountability on the Day of Judgement. Such a life naturally leads to tranquility in both worlds. As a result, the obedient person is guided through every circumstance—whether ease or hardship—thereby attaining lasting peace of mind and earning immense reward in this life and the hereafter. Chapter 45 Al Jathiyah, verse 14:

*“Say, to those who have believed that they [should] forgive those who expect not the days of Allah...”*

In contrast, choosing to neglect the commands of Allah, the Exalted, in pursuit of the approval of others inevitably leads to the loss of inner peace. Such behaviour encourages the misuse of the blessings Allah, the Exalted, has bestowed, resulting in an unbalanced mental and physical state. Consequently, the individual misplaces priorities, relationships, and responsibilities within their life, leading to stress, anxiety, and persistent hardship—even if they outwardly enjoy certain worldly luxuries. As their negligence also prevents them from preparing for accountability on the Day of Judgement, their punishment in the Hereafter will be far more severe. Chapter 45 Al Jathiyah, verse 14:

*“...so that He may recompense a people for what they used to earn.”*

To remain firm upon obedience, a person must actively cultivate strong faith. Such faith is essential for remaining steadfast in obeying Allah, the Exalted, during both ease and adversity. Strong faith is developed through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources repeatedly demonstrate that true obedience to Allah, the Exalted, leads to peace, stability, and fulfilment in both worlds. Conversely, those who lack Islamic knowledge often possess fragile faith, making them more vulnerable to abandoning obedience when divine guidance conflicts with personal desires. This ignorance prevents them from recognising that surrendering one's desires in favour of Allah's commands is not a loss, but rather the very means of attaining peace of mind and success in both worlds. Therefore, it is essential for individuals to strengthen their faith through seeking Islamic knowledge and striving to act upon it consistently. By doing so, they ensure continuous obedience to Allah, the Exalted, correct use of their blessings, and a life marked by balance, clarity, and true contentment.

Allah, the Exalted, then firmly establishes the reality that whether a person chooses obedience or disobedience, the outcome returns solely to themselves. Obedience does not increase the dominion of Allah, the Exalted, nor does disobedience diminish it in any way, as He is completely independent of the actions, choices, and attitudes of the creation. Every decision a person makes carries consequences that shape their own inner state and ultimate end. Chapter 45 Al Jathiyah, verse 15:

*“Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.”*

Understanding this truth is essential, as it protects a person from developing an arrogant mindset whereby they mistakenly believe that their obedience is a favour they are doing for Allah, the Exalted. Such arrogance corrupts sincerity and weakens true submission, especially when personal desires clash with divine commands. When this false sense of self-importance takes hold, it becomes easier for a person to justify disobedience, gradually leading them away from the straight path. In contrast, those who truly comprehend that faith and obedience exist for their own benefit develop genuine humility before Allah, the Exalted. This humility strengthens their resolve, enabling them to remain devoted to obedience in both hardship and ease. During times of difficulty, such individuals display patience, restraining their hearts, tongues, and actions from objection or resentment. During times of comfort and prosperity, they respond with gratitude, recognising that every blessing originates from Allah, the Exalted, and is not a result of their own merit alone. Gratitude in intention is demonstrated by acting solely to please Allah, the Exalted, without seeking praise or recognition from others. Gratitude in speech is expressed through kind words, remembrance, or dignified silence when silence is more appropriate. Gratitude in actions is fulfilled by using every blessing—whether physical, financial, or emotional—in accordance 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 limited to enduring hardship, but also includes refraining from complaint in speech and behaviour, while maintaining consistent obedience to Allah, the Exalted. True patience is rooted in firm trust that Allah, the Exalted, always

chooses what is best for His servant, even when the wisdom behind events is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

As a result, a person who consistently embodies patience and gratitude in all circumstances earns the continuous support, care, and mercy of Allah, the Exalted. This divine assistance manifests as tranquility in both this world and the hereafter, achieved through a balanced mental and physical state and through correctly placing priorities, relationships, and responsibilities in their rightful positions. Such a person is guided to view every situation—whether pleasant or painful—as an opportunity for growth and closeness to Allah, the Exalted, as highlighted in a Hadith found in Sahih Muslim, number 7500.

Although the infinite majesty, power, and perfection of Allah, the Exalted, are in no way affected by the obedience or disobedience of the creation, He has nonetheless, throughout history, bestowed divine guidance and abundant worldly blessings upon various nations. This was done as a mercy and a means of enabling them to attain peace of mind and success in both worlds, on both an individual and societal level. A clear example of this is the special favour granted to the Children of Israel, who were provided with guidance, structure, and material provision so that they could live upright lives grounded in justice and balance. Chapter 45 Al Jathiyah, verse 16:

*“And We did certainly give the Children of Israel the book and wisdom and prophethood, and We provided them with good things...”*

The “book” mentioned in this verse may be understood as the divine law—a comprehensive code of conduct that people are required to live by. This law serves as a framework through which individuals learn how to correctly use the blessings they have been granted, preventing misuse, excess, and injustice. By adhering to this law, people are able to fulfil their duties toward Allah, the Exalted, as well as the rights owed to other people. In doing so, they attain inner peace while also contributing to the establishment of justice, stability, and harmony within society as a whole. Alongside the law, Allah, the Exalted, granted wisdom, which plays an equally essential role. Wisdom teaches people how to correctly understand, apply, and balance their knowledge so that it produces benefit rather than harm. While the law defines what is right and wrong, wisdom guides how those rulings should be applied in real-life situations with fairness, insight, and consideration. Together, law and wisdom enable individuals and societies to function justly, ensuring that actions are guided not only by rules, but also by sound judgement and moral clarity. Both law and wisdom are therefore indispensable for establishing a peaceful and just society. Law without wisdom can easily be misused or manipulated, as people may exploit technicalities or loopholes to justify wrongdoing, oppression, or selfish gain. When rules are applied without insight or moral consciousness, they can become tools of injustice rather than instruments of fairness. Conversely, wisdom without divine law leads people to construct personal or collective codes of conduct based on subjective opinions and fluctuating desires. Such man-made systems inevitably fall short, as they are shaped by limited knowledge, incomplete experience, lack of foresight, and personal or societal biases—whether intentional or unintentional. As a result, systems



built solely upon human reasoning can never consistently lead to true peace of mind, nor can they reliably establish lasting justice within society. Without divine law, people inevitably fail to uphold the rights of others, as personal interests and shifting values override objective moral standards. Likewise, wisdom detached from divine guidance loses its anchor, becoming vulnerable to distortion and misuse. Therefore, it is only through the combination of divine law and divinely granted wisdom that individuals can attain inner tranquility and societies can achieve genuine peace, justice, and balance.

In addition, the word used for wisdom in verse 16 can also be understood as referring to sound judgement. This encompasses the ability to make correct and balanced decisions in every situation a person encounters, whether related to worldly matters or religious obligations. Such judgement enables a person to consistently maintain their obedience to Allah, the Exalted, regardless of circumstances. Through this, they attain peace of mind by achieving a balanced mental and physical state, as well as by placing everything and everyone in their life in their proper and rightful position. Sound judgement therefore acts as a guiding force that protects a person from impulsive decisions, emotional reactions, and misplaced priorities, allowing them to navigate life with clarity, stability, and inner tranquility while remaining firmly aligned with the obedience of Allah, the Exalted.

Chapter 45 Al Jathiyah, verse 16:

*“And We did certainly give the Children of Israel the book and wisdom and prophethood, and We provided them with good things...”*

The Children of Israel were not granted these favours due to any inherent worldly distinction, such as lineage or ancestry. Rather, this preference carried a profound responsibility: they were entrusted with the duty of representing Allah, the Exalted, correctly to the rest of humanity and of guiding others through the divine guidance that had been bestowed upon them. Their elevation was therefore not a privilege for self-glorification, but a test of obedience, integrity, and accountability. Chapter 45 Al Jathiyah, verse 16:

*“...and preferred them over the worlds.”*

This preference was conditional upon fulfilling that responsibility with sincerity and consistency. When this duty was neglected, the favour did not serve its intended purpose, and the consequences of misrepresentation followed. In the same manner, this responsibility has now been transferred to the Islamic nation, which is required to fulfil it correctly and learn from the failures of previous nations. Chapter Chapter 3 Alee Imran, verse 110:

*“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh...”*

This verse makes it clear that superiority is not based on identity or claims, but on action, character, and commitment to divine guidance. The role of this nation is to serve as a living example for humanity, guiding others toward what is right and warning against what is harmful, all while remaining firmly grounded in belief in Allah, the Exalted. This responsibility is not fulfilled through slogans, arguments, or outward labels alone, but through consistent conduct that reflects the teachings of Islam in everyday life. Fulfilling this duty requires leading by example. It can only be achieved when a person actively seeks knowledge of Islamic teachings and strives to live by them sincerely. As these teachings are internalised, they begin to shape a person's character, behaviour, and interactions with others. Through this process, noble qualities emphasised in Islam—such as generosity, patience, humility, honesty, and compassion—are cultivated, while destructive traits like greed, envy, arrogance, hypocrisy, and selfishness are consciously abandoned. When these qualities are consistently reflected in a person's speech, behaviour, and decision-making, they present a truthful and dignified image of Islam to others. This applies whether one is interacting with people unfamiliar with Islam or with fellow adherents. In this way, Islam is conveyed through lived example rather than mere words, allowing its wisdom, justice, and beauty to become evident through action and character. Such conduct often has a deeper and more lasting impact than verbal instruction alone. Conversely, when a person neglects this responsibility and behaves in a manner that contradicts Islamic teachings, they misrepresent Islam through their actions. This misrepresentation can repel others from accepting Islamic guidance or discourage them from acting upon it sincerely. Such negligence is a serious matter, as misleading others—whether deliberately or through careless conduct—has far-reaching consequences. A person who becomes a cause for others turning away from obedience to Allah, the Exalted, will be held accountable for this harm, both in this world and in the Hereafter.

Allah, the Exalted, then issues a serious warning to the Muslim nation, cautioning them against failing in their responsibility to represent Him correctly to the wider world. This warning is given through the example of the Children of Israel, who were granted unmistakable proofs and clear divine guidance—guidance that was sufficient to unite them and, through them, all of humanity upon the truth. However, despite possessing this knowledge, many among their scholars allowed worldly desires to corrupt their intentions. Their pursuit of leadership, authority, status, and social influence led them to deliberately misinterpret their sacred teachings. This conscious distortion of divine guidance resulted in fragmentation, rivalry, and the emergence of factions, each claiming exclusive ownership of the truth. Chapter 45 Al Jathiyah, verse 17:

*“...And they did not differ except after knowledge had come to them - out of jealous animosity between themselves...”*

And chapter 30 Ar Rum, verse 32:

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

This warning is not confined to history; rather, it is timeless and universally applicable. It reveals a fundamental reality: when divine knowledge is exploited for worldly gain, it inevitably produces division, arrogance, and

misguidance. Each group becomes consumed by its own interpretation, taking pride in its conclusions while dismissing others. Chapter 30 Ar Rum, verse 32:

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

Such people become deluded, convincing themselves and others that they are rightly guided, while in reality they have drifted far from the truth. This arrogance hardens their hearts, blinds them to correction, and traps them deeper in error. For this reason, Muslims must be extremely cautious not to follow the same path by intentionally misinterpreting the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. To misuse divine knowledge is to betray the trust and blessings granted by Allah, the Exalted. The misuse of divine guidance has profound consequences. It creates imbalance in a person's mental and physical state, causes priorities to be misplaced, and leads to negligence in preparing for accountability on the Day of Judgement. Even if such individuals enjoy wealth, influence, or comfort in this world, their inner state will be marked by turmoil, anxiety, and unrest, which will eventually manifest as hardship in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, issued a severe warning regarding this matter in a Hadith found in Sunan Ibn Majah, number 253, stating that the one who intentionally misuses Islamic knowledge has been promised Hell. Moreover, the one who deliberately misinterprets divine teachings poisons their own faith, often without realising it. Faith can be likened to a delicate plant that requires care, nourishment, and protection. If it is exposed to toxins or persistent neglect, it withers and dies. Likewise, faith weakens when a person persists in sin, distortion, and insincerity. Continued misinterpretation and disobedience gradually harden the heart until faith is

extinguished altogether. This is the greatest loss of all, as such a person may leave this world devoid of faith, condemning themselves to eternal regret. Therefore, it is essential to avoid twisting divine teachings to satisfy worldly desires. The one who does so will experience stress, hardship, and difficulty in this life, followed by punishment in the next. Their misuse of knowledge not only destroys their own path but also misleads others, multiplying their burden of accountability. Chapter 45 Al Jathiyah, verse 17:

*“...Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”*

In addition, one must guard against placing unconditional loyalty in any single religious teacher, scholar, or sect. Instead, Islamic teachings should be learned from qualified and knowledgeable scholars, while keeping ultimate loyalty firmly with Allah, the Exalted, at all times—even if this requires disagreeing with a teacher or distancing oneself from a group. Loyalty to a group often leads to the distortion of divine teachings in order to defend that group’s positions, mistakes, or reputation. In contrast, loyalty to Allah, the Exalted, preserves sincerity, correctness, and balance in interpretation. This principle is not a rejection of scholarship or learning, as Islam strongly emphasises seeking knowledge from those who possess it. Rather, it is a reminder that scholars are human beings who can err, while divine guidance remains perfect and free from error. When a person ties their faith to an individual or group, they risk reshaping divine teachings to protect that allegiance. This inevitably leads to sectarianism, arrogance, and division—outcomes repeatedly condemned in the Holy Quran. When loyalty is directed to Allah, the Exalted, a person approaches the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with humility, sincerity, and openness to truth. Such

loyalty liberates a person from bias. It allows them to accept truth even when it comes from outside their familiar circle, and it prevents them from rejecting truth simply because it challenges their affiliations. This approach ensures that divine guidance is applied correctly, fostering unity, tranquillity of the heart, and righteousness in action. It also safeguards faith from corruption, as faith—like a plant—thrives when nourished by sincerity and humility, but withers when the soil is poisoned by misplaced loyalty.

Furthermore, loyalty to Allah, the Exalted, strengthens a person's resilience against worldly temptations. Those whose loyalty lies with groups may compromise principles to maintain approval, status, or belonging. By contrast, the one whose loyalty is solely with Allah, the Exalted, remains steadfast even if they must stand alone. This independence of faith is a clear sign of sincerity, demonstrating devotion to divine truth rather than human validation. The lesson is therefore unmistakable: division and misinterpretation arise when divine knowledge is exploited for worldly benefit, while unity, tranquillity, and salvation arise from loyalty to Allah, the Exalted, and sincere interpretation of His guidance. The wise person nurtures their faith with care, shields it from corruption, and remains firmly loyal to Allah, the Exalted, alone. This loyalty is the essence of piety, the foundation of peace in this world, and the key to success in the Hereafter. History further demonstrates that when divine guidance is altered, selectively applied, or manipulated for worldly motives, the consequences are devastating and far-reaching. Communities once united upon truth become fragmented, and internal conflict spreads rapidly. As divisions intensify, ordinary people begin associating religion itself—not the distortions of its leaders—with injustice, turmoil, and harm. Witnessing rivalry, hypocrisy, and self-interest among religious authorities, many assume these individuals genuinely represent divine teachings and become disillusioned as a result. This confusion leads some to doubt the authenticity of religion altogether. Chapter 42 Ash Shuraa, verse 14:

*“...And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.”*

History contains countless examples of entire communities turning away from religion due to the misconduct and worldly ambitions of those entrusted with sacred knowledge. When such individuals exploit religion for personal gain, they erect barriers between people and the truth. Their behaviour obscures the distinction between divine guidance and human manipulation, leaving ordinary people confused and misled. As emphasised throughout, the only safeguard against this danger is for individuals to actively seek authentic divine teachings from trustworthy sources, while anchoring their loyalty firmly with Allah, the Exalted, rather than with people. Chapter 45 Al Jathiyah, verse 18:

*“Then We put you on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.”*

When a person grounds their faith in Allah, the Exalted, alone, they gain the clarity to recognise genuine guidance and the strength to act upon it correctly by using their blessings as He has prescribed. This preserves mental and physical balance, enables correct prioritisation of responsibilities and relationships, and ensures proper preparation for accountability on the Day of Judgement. Such sincerity produces tranquillity in this life and success in the next. By remaining loyal to Allah,



the Exalted, and adhering to authentic guidance, a person navigates life with stability, purpose, and a clear understanding of their role within creation, thereby attaining peace of mind in both worlds.

One of the major causes of misguidance—whereby a person fails to remain loyal to Allah, the Exalted, in every circumstance—is the habit of blindly following popular opinion within society. This popular opinion is often shaped and controlled by an elite minority whose primary concern is the fulfilment of their own worldly desires, ambitions, and interests. When people adopt such opinions without reflection, they gradually abandon divine guidance in favour of social acceptance and convenience. Allah, the Exalted, directly warns against this behaviour. Chapter 45 Al Jathiyah, verse 18:

Chapter 45 Al Jathiyah, verse 18:

*“Then We put you on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.”*

This verse makes it clear that divine guidance has been firmly established and that a person is commanded to follow it consciously and deliberately. It also highlights that those who lack true knowledge are often driven by personal inclinations rather than truth. Following such inclinations leads a

person away from obedience to Allah, the Exalted, even if those inclinations are widespread or socially celebrated.

A person must therefore avoid blindly following others, as the dominant behaviour within society frequently leads to disobedience of Allah, the Exalted. When someone observes the majority of people ignoring or undermining Islamic teachings, they may mistakenly assume that the majority must be correct. This assumption encourages uncritical imitation, where behaviour is adopted simply because it is common, not because it is right. In reality, numerical majority has never been a reliable measure of truth. History clearly demonstrates that majority opinion has often been wrong. Many ideas once widely accepted were later exposed as false when knowledge and evidence emerged—such as the long-held belief that the Earth was flat. This illustrates that popularity does not equate to correctness. Acting without thought or reflection, like cattle following the herd, leads to poor decisions in both worldly and spiritual matters. Allah, the Exalted, explicitly warns against this danger. Chapter 6 Al An'am, verse 116:

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

This verse exposes the weakness of majority opinion when it is based on speculation, assumptions, and conjecture rather than knowledge and divine guidance. It clarifies that widespread behaviour is often driven by desire, ignorance, or imitation, none of which can lead to true guidance or peace of

mind. Instead of blind imitation, individuals are required to use the reasoning, intellect, and awareness granted to them by Allah, the Exalted. Each situation should be evaluated carefully through sound knowledge and clear evidence, allowing a person to make informed decisions even when those decisions oppose prevailing social norms. True obedience often requires the courage to stand apart from the crowd and remain firm upon divine guidance despite pressure or criticism. For this reason, Islam strongly condemns blind imitation in matters of religion and encourages people to learn, understand, and act upon Islamic teachings with insight and sincerity. Chapter 12 Yusuf, verse 108:

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

Obedience that is grounded in understanding strengthens faith, safeguards loyalty to Allah, the Exalted, and protects a person from being carried away by misguided trends and societal pressures. Such trends promise satisfaction and progress, yet in reality they offer no true benefit—neither in this world nor in the next. Allah, the Exalted, makes it clear that aligning oneself with those who oppose divine guidance will never bring protection or success. Chapter 45 Al Jathiyah, verse 19:

*“Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another...”*

In this verse, Allah, the Exalted, draws attention to another significant cause of misguidance: harmful companionship. Human beings are inherently social by nature, and their beliefs, habits, attitudes, and character are profoundly shaped by the people they associate with. This influence may be immediate and obvious, or it may develop gradually and quietly over time, but its impact is always powerful. Companionship is therefore never a neutral matter; it is a force that shapes a person's mindset, direction, and ultimate outcome. This reality was clearly affirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4833, which illustrates the deep and unavoidable effect that companions have on a person's spiritual and moral condition. A person naturally absorbs the qualities of those they keep company with—just as one who spends time in a place of fragrance leaves carrying its scent, while one who frequents a place of smoke departs bearing its effects. In this way, companionship leaves a lasting imprint upon the heart and behaviour. Those who surround themselves with righteous and sincere people find their hearts inclined toward humility, sincerity, and obedience to Allah, the Exalted. Such companions serve as reminders of one's responsibilities, encourage the correct and grateful use of blessings, and motivate preparation for accountability on the Day of Judgement. In their presence, a person's intentions are refined, their conduct improves, and their awareness of Allah, the Exalted, is strengthened. This environment nurtures balance—mentally, spiritually, and physically—guiding a person toward a life of purpose, contentment, and inner stability. In contrast, those who associate closely with the heedless and misguided gradually begin to adopt their outlook and behaviour. Although this transformation may begin subtly, over time it weakens spiritual awareness and erodes a person's connection with Allah, the Exalted. Such companionship normalises negligence, encourages indulgence in desires, and leads to the misuse of blessings. As a result, a person's understanding of right and wrong becomes distorted, priorities are misplaced, relationships are mishandled, and harmony within life is lost. When obedience to Allah, the Exalted, is replaced with the pursuit of fleeting pleasures, social approval, or misguided ideals, the heart becomes unsettled and restless. No amount of material comfort, popularity, or

outward success can compensate for the emptiness created by spiritual neglect. Even if such a person appears content externally, they often experience inner anxiety, dissatisfaction, and instability. Their relationships become strained, their thoughts unsettled, and their hearts burdened by an unspoken sense of loss and regret. Thus, the consequences of bad companionship are not limited to this world alone. They produce confusion, distress, and imbalance in this life, and lead to severe loss in the next. In contrast, righteous companionship nurtures peace of mind, strengthens faith, and prepares a person for lasting success beyond this world. For this reason, a wise person is careful and deliberate in choosing companions, seeking the company of those who remind them of Allah, the Exalted, whose character inspires obedience, and whose presence encourages steadfastness upon truth and virtue. Chapter 45 Al Jathiyah, verse 19:

*“...while Allah is the protector of the righteous.”*

In order to protect oneself from blind imitation of society, from adopting harmful companionship, and from all other forms of misguidance that prevent the attainment of peace of mind in both worlds, a person must firmly adhere to divine guidance. It is only through this guidance that clarity, balance, and true direction are achieved. Allah, the Exalted, affirms this reality in the Holy Quran. Chapter 45 Al Jathiyah, verse 20:

*“This [Qur'an] is enlightenment for mankind and guidance...”*

This verse establishes that divine revelation is not merely a source of spiritual instruction, but a comprehensive illumination for human life. Regardless of how advanced a society may become, and irrespective of how much knowledge it acquires across various disciplines—whether related to psychology, sociology, biology, or the physical sciences—it remains impossible for humanity to formulate a code of conduct that fully aligns with human nature and adequately addresses every circumstance individuals and societies will encounter throughout their existence. This limitation exists because human knowledge is inherently incomplete and continually evolving. Even today, people are still uncovering new information about specific aspects of human existence, such as the functions of different regions of the brain and the complexities of human behaviour. If humanity has yet to fully comprehend itself, it cannot possibly construct a flawless system of guidance capable of producing lasting tranquility and justice at both the individual and societal levels. Human-made codes of conduct are therefore always subject to revision, contradiction, bias, and failure. Only Allah, the Exalted, possesses the ability to provide such a perfect and comprehensive code of conduct. As the Creator of all things, His knowledge is absolute and unlimited, encompassing the past, present, and future in their entirety. He alone fully understands human nature, its strengths and weaknesses, its needs and tendencies, and the consequences of every action—both visible and hidden. As such, He alone is qualified to define what is truly good and evil, beneficial and harmful, and to provide guidance that leads to peace of mind rather than constant stress, confusion, and instability. History bears clear witness that whenever this divine code of conduct was sincerely implemented in the lives of individuals and communities, it produced justice, harmony, and inner tranquility. Societies that upheld divine guidance experienced balance between rights and responsibilities, restraint alongside freedom, and moral clarity amid social complexity. Conversely, whenever divine guidance was abandoned in favour of human desires or flawed ideologies, confusion, injustice, and unrest inevitably followed. For this reason, individuals must embrace the divine code of conduct granted to them, recognising it as the most beneficial path for their well-being, even when certain aspects conflict with personal desires or societal norms. True

wisdom lies in submission to what is known to be beneficial, even when it is challenging. In this respect, a person should behave like a wise patient who trusts the expertise of their physician. Although the prescribed treatment may involve bitter medicine or a strict and uncomfortable diet, the patient accepts it with patience and discipline, fully aware that it serves their long-term health and recovery. Likewise, obedience to Allah, the Exalted, may require restraint, sacrifice, and self-discipline, yet it ultimately leads to healing of the heart, stability of the mind, and peace in both this world and the Hereafter. By adhering to divine guidance with understanding and patience, a person safeguards themselves from misguidance, preserves balance in all aspects of life, and secures true tranquility that no worldly system can provide. Chapter 45 Al Jathiyah, verse 20:

*“...and mercy for a people who are certain.”*

However, because obedience to Allah, the Exalted, often contradicts the worldly desires of people—much like the guidance of a medical doctor often conflicts with the immediate cravings of a patient—many people persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. Instead of exercising restraint and gratitude, they choose comfort, indulgence, and convenience, even when these choices harm them in the long term. A person who behaves in this manner must not deceive themselves into believing that the absence of immediate punishment, or their failure to recognise punishment, means that they will not be held accountable at all. Divine justice is not negated by delay, nor is punishment limited only to what is instantly visible. 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?...”*

In this worldly life, such an attitude prevents a person from attaining a balanced mental and physical state. Their misuse of blessings causes them to misplace priorities, relationships, and responsibilities, resulting in internal disorder and instability. Consequently, everything in their life—such as family, friends, career, and wealth—gradually becomes a source of stress rather than comfort. Instead of recognising the true cause of their unrest, they begin blaming the wrong people and circumstances, such as their spouse or close relatives, for the pressure they experience. If they persist in disobeying Allah, the Exalted, this misplaced blame leads them to sever healthy and supportive relationships. Rather than bringing relief, this isolation deepens their instability, often manifesting in increasing mental distress. Over time, this may spiral into severe conditions such as depression, substance addiction, and even suicidal tendencies. This tragic outcome is clearly observable in many who continue to misuse the blessings they have been granted—particularly among those who possess wealth, fame, and outward success, yet remain inwardly restless and unfulfilled despite their luxurious lifestyles. Furthermore, because such individuals fail to prepare for their accountability on the Day of Judgement, their loss is not confined to this world alone. The consequences awaiting them in the Hereafter will be far more severe, as they chose fleeting desire over lasting obedience and neglected the purpose for which their blessings were given. Chapter 45 Al Jathiyah, verse 21:

*“...Evil is that which they judge.”*



This verse exposes the flawed reasoning of those who assume that temporary comfort or delayed consequences signify approval or success. In reality, their judgement is deeply misguided. True success lies not in the unrestricted pursuit of desire, but in obedience to Allah, the Exalted, proper use of blessings, and preparation for accountability. Only through this path can a person attain peace of mind in this world and safety in the next.

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 also dispels a form of wishful thinking that leads people astray—namely, the false belief that they can persist in disobeying Allah, the Exalted, yet somehow attain peace of mind in both worlds through indirect means, such as the intercession of another person, or relying solely on repentance at the time of Judgement Day without sincere effort in this life. Such assumptions are misguided, for true success and lasting tranquillity cannot be achieved without active obedience and correct use of the blessings granted by Allah, the Exalted. Real hope, by contrast, is grounded in striving sincerely in obedience to Allah, the Exalted, and consistently applying the guidance of Islamic teachings in every aspect of life. It requires utilizing the provisions, abilities, and resources that one has

been granted in a manner pleasing to Allah, the Exalted, while concurrently seeking His mercy and forgiveness in both worlds. This understanding differentiates genuine hope from mere wishful thinking, and has been emphasised in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is vital for a person to recognise this distinction and ensure that their hope rests firmly upon the mercy and forgiveness of Allah, the Exalted, rather than upon unrealistic expectations or shortcuts. Failing to do so leads to spiritual negligence and a mismanagement of blessings, ultimately preventing the attainment of peace and contentment in both this life and the Hereafter.

If Allah, the Exalted, were to treat those who misuse His blessings and persist in disobedience the same as those who strive to follow His commands, the very purpose of life in this world would be undermined. Such equality between obedience and rebellion would contradict divine wisdom, for this earthly life has been established as a place of examination where every individual is distinguished by the choices they make. Chapter 45 Al Jathiyah, verse 22:

*“And Allah created the heavens and earth with purpose and so that every soul may be recompensed for what it has earned, and they will not be wronged.”*

This verse makes it evident that the Day of Judgement is not simply a theological concept—it is an unavoidable necessity. When one reflects on the natural world, they see a universe built upon precision and equilibrium. The Earth maintains a perfect distance from the Sun, allowing life to

flourish. The water cycle functions with exactness, ensuring that rain continues to nourish the land. Even the soil is balanced: delicate enough for tender shoots to emerge, yet strong enough to support mountains and human structures. These signs not only point to the existence of a Creator but also reveal His establishment of balance throughout creation. Yet within this vast harmony, one striking imbalance stands out: the moral actions of human beings. In this world, tyrants often escape accountability, while the oppressed suffer without receiving their due compensation. Many believers who sincerely obey Allah, the Exalted, endure hardship and receive only a fraction of their reward in this life, while those who openly defy Him may enjoy comfort and prosperity. Since balance is a defining feature of creation, justice demands that human deeds also be balanced. Because this balance is not achieved here, it must occur in another realm—the Day of Judgement.

Allah, the Exalted, could have chosen to deliver complete reward and punishment in this world. Yet His wisdom dictates otherwise. He grants people time and opportunity to repent, correct their behaviour, and return to Him. Likewise, He withholds the full reward of the believers because this world is not meant to be Paradise. Faith is built upon belief in the unseen; if every consequence were immediate and visible, faith would lose its essence. It is the unseen promise of the Hereafter that gives faith its sincerity, depth, and beauty.

Fear of ultimate accountability and hope for eternal reward are powerful motivators that encourage a person to avoid wrongdoing and pursue righteousness. These two qualities—fear and hope—form the foundation of a balanced spiritual life.

For the Day of Recompense to take place, the actions of humanity must first come to an end. Reward and punishment can only be administered once every deed has been completed. This means that the material world must eventually reach its conclusion, for the final judgement cannot occur while human actions continue.

Reflecting on these realities strengthens one's certainty in the Day of Judgement. This certainty inspires a person to prepare for it by using the blessings they have been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through such obedience, they attain tranquillity in this life and success in the next—achieving a balanced mental and physical state and placing everything and everyone in their life in its rightful place. Chapter 45 Al Jathiyah, verse 22:

*And Allah created the heavens and earth with purpose and so that every soul may be recompensed for what it has earned, and they will not be wronged."*

But as obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people, many individuals may end up worshipping those very desires instead of Allah, the Exalted, even if they outwardly claim belief in Islam. Chapter 45 Al Jathiyah, verse 23:

*“Have you seen he who has taken as his god his [own] desire...”*

When a person becomes entirely consumed by their worldly desires, those desires begin to dictate their every thought, decision, and action. Rather than acting with reason, accountability, and awareness, the individual is driven solely by the pursuit of immediate gratification, often disregarding ethical limits, long-term consequences, or the guidance of Allah, the Exalted. Such a state enslaves the person to their whims, effectively making their desires a “god” that controls them in place of the true Creator. Chapter 45 Al Jathiyah, verse 23:

*“...and Allah has allowed them to go astray despite [their] knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah?...”*

The sealing of the heart, the veiling of the vision, and the closing of the hearing are attributed to Allah, the Exalted, as nothing occurs without His permission. Yet it is important to recognize that this outcome is a direct consequence of the person’s own choices and persistent disobedience. Their wilful indulgence in desires effectively leads to spiritual blindness, deafness, and insensitivity to guidance—similar to how an addict loses control over their behaviour due to their addiction. Consider the example of a person addicted to drugs: their desire for the substance dominates every aspect of life. They may steal, lie, or harm themselves and others without understanding the magnitude of their actions, as their judgment has been

entirely overtaken by addiction. In the same manner, when worldly desires—such as the excessive pursuit of wealth, power, or pleasure—are left unchecked, they can dominate a person's behavior, clouding their moral judgment and causing them to commit immoral acts. This spiritual enslavement may also lead to physical and mental health deterioration, as uncontrolled desires often result in stress, anxiety, and imbalance. Therefore, it is essential to learn how to manage one's desires carefully, pursuing only those that are lawful, balanced, and in accordance with the guidance of Allah, the Exalted. By doing so, a person safeguards their mind, body, and soul from being consumed by desires that inevitably lead to wrongdoing and suffering. Chapter 45 Al Jathiyah, verse 23:

*“...Then will you not be reminded?”*

This verse serves as a powerful call to self-reflection, urging people to recognize the danger of allowing desires to dominate their lives and to actively cultivate obedience, balance, and mindfulness in every aspect of their existence.

A primary reason many people deny or ignore resurrection and accountability on the Day of Judgement is the difficulty of controlling their worldly desires and ambitions. Accepting and preparing for Judgement Day requires restraint, discipline, and prioritizing eternal well-being over immediate pleasures. Consequently, even when presented with clear evidence of resurrection, some will reject it or fail to act upon it, despite verbally claiming belief. Chapter 45 Al Jathiyah, verse 24:

*“And they say, “There is not but our worldly life; we die and live, and nothing destroys us except time.”...”*

This verse makes clear that their denial is not based on reason or evidence but on assumptions and attachment to worldly life. Chapter 45 Al Jathiyah, verse 24:

*“...And they have of that no knowledge; they are only assuming.”*

Denying resurrection is striking, particularly when the world around us is full of signs showing life emerging from apparent death. Allah, the Exalted, has created countless examples of revival in nature, repeated consistently across time and generations, which clearly illustrate the reality of resurrection for anyone willing to reflect. Consider the land after a rainfall: soil that seemed dry and dead becomes fertile, seeds swell, sprout, and grow, producing plants that sustain life. If Allah, the Exalted, can restore a tiny seed, then raising a human being—placed in the earth after death—is even less difficult for Him. The cycle of the seasons provides further evidence. Winter leaves trees bare and lifeless, stripped of colour and vitality. Yet with spring, they bloom again, leaves unfurl, flowers blossom, and landscapes once thought dead are revived. This recurring pattern demonstrates resurrection in the natural world. Even within the human body, a form of resurrection occurs constantly. Skin cells, blood cells, and countless tissues die and are renewed every moment. Though this process

is continuous, most people rarely pause to consider its significance. A caterpillar enclosed in a cocoon appears lifeless but emerges as a fully transformed butterfly. Desert plants can remain dry and seemingly dead for years, yet a single rainfall brings them back to life. Forests destroyed by fire regenerate as new shoots rise from charred soil, and entire ecosystems recover. Animals that hibernate enter deep states of inactivity, almost like death, only to awaken revitalized with the changing seasons. Even the oceans reflect cycles of renewal: coral reefs that appear dead after bleaching events can recover when conditions improve. The heavens themselves display creation arising from destruction, as stars collapse and scatter matter, which forms new stars and planets. Sleep serves as a daily, personal example: the sleeper's senses and awareness are suspended, yet upon waking, life is restored. Allah, the Exalted, orchestrates this process, exemplifying resurrection on a scale that is immediate and observable in everyday 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.”*

Through these signs, it becomes evident that resurrection is not only possible but is already demonstrated across creation. Those who reject it do so not out of reason, but because their desires blind them from reflecting on the evidence Allah, the Exalted, has placed before them. True recognition of resurrection requires awareness, contemplation, and the discipline to submit to divine guidance, using the blessings granted in obedience to Allah, the Exalted, to prepare for accountability.



Furthermore, as explained earlier in detail, the Day of Judgement is an inevitable reality. Observing the universe reveals countless examples of balance: the precise distance of the Earth from the Sun, the cycles of water, and the regulation of populations among different species. These examples not only point unmistakably to the existence of a Creator but also demonstrate a perfect equilibrium within creation. Yet there is one area in this world that remains clearly unbalanced: the actions of human beings. Just as Allah, the Exalted, has established balance in all His creations, the reward and punishment for human deeds must also be proportionate. Since this balance does not fully manifest in the material world, it must occur at another time—specifically, on the Day of Judgement. For the Day of Recompense to take place, the material world must come to an end. This is because reward and punishment can only be administered once all actions have concluded. Until the deeds of humanity are complete, the Day of Judgement cannot commence. Thus, the conclusion of the material world is a necessary precondition, which will inevitably occur in due course. Chapter 45 Al Jathiyah, verse 22:

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

Chapter 45 Al Jathiyah, verse 24:

*“And they say, “There is not but our worldly life; we die and live, and nothing destroys us except time.” And they have of that no knowledge; they are only assuming.”*

Ultimately, the reality is that without Judgement Day and the Hereafter, life in this world would lack its true meaning and purpose. Every element of worldly existence is transient and inherently imperfect. No matter how much a person accumulates—whether wealth, authority, knowledge, or relationships—they are inevitably separated from it, either through the slow march of time or the certainty of death. If life were confined solely to this ephemeral realm, all human effort would amount to chasing what will inevitably vanish, leaving behind nothing of enduring significance. It is the certainty of Judgement Day and the existence of the Hereafter that elevates life beyond this cycle of temporary gains and inevitable losses. These truths provide a higher, perfect, and permanent goal for humanity to pursue, transforming every action, sacrifice, and moment of patience into deeds of eternal consequence. Without them, existence would be reduced to the pursuit of fleeting pleasures, ending in futility. 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 ultimate justice will prevail: no act of goodness will be left unrewarded, and no injustice will go unaddressed. This knowledge reassures the heart that struggles and sacrifices are not meaningless but are stepping stones toward eternal reward. Belief in Judgement Day and the Hereafter gives profound meaning to suffering, guidance to effort, and permanence to virtues such as truth, patience, humility, and compassion. In essence, the Hereafter is not merely a continuation of life—it is the very foundation that gives coherence and purpose to this worldly existence. Without it, human life would be aimless, driven by temporary whims and fleeting desires. With it, every action becomes an opportunity to seek what is enduring and eternal, to align one’s life with divine guidance, and to cultivate a legacy that

transcends the limitations of this world. It is this awareness that enables a person to live with clarity, discipline, and true purpose, making every moment a chance to prepare for a life that will never end.

As stated earlier, the leaders among the non-muslims of Mecca adopted various tactics to prevent others from accepting Islam, driven primarily by fear of losing their authority, status, and social dominance. One of their most prominent strategies was to cast doubt on the reality of resurrection and accountability on the Day of Judgement. Rather than engaging honestly with the abundant evidence pointing to resurrection, they demanded a physical demonstration—insisting that past generations be brought back to life as proof—despite the many clear signs already surrounding them. Chapter 45 Al Jathiyah, verse 25:

*“And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful.””*

Through this demand, they sought not truth, but delay, denial, and distraction. In response, Allah, the Exalted, firmly rebukes their arrogance and exposes the weakness of their challenge by reminding them of an undeniable reality: the same One who granted life in the first place is fully capable of restoring it again. Chapter 45 Al Jathiyah, verse 26:

*"Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.""*

The insistence of the leaders of the non-muslims of Mecca on witnessing a physical resurrection was, in truth, deeply irrational. Faith derives its true value from believing in realities that lie beyond direct sensory perception. Certain truths—such as the existence of Allah, the Exalted—cannot be seen with the eyes, yet they are affirmed through overwhelming signs. The created world itself stands as evidence. Just as the existence of a painting necessitates a painter, the existence of a precisely ordered universe necessitates a Creator. The balance, structure, and harmony observed throughout creation testify unmistakably to deliberate design and supreme knowledge. Moreover, human beings routinely accept unseen realities in their daily lives without hesitation. People consume medicine while having no direct awareness of how it functions within their bodies, trusting its effects despite lacking sensory access to its internal processes. If unseen realities are readily accepted in worldly matters based on evidence and outcomes, then rejecting unseen truths in matters of faith—despite far greater signs—is inconsistent and unreasonable. Islamic teachings are grounded in sound reasoning, clear evidence, and common sense. At the same time, certain elements of the religion relate to the unseen, and this is intentional. Faith carries meaning precisely because it involves trust, submission, and acceptance without full sensory confirmation. For this reason, belief that only emerges after the unseen becomes visible—such as witnessing Angels—holds no value with Allah, the Exalted. At that point, belief is no longer a choice; it is merely an acknowledgment of the unavoidable. The true test of humanity lies in whether people accept reality before it is forced upon them, and whether—having accepted it—they choose obedience to Allah, the Exalted, despite possessing the freedom and ability to disobey. Throughout history, through the sending of the Holy Prophets, peace be upon them, and the revelation of divine scriptures,

Allah, the Exalted, has always preserved this balance. He has never removed the veil of the unseen to such an extent that belief becomes compulsory, for doing so would nullify the very purpose of the test. If belief were unavoidable, sincerity would disappear, and obedience would lose all meaning. This is why people must not wait for Allah, the Exalted, or His Angels to appear before them. Such an event would not mark the beginning of guidance—it would signal the end of the world. Once the unseen is fully unveiled, the opportunity to choose ends. Faith and obedience only possess value while rejection remains possible. If the truth were made visible to every eye, even the most stubborn denier and the most rebellious sinner would be compelled to submit. Yet such submission would lack humility, sincerity, and spiritual worth. As long as the unseen remains veiled, human beings are free to choose belief or disbelief, obedience or disobedience. When that veil is completely lifted, the test concludes. That moment—when all reality stands exposed and every excuse collapses—is the Day of Judgement. Chapter 45 Al Jathiyah, verse 27:

*“And to Allah belongs the dominion of the heavens and the earth...”*

In reality, since all of creation belongs to Allah, the Exalted, and exists entirely under His authority, dominion, and control, a person ultimately has no option but to live within the boundaries He has established. Just as an individual cannot ignore the laws of a country without facing consequences, a person likewise cannot ignore the laws of the Owner of the universe without suffering harm in both this world and the next. Disobedience does not eliminate authority; it only guarantees accountability. A person may choose to leave a country if they disagree with its rules, but there is no place in existence where the authority and jurisdiction of Allah, the Exalted,

do not apply. One might succeed in influencing or altering the rules of their society, yet it is impossible to change the laws set by Allah, the Exalted. His governance is absolute and unavoidable. This reality can be understood through a simple analogy. The owner of a house determines its rules, regardless of whether guests agree with them or object. Ownership grants authority. Likewise, the universe belongs entirely to Allah, the Exalted, and therefore He alone has the right to establish its rules, whether people find them convenient or restrictive. These rules are not imposed arbitrarily; they exist for the benefit, protection, and balance of creation. For this reason, compliance with divine guidance is not merely an obligation—it is an act of wisdom and self-preservation. A person who understands this truth willingly submits to the rules of Allah, the Exalted, and strives to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person recognises that divine commands are not obstacles to freedom, but pathways to peace of mind, stability, and fulfilment in both worlds. A person then faces a clear choice. They may strive to learn the wisdom behind the commands and prohibitions of Allah, the Exalted, understanding how these teachings protect individuals, strengthen society, and lead to mental, physical, and spiritual balance. Or they may choose to follow their desires, reject divine guidance, and live according to personal impulses. But this choice does not remove consequences. It only determines when and how they will be faced. Those who refuse to comply with Islamic teachings must therefore prepare themselves for the outcomes of that decision in both this world and the Hereafter. No objection, protest, or complaint will alter divine justice once accountability arrives. Chapter 45 Al Jathiyah, verses 27-29:

*“...And the Day the Hour appears - that Day the falsifiers will lose. And you will see every nation kneeling. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do. This is Our*

*record, it speaks about you in truth. Indeed, We were having transcribed whatever you used to do."*

It is essential for a person to regularly evaluate their own deeds, for no one—other than Allah, the Exalted—is more aware of their actions, intentions, and shortcomings than they themselves. When a person sincerely holds themselves to account, this self-examination awakens the conscience, motivates genuine repentance from sins, and encourages consistent engagement in righteous deeds. These righteous deeds involve using the blessings one has been granted—such as time, health, wealth, and ability—in ways that are pleasing to Allah, the Exalted. In contrast, the one who neglects to regularly assess their actions gradually slips into a state of heedlessness. In this condition, blessings are misused, opportunities are wasted, and wrong actions are normalised. Such a person will find the weighing of deeds on the Day of Judgement extremely difficult. In fact, persistent neglect and misuse of blessings may lead to catastrophic consequences, including punishment in Hell.

This reality can be understood through a simple worldly analogy. A wise business owner routinely reviews their accounts. By doing so, they ensure their business is moving in the correct direction and that all obligations—such as tax records and financial reporting—are prepared accurately. In contrast, a careless business owner neglects this process. As a result, profits decline, errors accumulate, and they fail to prepare properly for official scrutiny. When accounts are not submitted correctly, penalties are imposed, making life increasingly difficult. However, the consequences of failing to assess one's deeds are far more severe than any financial fine. The reckoning on the Day of Judgement is absolute and unavoidable, and

its outcome determines eternal success or loss. Chapter 99 Az Zalzalah, verses 7-8:

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

Finally, a person must not only avoid sinful actions but should also strive to avoid wasting the blessings they have been granted on vain pursuits. Although vain activities may not always be sinful, they do not qualify as righteous deeds. As such, they will lead to deep regret on the Day of Judgement, when a person realises that the time, energy, and resources spent on meaningless matters could have been placed on the positive side of the Scales had they been used correctly.

In some cases, the difference between salvation and ruin may be as small as a single deed. When the Scales are finely balanced, even a slight weight of good—or a wasted opportunity—can determine a person's final outcome. For this reason, regular self-accountability, sincere repentance, and purposeful use of blessings are not optional practices; they are essential preparations for the Day when every deed will be brought forth and nothing will be hidden. Chapter 45 Al Jathiyah, verse 30:

*“So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.”*



If a person persists in failing to practically prepare for their accountability on the Day of Judgement—by continually misusing the blessings they were granted—despite verbally claiming belief in it, they may ultimately be judged as someone who did not truly believe at all. Mere words, when unsupported by action, carry little weight before divine justice. Chapter 45 Al Jathiyah, verse 31:

*“But as for those who disbelieved, [it will be said], “Were not Our verses recited to you, but you were arrogant and became a people of criminals?”*

In this worldly life, people are judged according to what is outwardly expressed. Legal and social dealings are based on verbal declarations and visible conduct, as inner realities remain hidden from human judgement. In contrast, in the Hereafter, judgement belongs exclusively to Allah, the Exalted. He alone assesses people according to what truly resides within their hearts—realities concealed from all others. For this reason, a person who verbally claims belief in Allah, the Exalted, and in accountability in the Hereafter, yet repeatedly contradicts that claim through their actions, may in reality possess no genuine belief at all. Consequently, such a person may be treated as one who rejected the truth on the Day of Judgement, even if they were regarded differently by society in this world. Chapter 45 Al Jathiyah, verse 32:

*“And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.'”*

This verse exposes the inner contradiction of those whose words suggest belief while their behaviour reflects doubt, indifference, or denial. Their lack of practical preparation reveals that their acknowledgement was never rooted in conviction, but merely in assumption.

Moreover, a person who does not reinforce their verbal claim of faith with obedience places themselves at serious risk of losing faith altogether before death. Faith is not a fixed state; it must be actively maintained to survive. It resembles a living plant that requires constant nourishment to remain healthy. Just as a plant deprived of sunlight, water, and care will gradually weaken and die, faith that is not sustained through righteous action and proper use of blessings will steadily decline and may eventually disappear. This outcome represents one of the greatest losses a person can suffer. Mere words are insufficient to preserve faith, and claims unaccompanied by commitment carry no weight. True belief is demonstrated through obedience, consistency, and preparation for accountability. When actions repeatedly contradict declared belief, the reality eventually becomes manifest. Chapter 45 Al Jathiyah, verse 33:

*“And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.”*

This verse stands as a final and decisive warning: a person's actions will ultimately uncover the reality concealed within their heart. Everything that was once dismissed, doubted, or mocked will fully encompass them, leaving no space for excuses or denial. On the Day of Judgement, outcomes will not be determined by verbal claims, social identity, or outward appearance, but by what a person truly believed, how they lived, and whether they genuinely prepared for accountability. Whoever neglected practical preparation for the Day of Judgement—despite being reminded of it—will face a response befitting that neglect. Just as they chose to ignore that meeting, they will be ignored in return. In that moment, divine mercy and forgiveness will be withdrawn, and neither worldly success, status, nor relationships will provide any benefit or protection. All supports that once seemed reliable will vanish, exposing the emptiness of what was relied upon instead of obedience to Allah, the Exalted. Chapter 45 Al Jathiyah, verse 34:

*“And it will be said, “Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.””*

This verse makes clear that neglect has consequences equal to its severity. Forgetting accountability leads to being abandoned at the moment it is needed most. It is a stark reminder that preparation for the Day of Judgement is not optional, symbolic, or theoretical—it is a lived commitment. Only those who took that responsibility seriously, through belief supported by action, will find mercy, aid, and safety when all false supports have disappeared.

Allah, the Exalted, makes clear that the primary reason people reach such a disastrous outcome is their failure to take the divine code of conduct seriously. Instead of approaching it with humility and commitment, they treat it lightly and without reverence. Chapter 45 Al Jathiyah, verse 35:

*“That is because you took the verses of Allah in ridicule...”*

This ridicule does not always appear as open denial. Often, it manifests in a more subtle but equally dangerous form: selective obedience. Because the divine code of conduct conflicts with worldly desires and ambitions, some people choose to follow only those teachings that suit them while ignoring the rest. For example, a person may fulfil acts of worship such as prayer, yet neglect obedience to Allah, the Exalted, in their daily dealings, relationships, finances, and moral choices. This leads to an ignorant and deeply flawed mindset—the belief that Allah, the Exalted, only cares about specific religious rituals and will not question how a person behaves in worldly matters. In reality, Allah, the Exalted, will question people about every situation they encountered, whether it appeared worldly or religious. There is no separation between the two. Every decision, interaction, and use of blessings falls under divine accountability. For this reason, a person must strive to learn and apply divine guidance comprehensively, so that they respond correctly in every circumstance. When this is done sincerely, it produces balance and harmony within a person’s mental and physical state. Everything and everyone in their life is placed in its proper position, priorities are clarified, and the person becomes adequately prepared for their responsibilities on the Day of Judgement. This way of life leads to

tranquillity and stability in both worlds. Islam must not be treated like a garment that is worn when convenient and removed when it conflicts with desire. A person who behaves in this manner is, in reality, not submitting to divine guidance at all, but is instead worshipping their own desires—regardless of what they claim. Chapter 25 Al Furqan, verse 43:

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

The one who fails to act upon divine teachings consistently will inevitably misuse the blessings they have been granted. This misuse results in imbalance, causing them to misplace priorities, relationships, and responsibilities. Over time, this produces stress, inner turmoil, and persistent difficulties, even if outwardly they appear to enjoy comfort or luxury. Because such a person neglected to prepare practically for their accountability on the Day of Judgement, the consequences awaiting them in the Hereafter will be far more severe. Worldly success will not compensate for spiritual neglect, and temporary comfort will not shield them from the outcome of a life lived in selective obedience. True peace, stability, and safety lie only in taking the divine code of conduct seriously—fully, consistently, and sincerely.

Another fundamental reason for misguidance is when a person allows the attractions of worldly life to distract them from accepting, respecting, or acting upon Islamic teachings. Allah, the Exalted, explicitly identifies this danger. Chapter 45 Al Jathiyah, verse 35:

*“...and worldly life deluded you...”*

This statement exposes a deeply rooted human weakness. Many people become so immersed in the pursuit of wealth, status, comfort, entertainment, and social approval that spiritual awareness gradually fades. Over time, success becomes measured solely by material achievement, and peace is wrongly equated with comfort and recognition. As this mindset takes hold, divine guidance is pushed aside, not necessarily through outright rejection, but through neglect and distraction. This delusion is strengthened by the influence of the surrounding society. When people observe the majority relentlessly chasing worldly desires, they begin to assume—often unconsciously—that this must be the correct path. What starts as observation slowly becomes belief. Material ambition is normalised, while spiritual discipline is seen as unnecessary or outdated. This illusion is further reinforced by influential forces such as media, businesses, celebrities, and public figures, who constantly promote the idea that happiness lies in consumption, appearance, popularity, and pleasure. Whether intentionally or not, they help cultivate a culture that glorifies self-indulgence and marginalises restraint and accountability. A person must therefore guard themselves against blindly following societal norms. The tendency to imitate the majority is a recognised psychological phenomenon, where people assume that widespread behaviour must be correct simply because it is common. History repeatedly disproves this assumption. Many beliefs once held by the majority were later exposed as false, including ideas about the nature of the Earth, the causes of disease, and countless social norms. Truth does not change based on popularity, and error does not become correct through numbers. Chapter 6 Al An'am, verse 116:

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

This verse highlights that most people tend to act on conjecture rather than true understanding. Social fashions, dominant opinions, and widely accepted norms often emerge from personal inclinations, convenience, or guesswork. Because they are rooted in uncertainty, they remain unstable and constantly shift, leaving those who depend on them unsettled and disoriented. A person who structures their life around changing social values is forced to repeatedly alter direction, moving from one trend to the next in search of fulfilment that never truly lasts. In contrast, the guidance of Allah, the Exalted, is constant and timeless. When a person engages their reason, intellect, and reflection with the teachings of Islam, they develop clarity and discernment that protect them from manipulation, social pressure, and shallow influences. Islam actively promotes learning, thoughtful reflection on the signs within creation, and action grounded in knowledge rather than blind imitation. This approach frees an individual from the exhaustion of chasing ever-changing expectations and provides steadiness, inner balance, and a clear sense of purpose in life. 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 anchors their outlook in divine guidance rather than public opinion, their heart finds stability and their principles remain steady despite social change. They are no longer bound by the need for approval from others. True peace arises from living in harmony with the purpose for which Allah, the Exalted, created them. By contrast, those who look to society for direction are often trapped in confusion, restlessness, and persistent dissatisfaction. They pursue desires that never yield lasting fulfilment, while their minds become exhausted from trying to keep pace with constantly shifting social standards. What is celebrated today may be condemned tomorrow, and what is admired in one era may be discarded in the next. Anyone who builds their identity on such unstable ground is left feeling anxious, lost, and unsettled. For this reason, the warning of Allah, the Exalted, is a profound act of mercy. It reminds every person that the attraction of worldly life can be deceptive and that real success lies in resisting blind conformity. Genuine clarity, peace, and fulfilment emerge when a person follows the truth, even if doing so requires standing apart from the majority. Those who reflect upon this guidance and commit themselves to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, discover that their hearts and minds become firmly grounded, their lives balanced, and their actions aligned with the true purpose of creation—resulting in tranquillity in this world and enduring success in the next.

It is also essential to recognize that worldly pursuits and possessions—such as wealth, fame, authority, family, friendships, and career—only hold real value when they are accompanied by peace of mind. Without inner tranquillity, the very things people strive for most intensely can turn into sources of stress, anxiety, and hardship, affecting both this life and the Hereafter. Instead of benefiting a person, they can become heavy burdens that distort priorities and undermine well-being. This reality is clearly visible in the lives of many who possess great wealth or public recognition. Despite their material comfort and privilege, they often suffer from



emotional unrest, dissatisfaction, and mental instability. Their abundance fails to bring lasting peace because true serenity is not found in possessions or achievements; it is attained only through sincere submission to Allah, the Exalted. Chapter 45 Al Jathiyah, verse 35:

*“...and worldly life deluded you...”*

Every individual must place the pursuit of inner peace above the mere accumulation of worldly desires. True peace is not achieved through wealth, status, or possessions alone, but through achieving harmony of mind and body and correctly situating all aspects of life—relationships, career, resources, and responsibilities—within their proper roles. Blessings misused or treated as ends in themselves become burdens that disrupt this balance; when used in accordance with divine guidance, they become instruments of tranquillity, stability, and success. Attaining such equilibrium requires recognizing that only Allah, the Exalted, possesses the knowledge and wisdom necessary to establish a life in balance. No matter how advanced or knowledgeable human beings become, they cannot create a system capable of accommodating the full complexity of human existence. Societies may establish laws, and science may uncover profound insights into the mind, body, and social dynamics, yet these efforts remain limited and fallible. Even as researchers explore the intricacies of the brain or map human behaviour, they grasp only a fraction of the full reality of existence. If humanity has not mastered its own mind, body, and relationships, how could it design a flawless system that ensures justice, wisdom, and balance across all aspects of life? Human-made frameworks are inherently prone to error, bias, and revision. They cannot provide a universal standard that guarantees peace, equity, or fulfilment across all times and circumstances. Only Allah, the Exalted, has this capability. As the Creator, His knowledge

is limitless, encompassing every moment of the past, present, and future. His wisdom is perfect, His justice absolute, and His mercy all-encompassing. Unlike human understanding, which is partial and limited, Allah, the Exalted, knows every detail of creation and every event that will occur within it. Therefore, only He is qualified to provide humanity with a divine code of conduct—a standard that clearly distinguishes right from wrong, beneficial from harmful, and guides individuals toward a life of balance and peace. His guidance is comprehensive, timeless, and free from error. Those who sincerely follow it find that it governs not only external actions but also cultivates the inner self. Obedience to Allah nurtures clarity of mind, tranquillity of heart, and strength of body. It offers a framework through which worldly blessings can be rightly utilized, priorities aligned, and peace of mind attained. In essence, submission to Allah, the Exalted, is the only reliable path to harmony, fulfilment, and ultimate success in this life and the Hereafter.

One of the most dangerous deceptions of worldly desires is instilling in people the false belief that they have abundant time to obey Allah, the Exalted, and prepare for accountability on the Day of Judgement. This misplaced hope often leads individuals to prioritize the accumulation of wealth and pleasures over preparation for the eternal Hereafter. A simple reflection on a typical twenty-four-hour day illustrates this imbalance: the majority of time is devoted to work, entertainment, and socializing, while only a small portion is spent in prayer, reflection, or charitable deeds. This demonstrates how the illusion of abundant time can foster negligence toward one's ultimate purpose. False hope in a long life is a primary tool the Devil uses to mislead humanity. By convincing people that they have ample opportunity to repent and reform, he encourages perpetual procrastination. In reality, the "future" people anticipate rarely arrives as expected, and death can occur suddenly, leaving them unprepared and filled with regret. This deception also discourages genuine repentance and moral reform. Many postpone abandoning sinful habits, thinking they will

change later, or delay cultivating virtues under the assumption that time is on their side. Similarly, it encourages excessive hoarding of wealth, driven by fear of future need rather than trust in the providence of Allah, the Exalted. In truth, Allah provides for all creation according to His perfect knowledge and wisdom; provision for every creature was decreed fifty thousand years before the creation of the heavens and the earth, as affirmed in Sahih Muslim, Hadith 6748. Yet countless individuals devote decades of their lives accumulating wealth for a brief retirement period while neglecting preparation for the eternal Hereafter, which has no end. This misalignment reveals the profound deception of false hope. Islam does not forbid preparing for worldly needs—saving for immediate necessities is permissible—but such preparation must never overshadow preparation for the eternal abode. True balance is achieved only when the Hereafter remains the foremost concern. Despite awareness that death may arrive at any moment, many behave as if life is infinite, planning decades ahead for careers, wealth, homes, and social standing while neglecting the inevitability of death. Some pursue material gain tirelessly, yet even if they were granted eternal life on Earth, human limitations would prevent them from fulfilling every desire. This relentless pursuit blinds them to accountability and divine guidance. Observing how frequently people die earlier than expected reinforces this truth, yet few truly learn from it. Most continue heedlessly, repeating the same mistakes, while only a minority take heed and reform their lives. One of the greatest pains a person can experience, whether at the moment of death or in the Hereafter, is the deep regret of having delayed preparation. Chapter 63 Al Munafiqun, verses 10-11:

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

These verses illustrate the futility of regret at the moment of death. Once the appointed time arrives, no delay is granted, and no opportunity remains for repentance or reform. The individual will desperately wish for more time, but their plea will be denied, for the decree of Allah, the Exalted, is absolute. The anguish of this realization—recognising that wasted opportunities can never be recovered—is profound.

Consider the analogy of dedicating years of effort to a house one will inhabit only briefly, while neglecting the construction of a permanent home for life. This reflects precisely the folly of prioritising the temporal world over the eternal Hereafter. The world is a temporary, fragile shelter, while the Hereafter is vast, permanent, and enduring. Yet many invest all their energy into the fleeting comforts of this life, decorating, expanding, and protecting them, while neglecting the eternal home that awaits. Such misplaced effort exemplifies the peril of valuing worldly matters above everlasting salvation. A wise person recognises the certainty of death and prioritises preparation for what follows. They strive to balance worldly responsibilities with eternal obligations, never allowing temporal concerns to overshadow the pursuit of spiritual readiness. Death is certain, though its timing is hidden; therefore, preparation for the Hereafter must take precedence over speculative plans for the worldly future. Those who understand this truth manage their time, wealth, and actions with wisdom, ensuring that every blessing is used in accordance with the guidance of Allah, the Exalted. In doing so, they cultivate peace of mind, mental and physical balance, and the correct placement of everything and everyone in their life, preparing themselves for success in both this world and the Hereafter. Chapter 45 Al Jathiyah, verse 35:

*“...and worldly life deluded you...”*

Those who turn away from belief or neglect the practice of Islam are often motivated by attachment to the fleeting pleasures of the material world. They perceive obedience to Allah, the Exalted, not as a source of peace and fulfilment, but as a limitation on their enjoyment. For them, faith appears burdensome, and they either reject it outright or disregard its commands, immersing themselves instead in the pursuit of worldly indulgence, convinced that true freedom and happiness lie in satisfying their desires without restraint. Such individuals frequently regard those who submit to Allah, the Exalted, and act upon their faith with disdain, viewing disciplined believers—who manage their actions and resources according to divine guidance—as enslaved and deprived of pleasure. Yet this perception is fundamentally misguided. True enslavement is not submission to divine wisdom but surrender to one’s own whims. Real excellence belongs to those who submit to Allah, the Exalted, for they are freed from the chains of illusion and the fleeting attractions of the world. In contrast, those who reject divine guidance remain bound to their desires, while those who embrace faith rise above temporary cravings, attaining lasting tranquility and independence from material dependency. This principle can be illustrated with a simple example. A wise parent imposes dietary limits on a child, allowing occasional indulgence while promoting a balanced and nutritious diet. The child may feel restricted and envy peers who enjoy complete freedom to eat whatever they wish. Outwardly, the unrestricted child seems happy, while the disciplined child appears constrained. Over time, however, the truth emerges: the unrestricted child develops health problems such as obesity, diabetes, and high blood pressure, along with diminished self-confidence and mental strain. Their apparent freedom has led to long-term bondage and suffering. The disciplined child, by contrast, grows healthy, confident, and strong in mind

and body, liberated from dependency on medications, disease, and the consequences of excess. This example illustrates a profound truth: wisely imposed restrictions bring freedom and stability, while unchecked indulgence results in lasting enslavement and hardship. Ultimately, true slavery occurs when a person allows anything other than Allah, the Exalted, to dominate their life—whether social media, societal pressures, fashion, culture, or personal desires. Such servitude inevitably produces mental, physical, and social strain, trapping the individual in cycles of dissatisfaction, stress, and imbalance as they attempt to satisfy external demands. Genuine freedom, however, belongs solely to those who submit fully to Allah, the Exalted. Submission to Him brings peace of mind, bodily harmony, life balance, and liberation from the endless chains of worldly cravings. True freedom is not indulgence in every whim, but alignment with divine wisdom, which guides, protects, and elevates humanity. Obedience to Allah, the Exalted, is therefore not a limitation—it is ultimate liberation, freeing the soul from dependence on the material world and granting enduring tranquillity and stability in both this life and the Hereafter.

As highlighted earlier, when a person persistently neglects preparation for accountability on Judgement Day—despite claiming faith in Islam—they risk leaving this world without the very faith they profess. Chapter 45 Al Jathiyah, verse 35:

*“...So that Day they will not be removed from it...”*

Faith is not a static or unchanging state; it is like a delicate flame that requires constant care and attention. Just as a fire gradually dies without

fuel, warmth, or oxygen, faith weakens when it is not actively sustained through regular obedience to Allah, the Exalted, and through the proper use of the blessings He has bestowed. Neglecting divine guidance or prioritizing worldly pleasures over spiritual responsibilities allows this inner light to diminish. Over time, the heart hardens, the connection with Allah, the Exalted, grows tenuous, and the clarity and direction that faith provides become obscured. Such a loss is profound and irreversible if one passes away in this state. A person deprived of faith loses the ultimate compass for navigating life, leaving them vulnerable to misguidance, inner turmoil, and despair in both this world and the Hereafter. The flame of faith illuminates the path toward peace, purpose, and true fulfillment, whereas its absence plunges the soul into spiritual darkness. Maintaining faith through continual reflection, sincere obedience, and the correct application of divine guidance is therefore not merely advisable—it is essential. It safeguards the core of a person's spiritual existence and protects them from the gravest loss imaginable on a Day when no opportunity for repentance or reformation will remain. Chapter 45 Al Jathiyah, verse 35:

*“...nor will they be asked to appease.”*

To avoid the grave consequences of neglecting one's accountability on the Day of Judgement, one must sincerely accept and respond to the commands of Allah, the Exalted, the Lord of all creation. Chapter 45 Al Jathiyah, verse 36:

*“Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.”*

The word “praise” in this verse is a noun, not a verb, which signifies permanence. All praise belongs to Allah, the Exalted, eternally, without beginning or end. Unlike a verb, which requires a doer, the noun indicates that Allah, the Exalted, is praiseworthy regardless of whether anyone praises Him. Even if the entire creation were silent, all praise would still belong to Him. This illustrates that the worship or acknowledgment of creation has no impact on the infinite and divine status of Allah, the Exalted. This is further affirmed in a Hadith found in Sahih Muslim, number 6572, and in 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.”*

This demonstrates that a person’s praise or worship benefits only themselves, while Allah, the Exalted, has no need for it. Recognizing this fact is essential for avoiding pride, a destructive trait so dangerous that even an atom’s weight can lead a person to Hell, as warned in a Hadith in Sahih Muslim, number 265. The verse also reminds a person that anything praiseworthy within themselves or the rest of creation comes solely from Allah, the Exalted, and thus all praise ultimately returns to Him. Furthermore, the capacity to offer praise, knowledge, strength, or opportunity is itself a blessing granted by Allah, the Exalted. No one possesses these independently—they exist only because He allows them. Allah, the Exalted, is perfect in His attributes, acts out of pure mercy and compassion, and possesses might, wisdom, and authority that demand recognition. Humans, by contrast, act with expectation of return, whether



for gratitude, reward, or protection from criticism, and therefore cannot claim inherent praiseworthiness. This establishes that Allah, the Exalted, gains nothing from His blessings, making Him the only One truly deserving of praise.

The verse further highlights the essential first step toward genuine belief: showing gratitude to Allah, the Exalted, for the countless blessings He bestows. 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.”*

The Holy Quran frequently links belief in Allah, the Exalted, with practical gratitude, indicating that true faith cannot exist without it. 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 expressed not merely in words, but in intention, conduct, and the use of blessings in ways that please Allah, the Exalted, according

to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It requires a sincere intention to please Allah, avoiding the pursuit of recognition, praise, or return from others, and using every blessing responsibly and beneficially in accordance with divine guidance. By doing so, one not only honors the blessings of Allah, the Exalted, but also ensures that they themselves receive the benefits of these blessings, cultivating faith, inner peace, and harmony in life. Gratitude, therefore, extends beyond mere fulfillment of obligatory duties, becoming a continuous practice that strengthens faith, promotes mental and physical balance, and aligns one's actions with the purpose for which Allah, the Exalted, created them. Chapter 14 Ibrahim, verse 7:

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

When a person reflects upon the creation of the heavens and the earth, and upon the countless systems that operate with flawless precision, they are inevitably led to the conclusion that a single, all-powerful Being is responsible for bringing the universe into existence and sustaining it. The harmony, order, and interdependence of all things point unmistakably to one Creator. Chapter 45 Al Jathiyah, verse 36:

*“Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.”*

Consider, for instance, the exact distance between the Sun and the Earth. If the Earth were even slightly closer to the Sun, life would be scorched out of existence; if it were slightly farther, the planet would freeze. Likewise, the Earth's atmosphere has been fashioned with a perfect balance of gases, purity, and protective layers that allow life to flourish. These features are not random; they are deliberate signs of a Creator who designed the world with wisdom and purpose.

When constructing even a modest building, one must carefully position beams, supports, and foundations to ensure the structure remains stable and safe. Such a project requires planning, calculation, and foresight. If this is true for a simple human-made structure, how could anyone reasonably claim that the heavens and the earth—far more complex and magnificent—came into existence by chance? If they were the product of accident, they would be unstable, chaotic, and unsafe. Yet they function with perfect order, demonstrating the meticulous design of Allah, the Exalted. Chapter 13 Ar Ra'd, verse 2:

*“It is Allah who erected the heavens without pillars that you [can] see...”*

The Sun's movement ensures that the Earth receives a balanced alternation of light and darkness. The length of days and nights varies throughout the year in a way that benefits human life. If days were excessively long, people would suffer exhaustion; if nights were too lengthy, there would be insufficient time for work, learning, and other

essential activities. If nights were too short, people would be deprived of the rest needed for health. These changes would also disrupt agriculture, harming both humans and animals. The perfect coordination of day and night, along with other cosmic systems, demonstrates the Oneness of Allah, the Exalted. If multiple gods existed, each with different wills, the universe would fall into disorder. Chapter 21 Al Anbiya, verse 22:

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

The Moon, too, plays a vital role. It reflects sunlight, illuminating the night and guiding travellers across deserts and seas—journeys that remain essential for global trade even today. Its phases regulate the tides of oceans and seas, and any disruption in these tides would cause environmental devastation. The Sun and Moon also enable humanity to measure time with accuracy, which is indispensable for life. Their precise placement and function within the solar system clearly point to the deliberate design of a Creator.

The Earth’s land has likewise been formed with remarkable balance. It is firm enough to support buildings and infrastructure, yet fertile enough to grow crops. When one surveys the planet’s landscapes, they find a variety of altitudes. High-altitude regions are difficult to inhabit due to thin air and challenging terrain, yet the majority of the Earth’s surface lies at elevations ideal for human life. Some areas are naturally inaccessible, making it difficult to reach the resources within them, but most of the Earth is easily traversable. Moreover, essential resources—such as water, soil, and

minerals—are placed where humans can access them. The more vital a resource is for survival, the more readily available it is. Such thoughtful distribution cannot be attributed to chance; it clearly reflects the work of a Creator.

The water cycle is another profound sign. Water evaporates from the oceans, rises into the atmosphere, and condenses into rain. This rain is naturally acidic, yet when it falls upon mountains, the minerals within them neutralise it, making it safe for humans and animals. Any alteration in this delicate balance would bring disaster. The salt in the oceans prevents the decay of dead sea creatures from contaminating the water. If the oceans became polluted, marine life would perish, and the resulting corruption would spread to the land. The composition of water is so finely tuned that it allows both marine life to thrive within it and heavy ships to float upon it. A slight change in its properties would make one of these functions impossible. Even today, sea transport remains the primary method for moving goods across the world. Rainfall, too, is precisely measured; too little causes drought and famine, while too much results in destructive floods. Chapter 23 Al Mu'minun, verse 18:

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

Winds are equally essential. They carry pollen that allows crops, plants, and trees to reproduce. Historically, wind was crucial for sea travel, and even now, maritime transport remains the backbone of global trade. Winds also move rainclouds to the regions that need them. Without wind, life

would collapse; yet excessive wind would also bring destruction. The Earth's wind systems operate with perfect moderation, another sign of divine design.

Evolution, by definition, involves random mutations—processes that are inherently imperfect. Yet when one examines the vast array of species on Earth, they find creatures perfectly suited to their environments. The camel, for example, is equipped to endure extreme heat and survive long periods without water, making it ideal for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat produces milk that is completely pure despite being formed between blood and waste within its body. Any contamination would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Every species has also been assigned a lifespan that prevents ecological imbalance. Flies, for instance, live only a few weeks yet lay hundreds of eggs. If their lifespan were longer, they would overwhelm the planet. Conversely, animals with long lifespans produce fewer offspring, ensuring their populations remain controlled. Such precise regulation cannot be the product of accident, nor can random mutation account for it.

Anyone who reflects sincerely on these perfectly balanced systems—spanning the heavens, the earth, the oceans, the winds, and the living creatures—cannot logically deny the existence of a single Creator who governs all things with wisdom and power. Chapter 45 Al Jathiya, verse 36:

*“Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.”*

All creation belongs entirely to Allah, the Exalted, and exists under His absolute authority. Every person is therefore subject to His commands, whether they acknowledge it or not. Just as individuals face consequences for breaking the laws of a government in any society, disobedience to the rules established by the Owner of the universe carries consequences in both this world and the Hereafter. Unlike human laws, which can be avoided, altered, or ignored by leaving a country or challenging its system, the commands of Allah, the Exalted, are universal and unchangeable. There is no refuge outside His jurisdiction, and no action can nullify His decrees. The governance of the universe is like the ownership of a house: the owner sets the rules, regardless of whether others agree. In the same way, Allah, the Exalted, has determined the principles that govern life, and

compliance is essential for one's own benefit and protection. Those who recognize this reality seek to obey Him, employing the blessings they have been given in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. People have a choice: they can either strive to understand the wisdom behind divine commands—how they promote personal well-being, societal harmony, and inner peace—or they can follow their desires and reject these teachings. Yet those who ignore or oppose divine guidance must accept the inevitable consequences of their decisions. No excuses, protests, or appeals will prevent the results decreed by Allah, the Exalted, for His authority over creation is absolute and eternal. Chapter 45 Al Jathiya, verse 37:

*“And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.”*

A person must accept and act upon the guidance of Allah, the Exalted, for their own well-being, even when it conflicts with their personal desires. This can be compared to a patient who follows the advice of a doctor, taking bitter medicines and following a strict diet, understanding that such measures are essential for their health. Just as the patient benefits from the doctor's knowledge despite not fully understanding it, a person benefits from following Islamic teachings because Allah, the Exalted, possesses perfect knowledge of what is truly best for them. Human knowledge, no matter how advanced, is limited. Scientific research, societal advice, and personal experience cannot account for every challenge a person may encounter, nor can they ensure mental and physical balance or the correct ordering of relationships and responsibilities. Limitations of foresight, biases, and incomplete understanding mean that human guidance is



inherently fallible. Only Allah, the Exalted, has perfect awareness of every aspect of creation, of every moment of the past, present, and future. He has provided humanity with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, as a comprehensive guide to live a balanced, purposeful life. The benefits of following this guidance are apparent when observing the lives of those who act according to Islamic teachings versus those who neglect them. Whereas patients may be asked to trust a doctor without fully understanding the mechanisms of their prescriptions, Allah, the Exalted, invites people to reflect on His teachings and recognize their truth through reason, observation, and reflection. He does not ask for blind obedience; He asks for sincere understanding and thoughtful adherence. Chapter 12 Yusuf, verse 108:

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

Furthermore, the spiritual heart—the center of peace and inner balance—is entirely under the control of Allah, the Exalted. He alone determines who receives true tranquillity. Chapter 53 An Najm, verse 43:

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

It follows that genuine peace of mind is granted only to those who utilize the blessings they have been given in accordance with Islamic teachings. Obedience, reflection, and proper use of one's resources lead to harmony in life, clarity of mind, and balance in relationships. By aligning their actions with divine guidance, a person ensures not only the proper placement of everything and everyone in their life but also prepares for accountability in the Hereafter. This adherence brings both practical and spiritual benefits, cultivating stability, purpose, and enduring peace that worldly knowledge or efforts alone could never provide. Chapter 16 An Nahl, verse 97:

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

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

## Chapter 46 – Al Ahqaf, Verses 1-35 of 35

حَمَّ ١

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ  
كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ٣

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ  
كُنْتُمْ صَادِقِينَ ٤

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ٥

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ٦

وَإِذَا نُتِلَى عَلَيْهِمْ ءَايَتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا  
سِحْرٌ مُبِينٌ ٧

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ  
بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ٨

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنْتُمْ إِلَّا  
مَائُوحُونَ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿٩﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِءُ وَشَهِدَ شَاهِدٌ مِنْ بَنِي  
إِسْرَءِيلَ عَلَى مِثْلِهِءُ فَقَامَنْ وَأَسْتَكْبَرْتُمْ إِنْ أَلَّهِ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿١٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ  
يَهْتَدُوا بِهِءُ فَسَيَقُولُونَ هَذَا إِنْفَكٌ قَدِيمٌ ﴿١١﴾

وَمِنْ قَبْلِهِءُ كَتَبَ مُوسَىءُ إِمَامًا وَرَحْمَةًءُ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانَا  
عَرَبِيًّا لِيُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىءُ لِلْمُحْسِنِينَ ﴿١٢﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٣﴾

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً  
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ  
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ  
وَلِيَّيَ مِنَ الْمُسْلِمِينَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

وَالَّذِي قَالَ لَوْلَدِيَ أَفِي لَكُمْ مَا أَتَعَدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَلُهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذَهَبَتْكُمْ طَبِيبَتُكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْنَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

❖ وَأَذْكُرْ أَخَاعَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۚ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنْ ءَالِهَتِنَا فَإِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ ۚ وَلَكِنِّي أَرَىكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُتَطِرٌّ بَلْ هُوَ مَا  
اسْتَعْجَلْتُمْ بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ  
نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَنَّاهُمْ فِيْمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا  
وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ  
شَيْءٍ إِذْ كَانُوا يُجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٢٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا  
عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ إِذَا قُرِئَ فَلَمَّا حَضَرُوهُ  
قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

قَالُوا يَاقَوْمُنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا  
بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

يَقَوْمُنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ ۖ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ  
وَيُجْرِكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ  
أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ  
بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا  
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ  
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلْغُ فُهِلْ يُهْلِكُ إِلَّا  
الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

Ha, Meem.

*The revelation of the Book is from Allah , the Exalted in Might, the Wise.*

*We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.*

*Say, "Have you considered that which you invoke besides Allah ? Show me what they have created of the earth; or did they have partnership in*



*[creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."*

*And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.*

*And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.*

*And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."*

*Or do they say, "He has invented it?" Say, "If I have invented it, you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving the Merciful."*

*Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."*

*Say, "Have you considered: if the Qur'an was from Allah , and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant... ?" Indeed, Allah does not guide the wrongdoing people.*

*And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood."*

*And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.*

*Indeed, those who have said, "Our Lord is Allah ," and then remained on a right course - there will be no fear concerning them, nor will they grieve.*



*Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.*

*And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."*

*Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.*

*But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people" -*

*Those are the ones upon whom the word has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.*

*And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.*

*And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."*

*And mention, the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf - and warners had already passed on before him and after him*

- [saying], "Do not worship except Allah . Indeed, I fear for you the punishment of a terrible day."

They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

He said, "Knowledge [of its time] is only with Allah , and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment,

Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah ; and they were enveloped by what they used to ridicule.

And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

Then why did those they took besides Allah as deities by which to approach [Him] not aid them? But they had strayed from them. And that was their falsehood and what they were inventing.

And when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

*O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.*

*But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."*

*Do they not see that Allah , who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.*

*And the Day those who disbelieved are exposed to the Fire [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve."*

*So be patient, as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?*

## Discussion on Verses 1-35 of 35

The complete significance of the opening verse is known only to Allah, the Exalted. Chapter 46 Al Ahqaf, verse 1:

*“Ha, Meem.”*

This demonstrates that the Holy Quran is constructed from the very Arabic letters and expressions familiar to the Arabs who first received it. Consequently, they had no legitimate basis to challenge its divine origin, as they fully comprehended its language and witnessed its unparalleled eloquence firsthand. Even as distinguished authorities in Arabic, proud of their linguistic mastery, they were unable to produce a single work comparable to the Holy Quran in depth of meaning, clarity of expression, or perfection of guidance. Their failure to rival it—despite every conceivable advantage—stands as an enduring and indisputable testament to its divine source. 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 clarify why the Holy Quran is referenced immediately in the subsequent verses. Its intentional placement highlights that the very scripture revealed to those people—composed of the same familiar letters and language they themselves used—serves as the clearest evidence of its divine origin and the strongest refutation of their persistent doubts. Chapter 46 Al Ahqaf, verse 2:

*“The revelation of the Book is from Allah, the Exalted in Might, the Wise.”*

Even if someone were to achieve the highest mastery of Arabic eloquence, their words would still fall far short of the boundless wisdom contained in the Holy Quran—particularly in its profound understanding of human psychology and its guidance in cultivating moral excellence. No human composition can match its flawless balance of clarity and depth: its meanings challenge the most learned minds while remaining accessible to any sincere seeker seeking practical guidance. The Holy Quran is unique in its ability to convey profound and abstract truths in a form that is both practical and universally relevant. It addresses the deepest aspects of human nature and establishes a timeless framework that applies to every individual, society, and generation. Each verse testifies to its divine origin through unmatched precision and eloquence beyond human capacity. Unlike other works, which may contain inconsistencies or contradictions, the Holy Quran is perfectly preserved by Allah, the Exalted, and free from error. It recounts the histories of past nations with flawless accuracy, despite being revealed through the Holy Prophet Muhammad, peace and blessings be upon him, who had no formal training in history or earlier scriptures. Moreover, the Holy Quran provides comprehensive guidance for the betterment of humanity, promoting all that protects life and forbidding all that causes harm. It establishes justice and balance within the individual

and society, free from the exaggerations and distortions found in myth, poetry, or human speculation. Every verse is purposeful and life-giving, and with repeated recitation, new layers of insight and wisdom continually emerge. By grounding its promises and warnings in reason, and by translating virtues such as patience into practical behavior, the Holy Quran makes divine guidance clear, comprehensible, and attainable for everyone. The Holy Quran calls humanity to recognize the true purpose of life: to serve Allah, the Exalted, with sincerity, directing every blessing they have toward His pleasure. Through such devotion, individuals attain inner peace and real success in both this world and the Hereafter, achieving harmony in mind, body, and soul. For those seeking enduring fulfillment, the Holy Quran illuminates the straight path with exceptional clarity. Its guidance aligns perfectly with human nature and remains timeless, relevant across all societies and eras. When sincerely accepted and actively implemented, it provides practical solutions for every dimension of life, addressing emotional, financial, and physical challenges while balancing personal needs with the welfare of the broader community. History bears witness to the transformative power of its teachings: societies that faithfully followed its guidance reached remarkable levels of justice, wisdom, and social stability. Above all, the divine preservation of its text stands as a unique miracle—over the course of centuries, not a single letter of the Holy Quran has been altered, for Allah, the Exalted, has guaranteed its protection 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 holds a status comparable to that of the Holy Quran. Allah, the Exalted, confronts the deepest and most enduring

challenges faced by every society, offering solutions that are both comprehensive and lasting. By resolving these fundamental issues, the Holy Quran prevents or addresses the multitude of secondary problems that naturally stem from them. This underscores the perfection and completeness of its guidance, encompassing every essential principle necessary for the well-being, stability, and moral development of both individuals and communities. Those who sincerely follow its teachings attain genuine success in this life and achieve eternal salvation in the Hereafter. Chapter 16 An Nahl, verse 89:

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

This represents the greatest and most enduring miracle granted by Allah, the Exalted, to His final Messenger, the Holy Prophet Muhammad, peace and blessings be upon him. The profound guidance and transformative benefits of the Holy Quran are accessible only to those who approach it with sincerity, humility, and a genuine quest for truth. Those who let personal desires and worldly inclinations dictate their engagement—accepting only what aligns with their preferences while ignoring or resisting what challenges them—gradually distance themselves from its reformative and uplifting power. Such selective submission inevitably results in confusion, failure, and deep regret in both this life and the Hereafter. Chapter 17 Al Isra, verse 82:

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

## Chapter 46 Al Ahqaf, verse 1:

*“Ha, Meem.”*

This chapter begins with isolated letters, a feature present in several parts of the Holy Quran, the full significance of which is known only to Allah, the Exalted. These letters serve as a profound reminder of the limits of human understanding and emphasize the importance of approaching divine revelation with humility. Their presence confirms that the Holy Quran is a direct manifestation of divine guidance, not a creation of human effort, existing beyond the complete grasp of human intellect. A heart can only truly absorb its deeper wisdom when one acknowledges the boundaries of personal comprehension. In contrast, those who approach the Holy Quran with pride—relying solely on their reasoning and dismissing what they cannot immediately grasp—often succumb to doubt and confusion. Confronted with truths beyond human rationality, such individuals may reject, distort, or misinterpret the message. These reactions do not indicate any flaw in the Holy Quran itself but rather reflect spiritual blindness rooted in ego, which obstructs recognition of the truth. The connection between a person and the Holy Quran resembles that of a dedicated student and a wise teacher. A humble learner gains from even the most challenging or initially obscure lessons, trusting that patience and reflection will eventually bring clarity. An arrogant student, however, filters knowledge through preconceptions, severing their access to genuine understanding. True comprehension of the Holy Quran is reserved for those who approach it with reverence and openness. Such humility fosters inner calm and aligns



the mind and body with the wisdom of Allah, the Exalted, allowing one to grasp the proper role of every aspect of life within the divine order. Ultimately, sincere submission to the Holy Quran is essential for attaining spiritual harmony, enduring peace, and success in both this world and the Hereafter.

Chapter 46 Al Ahqaf, verse 1:

*“Ha, Meem.”*

Since letters form the building blocks of human communication and the transmission of knowledge, the opening of this chapter emphasizes the central role of knowledge in human life. It reminds us that a sound and disciplined intellect is essential not only for managing worldly responsibilities but also for comprehending spiritual realities. Every person carries the responsibility to seek and apply beneficial knowledge—a duty strongly highlighted in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Ignorance inevitably leads to misjudgement and moral deviation, for those lacking understanding cannot discern truth from falsehood, nor safeguard themselves against ethical decline. Yet merely acquiring information is not enough. Knowledge becomes truly valuable only when it is applied. Unused knowledge resembles a map that is never followed: it may indicate the route to success, but without action, it cannot deliver anyone to their destination. Likewise, principles and lessons must be incorporated into daily life to produce genuine guidance and spiritual growth. Beneficial knowledge, therefore, must be both learned and lived. Its purpose is to shape

character, purify intentions, and regulate behavior. When comprehension is translated into action, it serves as a source of enlightenment, benefiting both the individual and society at large. Through sincere study and practical implementation of wisdom, a person attains authentic prosperity in this life and lasting peace 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 next verse presents the highest and most comprehensive guidance ever bestowed upon humanity, showing that all other branches of knowledge find their ultimate fulfillment and refinement within the divine wisdom of the Holy Quran. This guidance offers an integrated framework that governs every aspect of human life, harmoniously connecting worldly responsibilities with eternal spiritual objectives. By following these principles, a person achieves equilibrium and resilience in both mind and body, ensuring that every relationship, duty, and personal goal is placed in its proper context and significance. Living in this balanced and purposeful way allows individuals to flourish genuinely in this world while securing the assurance of everlasting success in the Hereafter, by the mercy and grace of Allah, the Exalted. Chapter 46 Al Ahqaf, verse 2:

*“The revelation of the Book is from Allah, the Exalted in Might, the Wise.”*

To truly benefit from the Holy Quran, one must engage with it according to the approach and practices of the Holy Prophet Muhammad, peace and blessings be upon him. This engagement goes beyond mere accurate recitation; it requires a sincere effort to understand its meanings and to apply its guidance in every area of life. The Holy Quran is not simply a text to be read—it is a complete, practical framework for living. Its transformative power is realized only when its instructions are acted upon. Just as a map is of no use unless a traveler follows its route, the Holy Quran guides only those who implement its teachings. It is not intended as a means to acquire wealth, status, or social influence; using its verses for worldly gain misrepresents its purpose, since provision in this world operates under divinely ordained laws. Rather, the Holy Quran teaches people how to use every blessing granted by Allah, the Exalted, in a balanced and ethical manner. Those who sincerely follow its guidance cultivate harmony of mind and body, directing their lives with wisdom and self-restraint. In doing so, they prepare for accountability on the Day of Judgement and achieve tranquility and equilibrium in both this life and the Hereafter. In essence, the Holy Quran is the ultimate source of knowledge and the definitive guide to righteous living, capable of transforming hearts, communities, and societies through conscious and active devotion.

No matter how advanced human civilization becomes, or how deeply it studies psychology, biology, or sociology, people cannot create a system of conduct that fully aligns with human nature and addresses every possible circumstance. Humanity continues to uncover even the most basic aspects of its own biology—such as the complex workings of the brain—and therefore lacks the complete insight required to establish a flawless moral framework capable of ensuring universal justice and inner peace. This limitation is intrinsic to human knowledge, which is necessarily partial, evolving, and constrained by finite perspectives. Only Allah, the Exalted, possesses the infinite wisdom required to set a code of conduct perfectly suited to human nature and universally applicable across all times and

contexts. As the Creator of all existence, His knowledge spans past, present, and future in their entirety. He alone is capable of establishing the standard that distinguishes what is truly beneficial from what is harmful and separates the path of peace from the path of ruin. Chapter 46 Al Ahqaf, verse 2:

*“The revelation of the Book is from Allah , the Exalted in Might, the Wise.”*

History itself bears witness to this reality. Whenever individuals and communities sincerely embraced the divine way of life, they consistently cultivated societies marked by justice, harmony, and social cohesion. This illustrates that divine guidance is not a mere abstract ideal or theoretical concept, but a practical and transformative system perfectly aligned with human well-being and collective prosperity. People are called to receive this guidance as a mercy from Allah, the Exalted, rather than viewing it as a restriction. While divine instructions may sometimes conflict with personal desires or prevailing social customs, they exist solely for the benefit of those who follow them. The difficulty lies not in the guidance itself but in the resistance of unchecked inclinations. The proper approach to divine instruction is akin to a patient who trusts a skilled physician: even when the treatment is uncomfortable or requires strict discipline, the patient complies, knowing that recovery and long-term health depend on adherence. They recognize the prescription as an act of care, not cruelty. Similarly, those who remain steadfast in the teachings of Islam, even amid trials and personal sacrifice, achieve clarity of mind, emotional stability, and deep inner peace. This demonstrates the true purpose of divine guidance: not to burden humanity, but to heal, stabilize, and direct it toward lasting success in both this life and the Hereafter.

The influential leaders among the non-Muslims of Mecca employed numerous tactics to prevent people from embracing Islam, fearing that the spread of truth would diminish their authority and social standing. One of their most persistent strategies was to cast doubt upon the reality of resurrection and the final accountability of the Day of Judgement, even though the universe around them was filled with signs pointing unmistakably to its certainty. Chapter 46 Al Ahqaf, verse 3:

*“We did not create the heavens and earth and what is between them except with purpose and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.”*

To deny resurrection is astonishing when the created world is overflowing with examples of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of revival into every corner of creation, repeating them across days, seasons, and generations. These signs are so frequent and so clear that only those who refuse to reflect remain unmoved. Rain descends upon barren land, transforming soil that seemed dead into fertile ground. Seeds that appear dry and lifeless absorb moisture, swell, split open, and produce vegetation that sustains countless creatures. If Allah, the Exalted, can bring forth life from a seed buried in the earth, then restoring life to a human being placed in the ground is no more difficult for the One who created both. The changing seasons offer another powerful demonstration. In winter, trees stand stripped of colour and vitality, their branches appearing lifeless. Yet with the arrival of spring, they revive—leaves unfurl, blossoms appear, and entire landscapes that once seemed dead burst into life. This cycle repeats year after year, silently affirming the reality of resurrection. Even within the human body, renewal is

constant. Skin cells, blood cells, and countless tissues die and are replaced continuously, though people rarely pause to consider the profound implications of this ongoing regeneration. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—transformed as though granted a new existence. Certain desert plants remain dormant for years, appearing completely dead, yet the moment rain touches them, they bloom with remarkable speed and beauty. Forests devastated by fire eventually regenerate, as new shoots rise from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity, their bodily functions slowing dramatically, yet they awaken with renewed strength when the season changes. Even coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this pattern: stars collapse, scattering their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily cycle of sleep and wakefulness also mirrors this truth. Sleep resembles a minor death, as awareness is withdrawn and the senses are suspended. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the Day of Judgement must occur because justice demands it. The universe is filled with examples of perfect balance. The Earth orbits the Sun at a precise distance that allows life to exist. The water cycle operates with flawless harmony, ensuring that rain continues to

sustain the creation. The ground is soft enough for delicate shoots to emerge, yet strong enough to support massive structures. These and countless other examples reveal not only a Creator but also the principle of balance embedded throughout creation. Yet one aspect of this world remains clearly unbalanced: human actions. Oppressors often escape justice in this life, while the oppressed endure hardship without receiving their due reward. Many believers who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this world, while those who openly disobey Him may enjoy comfort and luxury. Since Allah has established balance in all aspects of creation, justice requires that human deeds also be balanced. Because this balance does not occur in this world, it must occur in another realm—the Day of Judgement.

Allah, the Exalted, could have chosen to deliver full reward and punishment in this world, but His wisdom dictates otherwise. He grants people repeated opportunities to repent and correct their behaviour. Likewise, He withholds the full reward of the believers because this world is not meant to be Paradise. Faith itself is built upon belief in the unseen; if all consequences were immediate and visible, faith would lose its meaning. It is the unseen promise of the Hereafter that gives faith its sincerity and depth.

Fear of ultimate accountability and hope for eternal reward motivate a person to avoid sin and pursue righteousness. These two qualities—fear and hope—form the foundation of a balanced spiritual life.

For the Day of Recompense to take place, the actions of humanity must first come to an end. Reward and punishment can only be administered

once every deed has been completed. This means that the material world must eventually reach its conclusion, for the final judgement cannot occur while human actions continue.

Reflecting on these truths strengthens one's certainty in the Day of Judgement. This certainty inspires a person to prepare for it by using the blessings they have been granted in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through such obedience, they attain tranquillity in this life and success in the next—achieving a balanced mental and physical state and placing everything and everyone in their life in its rightful place. Chapter 46 Al Ahqaf, verse 3:

*“We did not create the heavens and earth and what is between them except with purpose and [for] a specified term...”*

However, because preparing for one's accountability requires sincere obedience to Allah, the Exalted, and often conflicts with a person's worldly desires and ambitions, many people turn away from it—just as the leaders of the non-Muslims of Mecca did. Chapter 46 Al Ahqaf, verse 3:

*“...But those who disbelieve, from that of which they are warned, are turning away.”*



Instead of submitting to divine guidance, they direct their loyalty and obedience toward influences that align with their desires—such as social media trends, cultural pressures, and fashionable ideals—even though these things cannot truly benefit them in this world or the next. Chapter 46 Al Ahqaf, verse 4:

*“Say, “Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in the heavens?...”*”

Their behaviour is not grounded in revelation, nor is it supported by any authentic knowledge or evidence. Chapter 46 Al Ahqaf, verse 4:

*“...Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful.”*

It is crucial to recognise that false gods are not limited to carved idols. Anything a person obeys in defiance of Allah, the Exalted—whether social expectations, cultural norms, influential personalities, or even their own desires—becomes, in effect, the object of their worship. Chapter 9 At Tawbah, verse 31:

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

The people of the book did not physically worship their scholars; rather, they obeyed them in matters that contradicted divine revelation. This misplaced obedience was counted as a form of worship. The same principle appears 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 do not deliberately worship the Devil, yet the Holy Quran still describes them as doing so because they follow his suggestions in defiance of Allah, the Exalted. This reveals a profound truth: worship is not limited to outward rituals. It includes obedience, loyalty, and submission. Whoever a person obeys in contradiction to divine guidance becomes, in reality, the one they serve. For this reason, a person must be extremely cautious about following any influence that draws them away from the commands of Allah, the Exalted. When someone repeatedly chooses disobedience, they inevitably fall under the control of numerous competing forces—public opinion, social media pressures, cultural expectations, workplace demands, and their own shifting desires. Attempting to satisfy all these influences is exhausting and ultimately impossible, just as an employee with several supervisors cannot fulfil the conflicting expectations of each one. Those who abandon servitude to Allah, the Exalted, end up enslaved to these unstable “masters,” losing their inner clarity and stability.

Over time, this divided way of living often produces emotional strain, dissatisfaction, and a persistent sense of emptiness. None of these worldly influences can offer lasting fulfilment or genuine peace. This reality is evident in the lives of many who chase public admiration or worldly success—individuals who appear accomplished and glamorous outwardly, yet inwardly struggle with restlessness and discontent. Moreover, obedience to anything in defiance of Allah, the Exalted, will be utterly useless in the Hereafter. These influences—whether people, trends, or desires—will not come to a person’s aid when they stand before their Creator. Chapter 46 Al Ahqaf, verses 5-6:

*“And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.”*

Therefore, the only path to genuine tranquillity is to abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead use one’s blessings in the manner He has prescribed. Through this sincere submission, a person attains peace of mind in both worlds, achieves a balanced mental and physical state, and places everything and everyone in their life in its rightful place.

As previously discussed, the leaders of the non-Muslims in Mecca employed various strategies to prevent people from embracing Islam, driven by fear that the spread of truth would undermine their authority and

social standing. One of their earliest tactics was to attack the Holy Quran itself. Chapter 46 Al Ahqaf, verse 7:

*“And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."”*

This accusation had no foundation. The non-Muslims of Mecca were masters of eloquent Arabic; they recognized immediately that the Holy Quran was not the speech of any created being. Moreover, they had lived alongside the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before his Prophethood. They knew his character intimately and were fully aware that he had never lied. Chapter 10 Yunus, verse 16:

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

When their slander against the Holy Quran failed to convince people, they shifted their attack toward the Holy Prophet Muhammad, peace and blessings be upon him, claiming that he had fabricated the revelation. Chapter 46 Al Ahqaf, verse 8:

*“Or do they say, “He has invented it?”...”*

Yet this claim collapses under scrutiny. The Holy Prophet Muhammad, peace and blessings be upon him, had no access to previous divine scriptures. Both the People of the Book and the non-Muslims of Mecca acknowledged that he neither read nor wrote, nor had he studied the altered or original teachings of earlier revelations. This fact alone confirms that the Holy Quran could not have been produced by him. Chapter 29 Al Ankabut, verse 48:

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

Furthermore, if the Holy Prophet Muhammad, peace and blessings be upon him, had authored the Holy Quran, then the eloquent Arabs of his time—who shared his language, culture, and literary mastery—should have been able to produce something comparable. They possessed every worldly advantage: linguistic brilliance, poetic skill, and deep familiarity with Arabic expression. Yet despite their efforts, they could not match the Holy Quran in its depth of meaning, purity of language, or perfection of guidance. Their inability to rival it, even collectively, stands as a permanent and irrefutable proof that the Holy Quran is of 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.”*

Allah, the Exalted, makes it clear that whether a person accepts the truth of the Holy Quran or rejects it out of arrogance because it conflicts with their worldly desires, He is fully aware of their choices. Nothing of their behaviour is hidden from Him, and He will hold them accountable in this world and the next. Chapter 46 Al Ahqaf, verse 8:

*“...Say, "If I have invented it, you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you...”*

Despite the stubbornness of the non-Muslims of Mecca—who recognised the truthfulness of both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him—Allah, the Exalted, still kept the door of mercy open for them. The same opportunity remains available to all people after them who approach revelation with sincerity and reflection. As long as a person remains alive, the chance to repent and reform is never closed. Chapter 46 Al Ahqaf, verse 8:

*“...and He is the Forgiving the Merciful.”*

However, those who continue to misuse the blessings they have been granted should not deceive themselves into thinking that the absence of immediate punishment means they are safe. The consequences of their choices begin even in this world. Their attitude prevents them from achieving a balanced mental and physical state, and it causes them to misplace priorities, relationships, and responsibilities. As a result, aspects of life that should bring comfort—family, friendships, work, and wealth—become sources of strain and dissatisfaction. When a person persists in disobeying Allah, the Exalted, they often misdirect their frustration toward the wrong people or circumstances. They may blame their spouse, relatives, or colleagues for the stress created by their own choices. Cutting out supportive individuals or distancing themselves from healthy relationships only deepens their instability. Over time, this pattern can lead to emotional exhaustion, unhealthy coping behaviours, and a growing sense of inner turmoil. This outcome is visible in many who misuse their blessings—such as those who achieve fame or wealth yet remain unsettled despite their worldly comforts. And because this attitude prevents them from preparing for their accountability on the Day of Judgement, the consequences in the Hereafter will be far more severe. The temporary ease they experience in this world will not shield them from the ultimate reckoning that awaits those who knowingly turn away from divine guidance.

Allah, the Exalted, reminded the opponents of the Holy Prophet Muhammad, peace and blessings be upon him—whether among the people of Mecca or the people of the Book in Medina—that his message was not something unprecedented or unfamiliar. He was not presenting a strange or newly invented belief system. Chapter 46 Al Ahqaf, verse 9:

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

Rather, he was the final continuation of a long and uninterrupted line of Holy Prophets, peace be upon them, all of whom were entrusted with the same divine mission. His role was not to replace what came before, but to complete, confirm, and perfect the guidance that had already been delivered through earlier Holy Prophets, peace be upon them.

This makes the lesson unmistakable: divine revelation has always been consistent in its core message, regardless of time, place, or people. Although the circumstances of different nations varied, the foundation of the call never changed—submission to Allah, the Exalted, and living according to His guidance. Those who rejected the Holy Prophet Muhammad, peace and blessings be upon him, were therefore not rejecting a new or foreign message; they were turning away from the very same truth that had been conveyed by every Holy Prophet, peace be upon them, before him.

As noted earlier, the leaders of the non-Muslims in Mecca used a variety of tactics to prevent people from embracing Islam, driven by fear that accepting the truth would diminish their authority and social standing. Among these tactics was their attempt to undermine the human nature of the Holy Prophet Muhammad, peace and blessings be upon him. They argued that a true Prophet, peace be upon them, should be some extraordinary being—an angel or a supernatural creature—possessing limitless powers and knowledge. Allah, the Exalted, refutes this misconception by clarifying that His chosen Prophets, peace be upon them,



were human beings. They were granted specific knowledge, signs, and miracles to support their mission, but they were not transformed into another type of creation, nor did they possess abilities beyond what Allah, the Exalted, bestowed upon them. Their strength lay in revelation, not in supernatural autonomy. Chapter 46 Al Ahqaf, verse 9:

*“...nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner.”*

It is essential to recognise that glad tidings and warnings only have value when a person responds to them through action. The individual who takes these teachings seriously—by using the blessings granted by Allah, the Exalted, in the manner prescribed by Islamic guidance—cultivates peace of mind in this life and the next. Such a person develops a balanced mental and physical state and learns to place every relationship, responsibility, and possession in its proper place. In contrast, the one who ignores the guidance of Islam and fails to act upon the reminders and promises it contains will continue to misuse the blessings they have been given. This misuse gradually leads to an inner imbalance, affecting both mind and body. Their priorities become disordered, their relationships strained, and their responsibilities neglected. Most importantly, they fail to prepare for their accountability on the Day of Judgement. As a result, they experience stress, instability, and hardship in both worlds, even if outwardly they appear to enjoy certain comforts or luxuries. Their external ease cannot compensate for the internal turmoil caused by living out of harmony with divine guidance.

Allah, the Exalted, then presents yet another proof affirming the truthfulness of the Holy Quran. He draws attention to the testimony of a knowledgeable witness from the Children of Israel—someone familiar with earlier revelation—who recognized the Holy Quran as divine while the non-muslims of Mecca arrogantly rejected it. Chapter 46 Al Ahqaf, verse 10:

*“Say, “Have you considered: if it [the Quran] was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...””*

This argument is powerful because the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to previous divine scriptures. Both the scholars of the People of the Book and the non-Muslims of Mecca acknowledged that he neither read nor wrote, nor did he study the altered or original teachings of earlier revelations. Therefore, he could not have produced a scripture that aligned with truths found in previous divine books. Chapter 29 Al Ankabut, verse 48:

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

Furthermore, the sincere scholars among the People of the Book recognized the truthfulness of Islam because they were familiar with the

Author of the Holy Quran. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, as the very one foretold in their scriptures. Chapter 6 Al An'am, verse 20:

*“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons...”*

And chapter 2 Al Baqarah, verse 146:

*“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons...”*

However, many scholars from the People of the Book allowed jealousy to blind them. They resented that the final Prophet, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than from the lineage of his brother, the Holy Prophet Ishaaq, peace be upon him. Their religious identity had become intertwined with a belief in their own superiority, which they tied to lineage. Accepting a Prophet from a different branch of the same family would have shattered the superiority complex they had constructed.

Only a small number of their scholars—those who were truly sincere to Allah, the Exalted—accepted Islam immediately upon encountering it. Among them was Abdullah bin Salaam, may Allah be pleased with him, who embraced the truth as soon as it was presented to him. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Page 194-195.

Despite such clear evidence, the leaders of the non-Muslims of Mecca continued to oppose Islam because it conflicted with their worldly ambitions and threatened their social power. Their arrogance prevented them from accepting guidance. When a person becomes dominated by worldly desires, they gradually lose control over their behaviour. Their actions become driven solely by the urge to satisfy those desires, regardless of the consequences. This resembles the condition of an addict whose craving overrides reason and moral restraint. In the same way, excessive attachment to wealth, status, or pleasure can become a form of addiction that dictates a person's choices. When desires reach this level, they distort judgment, fuel immoral behaviour, and lead to both mental and physical harm. For this reason, it is essential to regulate one's desires and pursue only what is lawful, and to do so in a balanced manner. This protects a person from falling into destructive patterns and preserves their moral integrity, emotional stability, and overall well-being. Chapter 46 Al Ahqaf, verse 10:

*“...Indeed, Allah does not guide the wrongdoing people.”*

Allah, the Exalted, also condemns the shallow mindset displayed by the leaders of the non-Muslims in Mecca—an attitude mirrored by people in every era—who measured success solely by worldly standards such as wealth, status, and influence. Because they equated material prosperity with truth, they dismissed divine guidance as insignificant. Chapter 46 Al Ahqaf, verse 11:

*“And those who disbelieve say of those who believe, “If it had [truly] been good, they would not have preceded us to it.”...*”

This verse exposes a common delusion: assuming that truth must align with one’s social rank or worldly achievements. In reality, worldly possessions—fame, wealth, authority, family, friendships, and career—only hold value when a person possesses inner tranquillity. Without peace of mind, these very blessings become sources of pressure, anxiety, and hardship in both worlds. This reality is evident when observing those who appear outwardly successful. Many individuals who enjoy wealth and recognition struggle with emotional instability, dissatisfaction, and other mental health challenges, despite having access to every worldly comfort. Their experiences demonstrate that material abundance cannot compensate for the absence of inner balance. True peace of mind is attained only through obedience to Allah, the Exalted—by using one’s blessings in the manner prescribed by Islamic teachings. This path cultivates a balanced mental and physical state, enables a person to place every relationship and responsibility in its proper place, and prepares them adequately for their accountability on the Day of Judgement. Only through this alignment with divine guidance does a person experience genuine tranquillity in both this life and the next.

When a person chooses a path grounded in obedience to Allah, the Exalted, rather than following the desires and habits of those around them, it often stirs discomfort in others. Their choice becomes a silent reminder of what others have neglected, especially when those others have prioritised personal desires over divine guidance. This discomfort can manifest as criticism or mockery, sometimes even from close family members who feel unsettled by the contrast.

In addition to this interpersonal pressure, broader societal forces—such as social media, fashion industries, and cultural trends—exert significant influence. These forces often portray Islamic values as barriers to worldly success, wealth, or social prestige. Sectors of society whose interests conflict with Islamic ethics naturally resist the spread of Islamic principles and discourage Muslims from practicing their faith. This resistance fuels the widespread anti-Islamic sentiment seen across various platforms, particularly online.

Those who strive to live according to Islamic teachings—which call for moderation, self-discipline, and responsible enjoyment of blessings—frequently encounter negativity from individuals who indulge their desires without restraint. Islam describes such unrestrained behaviour as resembling that of animals driven purely by instinct. These individuals often attempt to dissuade others from embracing Islam or discourage Muslims from practicing it, inviting them instead to a lifestyle centred on unchecked impulses. They commonly attack specific aspects of Islam, such as the dress code for women, in an attempt to undermine its appeal. Yet thoughtful observers can easily recognise the superficiality of such criticisms. For example, those who object to the Islamic dress code do not

apply the same scrutiny to the strict uniforms required in professions such as law enforcement, the military, healthcare, education, or corporate environments. Their selective criticism exposes the weakness of their arguments and reveals that their objections stem not from genuine concern but from discomfort with Islam's emphasis on discipline and self-control. Ultimately, it is the strength of Islamic principles—and the disciplined conduct of those who follow them—that provokes such attacks. Chapter 46 Al Ahqaf, verse 11:

*"...And when they are not guided by it, they will say, "This is an ancient falsehood.""*

In all circumstances, a believer must remain firmly committed to the sincere obedience of Allah, the Exalted. This steadfastness brings serenity and shields them from the negative influence of others, even if this protection is not immediately apparent. Through loyalty to Allah, the Exalted, a person learns to use their blessings correctly, achieves a balanced mental and physical state, and places every relationship and responsibility in its proper place. This alignment with divine guidance brings tranquillity in both worlds. Such individuals are guided through ease and hardship alike, their peace of mind strengthened, and their reward multiplied in this life and the next. Conversely, those who abandon the commands of Allah, the Exalted, in pursuit of the approval of others inevitably lose their inner stability. Their choices lead them to misuse the blessings they have been granted, resulting in mental and physical imbalance. They misplace priorities, relationships, and responsibilities, leaving themselves unprepared for their accountability on the Day of Judgement. This disordered way of living brings stress, challenges, and hardship in both worlds, regardless of the material comforts they may possess.

To maintain a firm and resilient mindset, one must cultivate strong faith. Such faith is essential for remaining obedient to Allah, the Exalted, in all situations—whether in times of ease or adversity. This strength of faith is developed by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, is the path to tranquillity in this life and the next. In contrast, those who lack knowledge of Islamic principles possess a fragile faith, making them more susceptible to abandoning obedience when their desires conflict with divine guidance. Their limited understanding prevents them from realising that surrendering personal desires for the sake of Allah, the Exalted, is the key to lasting peace. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. By doing so, they remain obedient to Allah, the Exalted, at all times, use their blessings correctly, achieve a balanced mental and physical state, and organise every aspect of their lives in its rightful place. Chapter 46 Al Ahqaf, verse 12:

*“And before it was the scripture of Moses to lead and as a mercy...”*

This verse affirms that Allah, the Exalted, has never left humanity without guidance. Across every generation, He has provided a path that leads to peace of mind in this world and the next. No matter how advanced a civilisation becomes, and regardless of the knowledge it accumulates in fields such as psychology, neuroscience, sociology, or medicine, human beings remain incapable of producing a code of conduct that perfectly



aligns with human nature and addresses every circumstance individuals or societies may face. Such an achievement is beyond human capacity, for even today humanity continues to uncover new information about its own existence—such as the functions of different regions of the brain—let alone possessing the comprehensive insight required to craft a flawless system that guarantees justice, stability, and inner tranquillity. Only Allah, the Exalted, can provide such a system. As the Creator of all things, His knowledge is limitless, encompassing the past, present, and future in their entirety. He alone knows the true nature of human beings, the complexities of their inner world, and the challenges they will encounter throughout their lives. Therefore, He alone is qualified to deliver a code of conduct that clearly distinguishes good from evil, benefit from harm, and guidance from misguidance. This divine framework is what enables a person to rise above a life filled with stress and confusion and instead attain clarity, balance, and peace. History itself testifies to this truth. Whenever divine guidance was sincerely implemented—whether by individuals or entire communities—it produced justice, harmony, and tranquillity. Societies shaped by revelation became models of fairness and moral strength, and individuals who lived by divine principles found purpose, stability, and inner calm. For this reason, a person must accept the divine code of conduct revealed by Allah, the Exalted, recognising that it is designed for their own well-being, even when certain teachings challenge their personal desires. They should behave like a wise patient who trusts the judgement of a skilled physician. Even when the prescribed treatment is bitter or the dietary restrictions are difficult, the patient accepts them because they know the physician seeks their healing. In the same way, a believer follows the guidance of Allah, the Exalted, knowing that His commands lead to true health of the mind, body, and soul.

The Holy Quran does not merely echo the truths found in earlier divine scriptures; it stands as the final, perfected revelation that both confirms what remained authentic in previous books and corrects the distortions that

had gradually entered them over time—sometimes intentionally, sometimes through misinterpretation, and sometimes through the natural erosion of oral traditions. Through this dual function—confirmation and correction—the Holy Quran provides humanity with the ultimate and complete divine code of conduct, ensuring that people can attain genuine peace of mind in this world and the next. Chapter 46 Al Ahqaf, verse 12:

*“...And this is a confirming Book...”*

This brief statement carries profound implications. It establishes the Holy Quran as the criterion—the standard by which all previous scriptures are measured. Whatever aligns with it is affirmed; whatever contradicts it is identified as a later human alteration. This is why the Holy Quran is described elsewhere as the criterion—the separator between truth and falsehood. It does not rely on earlier scriptures for validation; rather, earlier scriptures find their true meaning and purity through the Holy Quran.

Since the earliest audience of the Holy Quran were Arabs, Allah, the Exalted, revealed His final message in their language so that they could grasp its meanings with clarity and immediacy. Chapter 46 Al Ahqaf, verse 12:

*“...in an Arabic tongue...”*

The non-Muslims of Mecca were renowned for their mastery of Arabic. They were poets, orators, and custodians of a linguistic tradition unmatched in eloquence. Because of this, they immediately recognised that the Holy Quran was not the speech of any created being. Its structure, rhythm, depth, and precision surpassed everything they had ever encountered, even though they were the most qualified people to judge Arabic expression. Their inability to imitate even a single chapter of it—despite their linguistic brilliance—stood as a clear sign of its divine origin.

Furthermore, Arabic was chosen not merely because it was the language of the first recipients, but because it was uniquely suited to carry the weight of divine revelation. Unlike languages heavily influenced by foreign cultures, philosophical systems, or religious traditions, Arabic at the time of revelation remained pure, uncorrupted, and internally coherent. Its vocabulary, grammar, and rhetorical devices had developed organically within a single cultural and linguistic environment, making it exceptionally clear and precise. The richness of the Arabic language also allows the Holy Quran to convey profound and abstract concepts—such as patience, gratitude, sincerity, humility, and reliance on Allah, the Exalted—with remarkable clarity. A single Arabic word can carry layers of meaning, emotional nuance, and spiritual depth that would require entire sentences in other languages. This linguistic richness enables the Holy Quran to address the intellect, the heart, and the soul simultaneously, presenting complex ideas in a manner that is both accessible and deeply moving. Because of these qualities, Arabic serves as the perfect vessel for the final revelation. It preserves the message with precision, expresses divine truths with unmatched eloquence, and ensures that the guidance of Allah, the Exalted, remains clear for all who seek it—whether they are native speakers or learners of the language.

The purpose of divine revelation is twofold: it serves as a warning to those who misuse the blessings granted to them, urging them to reform before the consequences of their actions overtake them; and it offers glad tidings to those who use their blessings correctly, promising them peace of mind in this world and the next. This peace arises from achieving a balanced mental and physical state and from placing every relationship, responsibility, and possession in its rightful place. Chapter 46 Al Ahqaf, verse 12:

*“...to warn those who have wronged and as good tidings to the doers of good.”*

To benefit from the warnings and glad tidings contained within Islamic teachings, a person must cultivate strong and unwavering faith. Such faith is essential because it enables an individual to remain steadfast in their obedience to Allah, the Exalted, through every circumstance—whether moments of comfort or times of hardship. Chapter 46 Al Ahqaf, verse 13:

*“Indeed, those who have said, "Our Lord is Allah," and then remained on a right course...”*

This steadfastness does not arise by chance. Strong faith is 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 explain, with perfect clarity, how sincere obedience to Allah, the Exalted, leads to peace of mind in both worlds. When a person understands this connection—between obedience and tranquillity—they naturally develop the resolve to remain firm upon the straight path. In contrast, the one who remains ignorant of Islamic teachings will inevitably possess weak faith. Such a person easily abandons obedience whenever their desires conflict with divine guidance. Their lack of knowledge prevents them from recognising that restraining their desires and submitting to Allah, the Exalted, is the very path that leads to inner peace and stability. Without this understanding, they repeatedly choose short-term impulses over long-term serenity. For this reason, every individual must strive to attain certainty of faith by learning and applying Islamic knowledge. This includes using the blessings they have been granted in the manner outlined by Allah, the Exalted. Through this disciplined approach, they achieve peace of mind in both worlds—developing a balanced mental and physical state and placing every person and every responsibility in its rightful place. Chapter 46 Al Ahqaf, verse 13:

*“...there will be no fear concerning them, nor will they grieve.”*

This promise does not mean that one will live free from stress or difficulty. Experiencing stress is an inherent part of life in this world. Rather, it means that Allah, the Exalted, will grant them the strength, clarity, and guidance needed to navigate every challenge they face. Their trials become opportunities for growth, purification, and reward. With divine support, they overcome obstacles, maintain inner tranquillity, and ultimately attain success in both this life and the next. Chapter 16 An Nahl, verse 97:

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

And chapter 46 Al Ahqaf, verse 14:

*"Those are the companions of Paradise, abiding eternally therein as reward for what they used to do."*

It is essential to recognise that, like countless other verses, these verses emphasise a fundamental truth: success in both worlds is not achieved through verbal declaration alone. True faith must be supported by consistent good actions. A person who merely claims belief without living by it risks departing this world without the very faith they professed. Faith can be compared to a delicate flame—beautiful, life-giving, and capable of illuminating one's entire path, yet vulnerable if neglected. A fire remains bright only when it is regularly supplied with fuel; if left unattended, it gradually weakens, flickers, and eventually dies out. In the same way, faith requires continual nourishment through obedience. When these acts are abandoned, faith begins to fade, becoming fragile and unstable. Neglecting this spiritual maintenance places a person in grave danger. The light of faith is what guides the heart, stabilises the mind, and anchors the soul. Losing it is the most devastating loss a human being can experience, for it deprives them of clarity in this world and salvation in the next. Therefore,

every person must guard their faith with vigilance, continually strengthening it through knowledge, worship, and sincere action, so that the flame remains bright and enduring.

Because Islam is a complete and comprehensive code of conduct, it encompasses both the rights of Allah, the Exalted, and the rights of His creation. To demonstrate that true faith must be supported by righteous action, Allah, the Exalted, highlights one of the greatest human responsibilities: honouring and serving one's parents. Chapter 46 Al Ahqaf, verse 15:

*“And We have enjoined upon man, to his parents, excellent treatment...”*

This verse serves as a practical example of how a believer must translate their verbal declaration of faith into tangible deeds. Sadly, many people fall into the mistaken belief that fulfilling their obligations to Allah, the Exalted—such as performing the obligatory prayers—excuses them from fulfilling the rights of others. This misconception leads to the mistreatment of individuals, the breakdown of relationships, and the spread of corruption and injustice within society. Islam, however, does not separate devotion to Allah, the Exalted, from the ethical treatment of people. Both sets of rights are inseparable components of faith. A person who harms others, violates their rights, or causes them distress will not escape accountability. Even if they avoid consequences in this world, they will face perfect justice on the Day of Judgement. The Holy Prophet Muhammad, peace and blessings be upon him, warned that the oppressor will be required to hand over their good deeds to their victims, and if their good deeds are exhausted, they will

bear the sins of those they wronged. This may result in their destruction in the Hereafter, even if they fulfilled the rights of Allah, the Exalted. This solemn warning is recorded in Sahih Muslim, Hadith 6579.

To avoid such a devastating outcome, one must strive to uphold both the rights of Allah, the Exalted, and the rights of people. When these responsibilities are fulfilled together, a person attains peace of mind in both worlds. They develop a balanced mental and physical state, place every relationship and responsibility in its proper place, and contribute to the spread of justice, harmony, and tranquillity within society. In this way, obedience to Allah, the Exalted, becomes a source of personal serenity and a means of uplifting the entire community. Chapter 46 Al Ahqaf, verse 15:

*“And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months...”*

A person can appreciate the immense importance of treating their parents with the highest level of care when they observe how often the Holy Quran places this duty immediately after the worship of Allah, the Exalted. Chapter 2 Al Baqarah, verse 83:

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



This establishes a clear principle: a person must treat their parents with respect, kindness, and excellent conduct, in accordance with the teachings of Islam. This obligation applies regardless of the parents' faith. A Hadith in Sahih Muslim, number 2325, advises good treatment even when a parent is not a follower of Islam. Verse 83 itself reinforces this point, as it does not limit kindness to parents who share one's faith. The most effective way to fulfil this duty is for a person to treat their parents in the same manner they would wish to be treated by their own children.

It is equally important to recognise that the Holy Quran does not command unconditional obedience to parents. Parents may, at times, instruct their children to disobey Allah, the Exalted. Total obedience belongs only to Allah, the Exalted, and to His Holy Prophet Muhammad, peace and blessings be upon him, who conveys nothing except the commands of Allah, the Exalted. Therefore, parents must not misuse Islamic teachings by demanding absolute submission from their children in every matter. Unfortunately, this misunderstanding has become widespread in some cultures, where total obedience to parents is equated with devotion to God. Islam does not endorse this view. One is permitted to disagree with their parents, even in matters that are lawful, provided they maintain respect in their speech, tone, and behaviour. Respect is constant; obedience is conditional. One must also strive to be a good child according to the standard set by Allah, the Exalted—not according to the shifting expectations of parents, relatives, or society. People often define a “good child” incorrectly, based on cultural norms, personal desires, or emotional expectations. Therefore, a person should not be troubled by labels or accusations from others. Instead, they should adhere to the teachings of Islam regarding how to treat their parents and seek reward from Allah, the Exalted, for their conduct, even if their parents or others are displeased.

Seeking the approval of people—whether parents or anyone else—at the expense of divine approval leads to insincerity and may even push a person toward disobedience. Chapter 29 Al Ankabut, verse 8:

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

In addition, people differ greatly in their character and conduct. Some parents are gentle, respectful, and nurturing, treating their children with kindness and good manners. Others, however, may sadly behave in harmful ways, including verbal or physical abuse. Allah, the Exalted, acknowledges this reality by not commanding unconditional obedience to parents. Instead, He instructs people to treat their parents with good behaviour according to their capacity and circumstances. This distinction reflects divine wisdom: obeying parents in situations that cause harm would contradict justice and mercy, while maintaining respectful conduct remains a universal duty. Allah, the Exalted, is fully aware of the intentions and efforts of every person. He knows who strives sincerely to treat their parents with goodness, even when faced with harshness or mistreatment, and He promises to reward them accordingly. Such striving is extremely difficult. Showing patience, self-control, and respectful behaviour in the face of disrespect or abuse requires deep reliance upon Allah, the Exalted. Yet every effort made in this regard is recognised and valued by Him. Moreover, Allah, the Exalted, will forgive a person for any mistakes committed while dealing with challenging parents. He understands the emotional and psychological burden of navigating relationships with parents who lack good manners. His mercy encompasses those who struggle yet continue to strive, ensuring that their efforts are not wasted. In

this way, Islam balances justice with compassion—acknowledging the complexities of human relationships while guiding people to maintain respect and goodness within the limits of their ability. Chapter 17 Al Isra, verses 23-25:

*“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.” Your Lord is most knowing of what is within yourselves. If you should be righteous - then indeed He is ever, to the often returning [to Him], Forgiving.”*

Furthermore, because Islam is a perfect and balanced code of conduct, it does not require a person to tolerate abuse from their parents. A person must take reasonable steps to protect themselves from verbal or physical harm, including harm from their parents, so that cycles of abuse do not continue. At the same time, they should assist their parents in anything good, as outlined in Islamic teachings. A person who behaves in this balanced manner—protecting themselves while still striving to show goodness—will be forgiven for any shortcomings that occur while navigating such difficult circumstances.

Allah, the Exalted, emphasizes the importance of maintaining excellent treatment toward one’s parents throughout the entirety of one’s life—even after the parents have passed away. A person’s duty to honour their

parents does not end with their death, for supplicating on their behalf remains a powerful act of goodness that is accepted by Allah, the Exalted. This is advised in a Hadith found in Jami At Tirmidhi, number 1376, and is reflected in numerous verses of the Holy Quran., such as chapter 14 Ibrahim, verse 41:

*“Our Lord, forgive me and my parents and the believers the Day the account is established.”*

And chapter 46 Al Ahqaf, verse 15:

*“...[He grows] until, when he reaches maturity and reaches [the age of] forty years, he says...”*

The mention of forty years carries profound wisdom. By this age, a person is often deeply occupied with numerous responsibilities—marriage, children, work, and the many demands of adult life. These responsibilities can easily distract a person from fulfilling their duties toward their parents. Therefore, this verse serves as a gentle but firm reminder: no matter how busy life becomes, a person must not allow worldly commitments to overshadow the obligation of treating their parents with excellence. This reminder is especially important because, as people age, their parents often become more vulnerable, more dependent, and more in need of compassion, patience, and support. The verse encourages a person to

reflect on their blessings, recognise the sacrifices their parents made during their upbringing, and renew their commitment to honouring them with kindness, respect, and prayer. In this way, the Holy Quran teaches that honouring parents is not a temporary duty tied to childhood or youth—it is a lifelong responsibility that continues even after their departure from this world. Maintaining this commitment brings immense reward, strengthens one's character, and deepens one's connection to Allah, the Exalted. Chapter 46 Al Ahqaf, verse 15:

*“...My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents...”*

This supplication reflects the profound humility a person must cultivate, for it acknowledges that every blessing originates solely from Allah, the Exalted. Gratitude, therefore, is not confined to one's own blessings but extends to the blessings granted to one's parents, recognizing that much of what a person enjoys in life—opportunities, stability, character, and even spiritual awareness—often stems from the sacrifices, guidance, and righteousness of those who raised them. This awareness teaches humanity that gratitude must encompass not only personal gifts but also the blessings passed down through family, for these inherited gifts shape one's path in life. In Islam, gratitude is expressed through intention, speech, and action. Gratitude in intention means acting solely to please Allah, the Exalted, purifying every deed from arrogance and self-interest. Gratitude in speech means speaking what is good or remaining silent, ensuring that one's words uplift rather than harm. Gratitude in action means using every blessing—wealth, health, knowledge, influence, and ability—in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 46 Al Ahqaf, verse 15:

*“...My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve...”*

In this verse, gratitude is directly linked to righteous action, teaching that true thankfulness is not merely verbal acknowledgment but the practical use of blessings in ways that earn divine approval. This connection ensures that blessings are not wasted or misused but transformed into means of spiritual growth, moral refinement, and service to others. The outcome of such gratitude is profound. A person who consistently demonstrates gratitude in intention, speech, and action—and who pairs this gratitude with patience during trials—receives unwavering support, guidance, and compassion from Allah, the Exalted. This leads to peace in both worlds, through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Such balance protects a person from arrogance, curbs selfishness, and ensures that blessings are used responsibly and ethically. This supplication therefore stands as a timeless reminder that gratitude is both a safeguard against pride and a pathway to further blessings. It teaches that gratitude must be comprehensive—directed to Allah, the Exalted, for personal blessings, for the blessings bestowed upon one’s parents, and for the opportunity to perform righteous deeds. This comprehensive gratitude leads to tranquillity, forgiveness, and success in both this world and the Hereafter, through achieving a balanced mental and physical state and through correctly placing everything and everyone within one’s life. Chapter 14 Ibrahim, verse 7:

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

Chapter 46 Al Ahqaf, verse 15:

*“...and to work righteousness of which You will approve...”*

This supplication serves as a powerful reminder that good deeds must not only be performed—they must also be approved by Allah, the Exalted. True righteousness is not determined by cultural habits, personal preference, or popular opinion, but by adherence to the two authentic sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Any act of worship or spiritual exercise that is not rooted in these sources, even if it appears outwardly beneficial, carries the risk of leading a person away from divine approval and into misguidance. The danger lies in the subtle and gradual nature of deviation. A person who regularly relies on unverified or culturally inherited practices may begin with actions that seem harmless, yet over time they drift further from the truth. This is precisely how the Devil misleads people—step by step, through small deviations that eventually grow into major errors. For instance, a person experiencing hardship may be advised to perform spiritual exercises that contradict the teachings of Islam. Because they have become accustomed to following unapproved sources, they may accept these practices without reflection. Over time, they may even adopt beliefs that undermine the foundations of faith, such as attributing control of destiny to people, spirits, or supernatural forces. The Holy Prophet Muhammad, peace and blessings be upon him, warned against this in a Hadith found in Sunan Abu Dawud, number 4606, stating

that any matter not grounded in the two authentic sources of guidance will be rejected by Allah, the Exalted. This warning is essential, for it teaches that sincerity alone is insufficient; deeds must align with divine instruction. Without this alignment, what appears to be devotion may in reality be disobedience. Chapter 2 Al Baqarah, verse 102:

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

This verse clarifies that even extraordinary or seemingly powerful practices—such as magic—are not sources of divine guidance but clear acts of disbelief. The devils misled people by teaching them practices that contradicted revelation, and those who followed them lost their faith without realising it. The same danger exists today when people adopt innovations or practices that lie outside the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Thus, the supplication of the Holy Prophet Suleiman, peace be upon him, teaches that gratitude must be paired with sincerity and obedience. Good deeds must be rooted in divine approval, not human invention. Acting on religious innovations is to follow the path of the Devil, while adhering strictly to the two authentic sources of guidance ensures safety, balance, and peace of mind in both worlds. This disciplined approach protects a person from spiritual confusion, preserves the purity of their worship, and ensures that their efforts lead to genuine tranquillity and divine acceptance. Chapter 2 Al Baqarah, verse 208:



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

Through this supplication, Allah, the Exalted, teaches that when a person treats their parents with excellence and expresses sincere gratitude for the blessings granted to them, this conduct becomes a means of inspiring their own children to follow the same path. Leading by example is one of the most powerful forms of education, and Allah, the Exalted, alludes to this in chapter 46 Al Ahqaf, verse 15:

*“...and make righteous for me my offspring...”*

This verse highlights a profound truth: righteousness is transmitted most effectively through lived example. When a person learns and acts upon the teachings of Islam, their behaviour becomes a living demonstration of its truthfulness. Others—especially children—are far more influenced by consistent conduct than by verbal instruction alone. Only when a person embodies the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, can they effectively teach these principles to the next generation in a way that is meaningful and lasting. It is unfortunate that many parents today devote great effort to ensuring their children excel in worldly knowledge, careers, and material success, yet neglect their responsibility to teach them the foundations of their faith. While encouraging children to pursue worldly education is praiseworthy, it must not come at the expense of their religious

development. Many parents hand over this responsibility entirely to others, assuming that sending their children to a Mosque to learn how to recite the Holy Quran—often without understanding its meaning—is sufficient. This approach is inadequate. A young person must embrace their faith based on evidence and understanding, not blind imitation. Without this foundation, they may gradually drift away from Islam, viewing it merely as a cultural identity that can be abandoned over time. When a person accepts Islam based on clear evidence, they recognise that it is a comprehensive way of life that must be applied in every situation and in the use of every blessing they have been granted. This level of conviction cannot be achieved unless the elders within a family—especially parents—teach the next generation the proofs and evidences of Islam’s truthfulness. And this teaching can only be effective when those elders lead by example, demonstrating through their own conduct the beauty, balance, and wisdom of Islamic teachings. Thus, the supplication in this verse is not merely a request for righteous offspring; it is a reminder that righteousness in the next generation begins with righteousness in the present one. When parents embody gratitude, obedience, and good character, they naturally cultivate these qualities in their children, ensuring that faith is passed down with clarity, sincerity, and strength.

A person who fulfils the rights of Allah, the Exalted, through sincere gratitude and strives to fulfil the rights of people—especially their family—in the manner previously discussed has truly turned to Allah, the Exalted, in complete obedience. Their actions become the proof of their verbal declaration of faith, demonstrating that their commitment is not merely spoken but lived. Chapter 46 Al Ahqaf, verse 15:

*“...Indeed, I have turned to You, and indeed, I am of the Muslims.”*

The concluding statement of this verse also highlights the essential quality of humility. No matter how much a person obeys Allah, the Exalted, they must never regard themselves as superior to others. If a person begins to see themselves as more than a servant among servants, they risk falling into arrogance—the dangerous belief that they are doing Allah, the Exalted, a favour by obeying Him. Such a mindset corrupts sincerity and weakens obedience, especially when personal desires clash with divine commands. Arrogance blinds a person to their own faults and leads them away from the straight path. In contrast, a person who recognises that their faith and obedience ultimately benefit themselves will cultivate humility before Allah, the Exalted. They understand that Allah, the Exalted, is free of all need, and that every act of worship enriches the worshipper, not the One worshipped. This awareness keeps them steadfast in both hardship and ease. During difficult times, they respond with patience, trusting in divine wisdom. During moments of comfort, they respond with gratitude, recognising that every blessing is a test and a responsibility. A person who consistently behaves in this balanced and sincere manner—showing humility, patience, and gratitude in all circumstances—receives unwavering support and compassion from Allah, the Exalted. This divine support results in peace in both this world and the Hereafter. It grants a person a balanced mental and physical state and enables them to place every relationship, responsibility, and blessing in its rightful place. This reality is illustrated in a Hadith found in Sahih Muslim, number 7500, which describes how Allah, the Exalted, continues to aid the one who maintains this sincere and disciplined approach to life.

Chapter 46 Al Ahqaf, verse 15:

*"...and indeed, I am of the Muslims."*

This final statement also highlights the importance of avoiding attachment to the various religious factions that have emerged for the sake of worldly leadership, influence, or group identity. A person must reserve their ultimate loyalty for Allah, the Exalted, alone. This requires caution, for there are individuals who promote allegiance to personalities, movements, or sectarian labels rather than to divine guidance. A person should therefore learn from and align themselves with those who remain sincerely devoted to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without elevating any group or individual above these two sources. True sincerity demands interpreting the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with honesty and integrity, even when the correct interpretation supports a view associated with a different group or contradicts one's own previously held opinions. A person must be willing to follow wherever these two sources lead, without allowing personal attachment, group loyalty, or social pressure to dictate their beliefs or actions. Respect for others—especially scholars and people of knowledge—should always be maintained, but respect does not require blind following, nor does disagreement justify disrespect. Absolute loyalty belongs only to the guidance revealed by Allah, the Exalted. Adopting this principled approach ensures that a person uses the blessings they have been granted in the correct manner, as outlined in Islamic teachings. It enables them to maintain a balanced mental and physical state, place every responsibility and relationship in its rightful position, and prepare adequately for accountability on the Day of Judgement. By freeing themselves from ego, factionalism, and worldly ambition, a person achieves unity upon truth. This commitment leads to peace of mind in both this world and the Hereafter, for it aligns the heart with sincerity, the mind

with clarity, and the actions with divine approval. Chapter 46 Al Ahqaf, verse 16:

*“Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.”*

This verse also teaches an essential principle: Allah, the Exalted, does not demand perfection from people. He does not expect a life free from mistakes, nor does He require a person to reach a level of flawlessness that human nature cannot sustain. What Allah, the Exalted, expects is sincerity—using the blessings He has granted in accordance with Islamic teachings, striving to obey Him to the best of one’s ability, and returning to Him whenever a sin is committed. The true danger is not in falling into error, for error is part of the human condition; the real danger lies in persisting in wrongdoing without remorse, without reflection, and without repentance. When a person adopts an attitude of sincere striving—doing their best, acknowledging their weaknesses, and regularly seeking forgiveness—Allah, the Exalted, promises mercy, forgiveness, and inner tranquillity. Such a person experiences peace of mind in this world because they live with awareness and humility, recognising their dependence on their Lord. They also carry hope for salvation in the next world, for their heart continually returns to Allah, the Exalted, no matter how many times they stumble. This ongoing cycle of effort, repentance, and renewal is what defines true obedience, and it is through this sincerity that a person attains balance, clarity, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

After encouraging people to fulfil His rights and the rights of others—such as the rights of one’s parents—Allah, the Exalted, turns to criticize those who fail to uphold either. Chapter 46 Al Ahqaf, verse 17:

*“But one who says to his parents, “Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on?” while they call to Allah for help...”*

Here, the person rejects both filial respect and the truth of resurrection. Yet denying resurrection is astonishing when the created world is overflowing with signs of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of revival into every corner of creation, repeating them across days, seasons, and generations. These signs are so frequent and so clear that only those who refuse to reflect remain unmoved. Rain falls upon barren land, transforming soil that seemed lifeless into fertile ground. Seeds that appear dry and inert absorb moisture, swell, split open, and produce vegetation that sustains countless creatures. If Allah, the Exalted, can bring forth life from a seed buried in the earth, then restoring life to a human being placed in the ground is no more difficult for the One who created both. The changing seasons offer another powerful demonstration. In winter, trees stand stripped of colour and vitality, their branches appearing lifeless. Yet with the arrival of spring, they revive—leaves unfurl, blossoms appear, and entire landscapes that once seemed dead burst into life. This cycle repeats year after year, silently affirming the reality of resurrection. Even within the human body, renewal is constant. Skin cells, blood cells, and countless tissues die and are replaced continuously, though people rarely pause to consider the profound implications of this ongoing regeneration. A caterpillar enters a cocoon in a

state resembling death, only to emerge as a butterfly—transformed as though granted a new existence. Certain desert plants remain dormant for years, appearing completely dead, yet the moment rain touches them, they bloom with remarkable speed and beauty. Forests devastated by fire eventually regenerate, as new shoots rise from charred soil and entire ecosystems return to life. Animals that hibernate enter deep states of inactivity, their bodily functions slowing dramatically, yet they awaken with renewed strength when the season changes. Even coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this pattern. Stars collapse, scattering their elements across space, and from this material new stars and planets are formed—creation emerging from destruction. The daily cycle of sleep and wakefulness also mirrors this truth. Sleep resembles a minor death, as awareness is withdrawn and the senses are suspended. Allah, the Exalted, then restores life by returning the soul to the body for those destined to continue living. Chapter 39 Az Zumar, verse 42:

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

Beyond these signs, the Day of Judgement must occur because justice demands it. The universe is filled with examples of perfect balance. The Earth orbits the Sun at a precise distance that allows life to exist. The water cycle operates with flawless harmony, ensuring that rain continues to sustain the creation. The ground is soft enough for delicate shoots to emerge, yet strong enough to support massive structures. These and countless other examples reveal not only a Creator but also the principle of

balance embedded throughout creation. Yet one aspect of this world remains clearly unbalanced: human actions. Oppressors often escape justice in this life, while the oppressed endure hardship without receiving their due reward. Many people who sincerely obey Allah, the Exalted, face trials and receive only a portion of their reward in this world, while those who openly disobey Him may enjoy comfort and luxury. Since Allah, the Exalted, has established balance in all aspects of creation, justice requires that human deeds also be balanced. Because this balance does not occur in this world, it must occur in another realm—the Day of Judgement. Chapter 46 Al Ahqaf, verse 17:

*“...Woe to you! Believe! Indeed, the promise of Allah is truth.”...*”

Preparing for one’s accountability by obeying Allah, the Exalted, often conflicts with the worldly desires and ambitions that many people pursue. Because of this tension, countless individuals choose to reject or ignore the call to obedience, even though the signs pointing to the truth are abundant and undeniable. Chapter 46 Al Ahqaf, verse 17:

*“...But he says, “This is not but legends of the former people.””*

Such a person dismisses revelation as mere stories, not because the evidence is lacking, but because obedience requires discipline, restraint, and a willingness to prioritise the Hereafter over fleeting worldly pleasures. As a result, they persist in disobeying Allah, the Exalted, by misusing the



blessings He has granted them. In this world, their attitude prevents them from achieving a balanced mental and physical state. They misplace everything and everyone within their life, failing to recognise the proper role of family, friends, career, and wealth. Instead of becoming sources of stability and gratitude, these blessings turn into sources of stress and dissatisfaction. When a person continues down this path, they begin to blame the wrong things and the wrong people for their inner turmoil. They may accuse their spouse, family, or circumstances of causing their distress, when in reality the root of their suffering lies in their own disobedience and misuse of blessings. Cutting good people out of their lives only deepens their instability, pushing them further into emotional and psychological imbalance. Over time, this can lead to depression, substance abuse, and even suicidal tendencies. This pattern is evident in the lives of many who persist in misusing their blessings—particularly among the rich and famous—who, despite enjoying worldly luxuries, often experience profound inner emptiness and turmoil. Because their attitude prevented them from preparing for their accountability on the Day of Judgement, their suffering in the Hereafter will be far more severe. Chapter 46 Al Ahqaf, verse 18:

*“Those are the ones upon whom the word has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.”*

This verse serves as a powerful reminder that rejecting divine guidance leads not only to misery in this world but also to ruin in the next. A person who refuses to reflect, refuses to repent, and refuses to use their blessings correctly ultimately joins the ranks of those who lost both worlds.

In the preceding verses, Allah, the Exalted, presented two contrasting examples. The first is the person who strives to fulfil both the rights of Allah, the Exalted, and the rights of people by using the blessings they have been granted in accordance with Islamic teachings. Such a person attains peace of mind in both worlds, achieving a balanced mental and physical state and placing every relationship, responsibility, and blessing in its proper place. The second example is the person who neglects these rights—whether the rights of Allah, the Exalted, or the rights of people—and as a result experiences stress, confusion, and hardship in this world, followed by even greater loss in the Hereafter. People fall somewhere between these two extremes. Their position depends on the degree to which they fulfil or neglect their responsibilities, and they will be rewarded or punished accordingly. Chapter 46 Al Ahqaf, verse 19:

*“And for all there are degrees for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.”*

This verse establishes that divine justice is precise and comprehensive. Every person will receive a recompense that matches their actions—nothing will be overlooked, and no one will be treated unfairly. Each individual determines their own outcome through the choices they make and the effort they exert. It is therefore up to each person to decide whether they desire complete peace of mind in both worlds. If they do, they must act accordingly—using their blessings correctly, fulfilling their responsibilities, and striving to live in harmony with the guidance of Allah, the Exalted. The path is open, the signs are clear, and the consequences are just; the decision rests with the individual.

Allah, the Exalted, further warns against allowing one's desires to dominate the heart to the point that a person persists in disobeying Him by misusing the blessings they have been granted. Any worldly success they enjoy under such conditions will be short-lived, and it will eventually become a source of misery for them in both worlds. In this life, their disobedience leads to an unbalanced mental and physical state, causing them to misplace everything and everyone within their life. What should have been sources of stability—family, friends, wealth, and career—become sources of stress, confusion, and emotional turmoil. But what awaits such a person in the Hereafter is far more severe. Chapter 46 Al Ahqaf, verse 20:

*“And the Day those who disbelieved are exposed to the Fire [it will be said], “You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient.””*

This verse highlights a profound truth: worldly pleasures, when pursued without obedience to Allah, the Exalted, ultimately become a curse rather than a blessing. It is therefore essential to understand that worldly things—fame, wealth, authority, family, friends, and career—only hold real value when a person possesses peace of mind. Without inner tranquillity, these things merely amplify stress and hardship in both worlds. This reality is evident when one observes the lives of many who possess abundant worldly luxuries yet remain plagued by mental health struggles, instability, and dissatisfaction. Their material success cannot compensate for the

absence of spiritual balance. True peace is not found in possessions or status but in using one's blessings correctly, fulfilling one's responsibilities, and living in harmony with the guidance of Allah, the Exalted. Only then do worldly blessings become sources of comfort rather than burdens that weigh down the heart.

In addition, verse 20 not only warns that a person who fails to fulfil the rights of Allah, the Exalted, and the rights of people will be deprived of peace of mind, but it also warns that persisting in the misuse of blessings inevitably contributes to the spread of injustice and corruption. When a person refuses to use their blessings in the manner prescribed by Allah, the Exalted, they naturally fail to uphold the rights of others. This failure disrupts the balance that Islam seeks to establish within society, for peace and justice can only flourish when individuals fulfil their responsibilities toward both their Creator and His creation. Chapter 46 Al Ahqaf, verse 20:

*"And the Day those who disbelieved are exposed to the Fire [it will be said], 'You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient.'"*

This verse highlights that worldly pleasures pursued without obedience to Allah, the Exalted, are fleeting and ultimately destructive. A person who indulges in blessings without gratitude or responsibility not only harms themselves but also contributes to a wider culture of arrogance, injustice, and moral decay. Their misuse of blessings becomes a source of harm for

others, and their arrogance blinds them to the consequences of their actions. In the Hereafter, they will face humiliation and punishment, for they chose temporary enjoyment over lasting righteousness and peace of mind.

Allah, the Exalted, then presents the example of a past nation that persisted in disobedience by pursuing worldly desires, illustrating the consequences they ultimately faced. Chapter 46 Al Ahqaf, verse 21:

*“And mention the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf...”*

A recurring feature in the mission of every Holy Prophet, peace be upon them, is that they were never strangers to their people. They were born among them, raised in their midst, and lived under their constant observation long before the announcement of prophethood. Their lives were transparent and marked by honesty, integrity, and sincerity. Their people knew them as trustworthy and upright individuals, and this lifelong testimony served as a powerful proof of their truthfulness. No reasonable person could accuse them of deceit when their entire existence had been defined by reliability and moral excellence. For this reason, the Holy Prophet Hud, peace be upon him, is described in the Holy Quran as a “brother” to his people, emphasising both his closeness to them and their intimate familiarity with his character. This recognition alone should have compelled his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied to them about their daily affairs, how could he possibly lie about something as weighty as revelation from Allah,

the Exalted? Yet many of them turned away, blinded by arrogance and the pull of worldly desires. Had they reflected sincerely, they would have realised that his call was not for his own benefit but for theirs. Like all prophets before and after him, he invited his people to obey Allah, the Exalted, and to use their blessings in accordance with divine guidance. Chapter 46 Al Ahqaf, verse 21:

*“...and warners had already passed on before him and after him - [saying],  
"Do not worship except Allah..."”*

It is essential to recognise that false deities are not limited to idols carved from stone. Anything that a person obeys in opposition to Allah, the Exalted—whether social media, fashion, culture, influential personalities, or societal expectations—becomes, in effect, an object of worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks of the People of the Book were not worshipped through prostration; rather, they were obeyed in acts of rebellion against Allah, the Exalted. This obedience was judged as a form of worship. The same principle appears in relation to the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people do not consciously worship the Devil, yet they are described as doing so because they obey him in defiance of Allah, the Exalted. This demonstrates that worship is not limited to rituals; it includes obedience, loyalty, and submission. For this reason, a person must refrain from obeying any influence that leads them to disobey Allah, the Exalted. If they persist in disobedience, they will inevitably become subservient to other forces—individuals, trends, social pressures, employers, or cultural expectations. Attempting to satisfy multiple and unjust masters only results in stress, for it is impossible to meet the demands of influences that constantly shift and contradict one another. Just as an employee with several supervisors struggles to satisfy all of them, a person who abandons servitude to Allah, the Exalted, becomes weighed down by numerous competing masters, ultimately sacrificing their peace of mind. Over time, such individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to bring the fulfilment they seek. This truth is evident when one observes those who have adopted this mindset—particularly among celebrities—who, despite possessing wealth and fame, often suffer from profound inner turmoil. Moreover, yielding to other entities in disobedience to Allah, the Exalted, will offer no benefit in the Hereafter, for these entities will not assist them when they stand in need. Chapter 46 Al Ahqaf, verse 21:

*“...Indeed, I fear for you the punishment of a terrible day.”*

To avoid this outcome, a person must abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead devote themselves to using their blessings correctly, as outlined in Islamic teachings. Only then will they attain peace of mind in both worlds—achieving a balanced mental and physical state and placing everything and everyone within their life in its rightful place.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead embraces man-made systems of behaviour does so in pursuit of worldly desires. This is because every system devised by human beings is ultimately shaped by human inclinations, ambitions, and self-interest. Unlike the divine law—which is founded upon perfect wisdom, justice, and mercy—man-made codes reflect the desires and limitations of those who create them. The wealthy and powerful are often the most deeply entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places boundaries on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Fearing the loss of influence and privilege, they not only reject the truth themselves but also actively encourage others to follow their example. In doing so, they attempt to preserve their worldly status, even at the cost of their eternal well-being. 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 never due to a lack of evidence or clarity, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and an unwillingness to restrain their desires. Thus, the rejection of divine



guidance is rarely an intellectual dispute about truth and falsehood; it is most often a matter of the heart—a refusal to submit to the authority of the Creator. Chapter 46 Al Ahqaf, verse 22:

*“They said, “Have you come to delude us away from our gods?...””*

One of the tactics used by the leaders of the non-Muslims in every generation to discourage people from accepting Islam—the religion of all the Holy Prophets, peace be upon them—was to demand that the punishment they were warned about descend immediately. Chapter 46 Al Ahqaf, verses 22-23:

*“...Then bring us what you promise us, if you should be of the truthful. He said, “Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent...””*

When Allah, the Exalted, granted them respite, instead of recognizing this as an opportunity for repentance, they used it as a false argument against the truthfulness of their Holy Prophet, peace be upon him. They claimed that the absence of immediate punishment proved that his warnings were unfounded. Chapter 46 Al Ahqaf, verse 23:

*“...but I see you [to be] a people behaving ignorantly.”*

Their demand for immediate punishment was never a genuine attempt to discover the truth; it was a calculated effort to undermine the message. Their arrogance prevented them from recognising the mercy of Allah, the Exalted, who delays punishment so that people may reconsider their behaviour, repent, and return to Him. Instead of viewing this delay as an opportunity for reform, they interpreted it as a sign of weakness. This wilful misinterpretation sealed their fate. A person who misuses the blessings they have been granted must not deceive themselves into thinking that the absence of visible punishment means they are safe. Punishment does not always arrive in dramatic or recognisable forms. Often, it begins quietly—through the gradual erosion of inner peace, clarity, and emotional stability. When a person persists in disobedience, they lose the ability to maintain a balanced mental and physical state. They begin to misplace priorities, relationships, and responsibilities, turning blessings into burdens. As this imbalance deepens, they start blaming the wrong people and the wrong circumstances for their distress. They may accuse their spouse, family, or environment of causing their unhappiness, when in reality the root of their suffering lies in their own misuse of blessings and their refusal to obey Allah, the Exalted. Removing good people from their lives only intensifies their instability, pushing them further into emotional turmoil. Over time, this can lead to depression, addiction, and even suicidal thoughts. This pattern is visible in many who persistently misuse their blessings—particularly among the rich and famous—who, despite possessing wealth and luxury, often suffer from profound inner emptiness. Because such individuals fail to prepare for their accountability on the Day of Judgement, the suffering they face in the Hereafter will be far more severe. The temporary comfort they enjoyed in this world will be replaced with lasting regret, for they squandered their blessings and ignored the opportunities Allah, the Exalted, granted them to return to Him. Chapter 46 Al Ahqaf, verses 24-25:

*“And when they saw it as a cloud approaching their valleys, they said, “This is a cloud bringing us rain!” Rather, it is that for which you were impatient: a wind, within it a painful punishment. Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.”*

Allah, the Exalted, calls upon all people and communities to reflect on the fate of earlier nations—nations that were granted far greater wealth, authority, and influence than most societies that came after them. Despite their strength and abundance, nothing could protect them once they persisted in misusing the blessings they had been given. Chapter 46 Al Ahqaf, verse 26:

*“And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah ; and they were enveloped by what they used to ridicule.”*

This verse stands as a powerful warning against adopting a self-absorbed way of life in which a person focuses solely on their own circumstances while ignoring the broader lessons unfolding around them. Such a narrow perspective blinds the heart to the wisdom that can be drawn from history, from personal trials, and from the experiences of others. Reflecting on

these lessons is one of the most effective ways to refine one's character, avoid repeating past mistakes, and attain lasting inner peace—achieved through a balanced mental and physical state and through placing everything and everyone in one's life in their rightful place. For instance, observing how the wealthy and celebrated often misuse the blessings they possess—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—demonstrates that true tranquillity cannot be bought with wealth or secured through unchecked desires. Likewise, seeing someone struggle with illness should awaken gratitude for one's own health and inspire its proper use before it fades. Islam therefore encourages people to remain thoughtful and reflective, to look beyond the narrow lens of their own situation, and to draw wisdom from the world around them. Such reflection protects the heart from arrogance, nurtures gratitude, and guides a person toward a life of balance, clarity, and sincere obedience to Allah, the Exalted.

Verse 26 also warns against allowing worldly desires to dominate a person's heart, for once desires take control, the individual can no longer benefit from the very faculties Allah, the Exalted, has granted them. Chapter 46 Al Ahqaf, verse 26:

*“And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah ; and they were enveloped by what they used to ridicule.”*

When a person becomes consumed by worldly desires, they no longer act with clarity or self-restraint. Their hearing, sight, and intellect remain physically intact, yet spiritually and morally they become ineffective. Instead of using these faculties to recognise truth, reflect on consequences, and regulate behaviour, the person becomes driven by the constant urge to satisfy their desires. In this state, desire becomes the master, and the person becomes its servant. This condition mirrors the state of a drug addict. The addict does not begin with the intention of losing control, yet once addiction takes hold, it overrides rational thought. The addict may steal, lie, or harm others, not because they are unaware of the consequences, but because the craving has become stronger than their moral judgment. Their addiction blinds them to the damage they cause, both to themselves and to those around them. Excessive worldly desires—whether for wealth, status, pleasure, or recognition—can produce the same effect. A desire that is not managed gradually intensifies until it becomes an addiction of the heart. At that point, a person begins to justify harmful behaviour, overlook moral boundaries, and ignore the long-term consequences of their actions. They may sacrifice their health, relationships, and peace of mind in pursuit of something that can never truly satisfy them. Their hearing no longer absorbs beneficial reminders, their sight no longer recognises signs, and their intellect no longer guides them toward what is right. For this reason, Islamic teachings emphasise the regulation of desire rather than its total suppression. Desires are part of human nature, but when they are pursued without restraint, they distort perception and lead to moral decline. A person who allows desires to dominate their life inevitably falls into harmful actions and experiences mental and physical imbalance. Stress, anxiety, restlessness, and dissatisfaction become constant companions, because the heart was never designed to find tranquillity in unrestrained indulgence. By contrast, when a person disciplines their desires and pursues only what is lawful—and even then, in moderation—their faculties remain sharp, their judgment remains clear, and their heart remains at peace. They use their hearing, sight, and intellect as intended: to recognise truth, reflect on consequences, and live with purpose. This balanced approach protects them from the destructive cycle of addiction, whether to substances, wealth, status, or any other

worldly pursuit. Ultimately, verse 26 reminds the reader that the true danger is not the presence of desire, but the absence of discipline. When desires rule the heart, a person becomes blind to guidance. When discipline rules the heart, desires fall into their proper place, and the person is able to use their blessings in a way that leads to clarity, stability, and lasting peace, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, calls upon people to reflect on the signs He has placed throughout creation—signs found in the ruins of past nations, in the rise and fall of civilizations, and in the guidance contained within divine revelation. All of these signs are designed to direct humanity back to the natural state upon which every person was created: the obedience of Allah, the Exalted. Chapter 46 Al Ahqaf, verse 27:

*“And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return.”*

This verse highlights one of the reasons divine revelation is repeatedly described in the Holy Quran as a reminder. Islamic teachings do not introduce an unfamiliar or foreign way of life; rather, they remind humanity of what their souls already recognise as true. Because these teachings are perfectly aligned with human nature, they resonate deeply within the heart. Any system that contradicts the innate disposition of humanity inevitably feels unnatural, producing mental and physical imbalance when a person attempts to follow it. By contrast, Islamic teachings nurture harmony within the human being, fostering balance in both the mental and physical states.

This harmony is especially evident among those who embrace Islam after following other religions or lifestyles. Many converts testify that the principles of Islam feel instantly familiar, as though they are rediscovering something already embedded within their hearts. This is because Islam does not impose an artificial framework upon human beings; it restores them to the natural state on which Allah, the Exalted, has created all people. Other systems, by contrast, often impose expectations that conflict with human nature, leading to inner tension, dissatisfaction, and spiritual disorientation. However, this truth may remain hidden from those who approach Islamic teachings with prejudice, arrogance, or blind loyalty to inherited customs. Such barriers veil the heart from recognising the harmony between revelation and human nature. Only when a person approaches divine guidance with sincerity and openness does its true character become clear. Revelation then appears not as a burden or restriction, but as a reminder that restores balance, cultivates tranquillity, and directs the human being toward their true purpose. In this way, revelation functions both as a mirror and a compass. It is a mirror that reflects the innate truth already present within the human soul, and a compass that guides the person toward peace of mind in both worlds—achieved through a balanced mental and physical state and through placing everything and everyone within their life in its rightful place.

In general, many non-Muslims who believed in Allah, the Exalted, attributed human limitations to Him, such as fatigue or weakness. As a result, they imagined Allah, the Exalted, to be similar to a worldly monarch—one who cannot manage the affairs of his kingdom alone and therefore appoints governors and aides to assist him. Based on this flawed perception, they began to worship other beings in the hope of gaining favour with Allah, the Exalted, including Angels. Chapter 46 Al Ahqaf, verse 28:

*“Then why did those they took besides Allah as deities by which to approach [Him] not aid them?...”*

A similar notion has also been adopted by some Muslims. Such individuals devote time, wealth, and emotional energy to seeking out spiritual figures whom they believe possess a special connection to Allah, the Exalted—much like a governor who enjoys privileged access to a king. Their aim is to please these figures so that they may intercede on their behalf, just as a governor might intercede with a monarch for someone who has honoured him with gifts or exaggerated displays of respect. In this way, these spiritual figures become gatekeepers between ordinary people and Allah, the Exalted, a concept that fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, never functioned as gatekeepers. They did not position themselves as intermediaries who must be appeased. Instead, they clarified the path that leads to the pleasure of Allah, the Exalted, and they never demanded compensation, gifts, or personal devotion from those they guided. For this reason, a Muslim is instructed to seek knowledge from qualified teachers and to show them due respect, but never to believe that spiritual individuals must be worshipped, venerated, or treated as intermediaries in order to reach Allah, the Exalted. Allah, the Exalted, alone possesses complete authority over the universe and full knowledge of all that occurs within it. He does not require intermediaries between Himself and His creation. This truth is explicitly stated 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 46 Al Ahqaf, verse 28:

*“...But they were lost from them. And that was their falsehood and what they were inventing.”*

Chapter 2 Al Baqarah, verse 255:

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

Although intercession will indeed occur on the Day of Judgement—by the permission of Allah, the Exalted—it must never be treated lightly or mockingly. To belittle the concept of intercession may result in being deprived of this divine mercy. Such mockery often arises from complacency: a person neglects to use the blessings they have been granted in accordance with Islamic teachings, yet still assumes salvation will be secured through intercession. In reality, the one who treats intercession with such arrogance may find the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers specifically to Muslims, for they are the only community that has accepted the Holy Quran. Non-Muslims cannot be described as abandoning a scripture they never embraced. The fate of any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement is self-evident.

Even when intercession is granted, negligence in this world may not prevent entry into Hell; at most, it may reduce the severity of the punishment. It must be clearly understood that even the briefest moment in Hell is unimaginably unbearable. Chapter 46 Al Ahqaf, verse 28:

*“...But they were lost from them. And that was their falsehood and what they were inventing.”*

Therefore, genuine hope in intercession must be accompanied by sincere effort—namely, the correct and purposeful use of the blessings one has been granted, in accordance with the guidance of the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him. Only then may a person hope for intercession on the Day of Judgement, always remembering that Allah, the Exalted, alone grants permission for it.

Chapter 46 Al Ahqaf, verse 28:

*“Then why did those they took besides Allah as deities by which to approach [Him] not aid them? But they had strayed from them. And that was their falsehood and what they were inventing.”*

In general, this verse also serves as a warning against religious innovations, for such practices inevitably lead a person toward misguidance. In a narration found in Sunan Abu Dawud, no. 4606, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that any matter not grounded in the two primary sources of guidance—the Holy Quran and his authentic traditions—will be rejected. This principle establishes a clear standard: true religious success rests upon adherence to revelation, not upon human invention. If a person seeks lasting success in both worldly and spiritual matters, they must give precedence to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Although certain actions not explicitly derived from these two sources may still be considered righteous, it remains essential to prioritise the foundational sources above all else. In reality, the more a person occupies themselves with practices not rooted in these two sources—even if those practices appear virtuous—the less time, energy, and focus they will have to act upon the actual guidance of revelation. A clear example of this is seen in the widespread adoption of cultural customs that lack any basis in the Holy Quran or the prophetic traditions. Even when such customs are not sinful, they often distract a person from learning and implementing the authentic teachings of Islam. Feeling content with these cultural practices, many neglect the true sources of guidance, and this neglect inevitably leads to ignorance—an

ignorance that opens the door to misguidance. For this reason, a person must first learn and act upon the two sources of guidance established by the leaders of guidance—the Holy Prophets, peace be upon them. Only after fulfilling this essential duty should a person engage in additional voluntary deeds, and even then, only if time and energy permit. However, if a person chooses ignorance and fabricated practices—whether cultural or spiritual—over learning and acting upon the Holy Quran and the prophetic traditions, they will not attain success. Moreover, when a person persists in performing deeds that are not connected to the two sources of guidance, especially due to ignorance, they become vulnerable to adopting beliefs and practices that contradict established Islamic knowledge. This path leads them into sin and misguidance while they remain convinced that they are rightly guided. A person who recognises their own confusion is far more likely to accept correction when advised by those with knowledge. But the one who believes they are already upon the correct path is unlikely to change, even when confronted with clear evidence. The only way to avoid this dangerous outcome is to strive diligently to acquire and act upon the knowledge found in the Holy Quran and the authentic traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while avoiding other practices—even those that appear outwardly good—until the foundations of guidance are firmly established. Only then can a person hope to remain upon clarity, balance, and true guidance.

Allah, the Exalted, then reminds people of the open-minded and unbiased mindset required to truly benefit from the Holy Quran. This quality was exemplified by a small group of supernatural beings—the Jinn—who, without prior intention, listened to the Holy Quran with sincerity and receptiveness. Because they approached the revelation with the correct mindset, they immediately recognized its truthfulness and benefited from it, both for themselves and for their community. Chapter 46 Al Ahqaf, verse 29:

*“And when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen and be silent." And when it was concluded, they went back to their people as warners.”*

Not only did they approach the Holy Quran with openness and fairness, but they also listened in the correct manner. Proper listening involves more than hearing words; it requires attentive engagement. This includes carefully absorbing Islamic knowledge, connecting that knowledge to one's past experiences, reflecting on how to implement the teachings in the future, and sincerely striving to act upon them. When a person listens in this way, the knowledge they acquire transforms their character and behaviour. Merely listening to Islamic knowledge without these steps will not produce meaningful change. Information alone does not refine a person; transformation occurs only when knowledge is internalised, reflected upon, and put into practice. This is one of the primary reasons many people today fail to experience positive change, despite having unprecedented access to Islamic knowledge. They listen, but they do not listen correctly. They consume information, but they do not connect it to their lives, nor do they evaluate how to implement it. As a result, the knowledge remains superficial and does not penetrate the heart. The example of the Jinn demonstrates that sincere, attentive, and reflective listening is the key to benefiting from revelation. When a person adopts this approach, the Holy Quran becomes a source of guidance, clarity, and transformation. Without it, even vast amounts of information will fail to produce meaningful spiritual growth.

In addition, the fact that the Jinn returned to their people as warners after listening to only a small portion of the Holy Quran highlights an important reality: the Holy Quran was not revealed exclusively for scholars to analyze and discuss. Rather, it was revealed for all people to reflect upon, internalize, and share with others. Chapter 46 Al Ahqaf, verses 29-30:

*“...And when it was concluded, they went back to their people as warners. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.””*

And chapter 38 Saad, verse 29:

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

These verses demonstrate that reflection upon the Holy Quran is not the exclusive domain of scholars. The Quran addresses all people, inviting every individual to ponder its meanings and draw guidance from its teachings. However, this does not mean that those without scholarly training should independently interpret verses or derive legal rulings, as such attempts can easily lead to misguidance. Instead, a person should focus their reflections on areas that do not require specialised knowledge—matters that are clear, universal, and directly related to character, conduct,

and spiritual refinement. The Holy Quran repeatedly highlights the positive traits a person should embody—such as honesty, patience, humility, and gratitude—and the negative traits they must avoid—such as arrogance, envy, and injustice. Reflecting on these qualities is accessible to everyone and is essential for achieving peace of mind in both worlds. More complex subjects, particularly those related to Islamic jurisprudence, theology, or specialised interpretation, should be approached with the support of reliable translations and commentaries to ensure proper understanding. When individuals engage with the Holy Quran through trustworthy explanations, their love and reverence for Allah, the Exalted, naturally deepen. Their faith strengthens as they recognise the clarity, wisdom, and evidences contained within revelation. This understanding nurtures a sincere desire to obey Allah, the Exalted, and motivates them to prepare for their accountability on the Day of Judgement by correctly using the blessings they have been granted in accordance with Islamic teachings. The most effective way to cultivate this understanding is through learning under the guidance of a knowledgeable scholar. Such mentorship ensures that a person receives accurate knowledge and avoids misinterpretation. Yet even in this context, personal reflection remains essential, for knowledge only transforms a person when it is internalised and applied in daily life. If studying directly with a scholar is not possible, a person should rely on authentic interpretations of the Holy Quran and seek clarification from scholars whenever confusion arises. Through this balanced approach—combining personal reflection with scholarly guidance—a person safeguards themselves from misguidance and ensures that their engagement with the Holy Quran leads to clarity, balance, and spiritual growth.

As these Jinn listened with sincerity, openness, and an unbiased mind, they immediately recognized the origins of the Holy Quran. Their familiarity with earlier revelation—specifically the Torah—enabled them to identify the

Quran as a continuation of the same divine message. Chapter 46 Al Ahqaf, verse 30:

*“They said, “O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it...”*

Their testimony highlights the consistency of divine guidance throughout history and underscores the authenticity of the Holy Quran. It is especially significant because the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to earlier scriptures, whether in their original form or in the altered versions available at the time. This fact was acknowledged even by the People of the Book and by non-Muslims in Mecca. Despite this complete lack of exposure, the Holy Quran accurately affirmed the truths contained in previous revelations and corrected the distortions introduced by human hands. 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.”*

Since the Holy Prophet Muhammad, peace and blessings be upon him, had no opportunity to study, imitate, or borrow from earlier scriptures, the Quran’s precise confirmation of previous truths—and its clarification of historical alterations—stands as a clear and compelling proof of its divine



origin. This alone should move people to recognise its authority and act upon its guidance. Acting upon the Holy Quran ensures that a person's intentions, speech, and behaviour align with the commands of Allah, the Exalted. Through this alignment, a person attains peace of mind in both this world and the Hereafter—achieving a balanced mental and physical state and placing everything and everyone within their life in its rightful place. Chapter 46 Al Ahqaf, verse 30:

*“...confirming what was before it which guides to the truth and to a straight path.”*

Human progress, no matter how impressive it becomes, will never enable society to construct a complete and flawless standard of conduct that fully corresponds with human nature and successfully addresses every possible situation people and communities encounter throughout life on Earth. Despite vast advancements in knowledge—particularly in areas related to the mind and body—human understanding remains partial and continually evolving. People are still uncovering basic truths about themselves, such as the precise workings of the human brain, which makes the idea of formulating a perfectly balanced and universally applicable code of conduct fundamentally unrealistic. If humanity lacks complete insight into its own nature, it cannot hope to produce a system capable of consistently delivering justice, harmony, and peace of mind at both the individual and societal level. Only Allah, the Exalted, possesses the knowledge and authority required for such a task. As the Creator of all things, His knowledge is limitless and encompasses everything that has occurred, is occurring, and will occur. For this reason, He alone is fully qualified to provide humanity with a comprehensive code of conduct—one that accurately distinguishes what is beneficial from what is harmful, and what

leads to well-being from what leads to harm. This divine guidance offers a path toward inner peace in a life otherwise dominated by uncertainty, stress, and imbalance. History clearly shows that whenever this divinely revealed code was sincerely applied, it produced societies marked by justice, stability, and tranquillity. Consequently, individuals must willingly accept and live by this divine guidance, recognizing it as the most beneficial framework for their lives, even when it conflicts with personal desires or immediate gratification. Their attitude should mirror that of a sensible patient who follows the instructions of a trustworthy physician, fully aware that the treatment is prescribed for their long-term health, even if it involves discomfort or strict discipline. In the same way that such a patient attains physical recovery, the person who adheres to divine guidance achieves lasting balance, clarity, and peace within themselves and within the society around them. Chapter 46 Al Ahqaf, verse 31:

*“O our people, respond to the Caller of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.”*

The phrase *“the caller of Allah, the Exalted”* refers simultaneously to the Holy Prophet Muhammad, peace and blessings be upon him, and to the Holy Quran, for both call humanity toward right guidance in perfect harmony. Correct belief in both requires sincerity—sincerity in acceptance, sincerity in love, and sincerity in obedience.

With respect to the Holy Prophet Muhammad, peace and blessings be upon him, sincerity demands more than verbal claims of belief, love, and respect. A person must support these declarations by learning his life,

internalising his teachings, and acting upon his guidance. This is the standard set by the Holy Quran itself. Chapter 3 Alee Imran, verse 31:

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

And chapter 59 Al Hashr, verse 7:

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

And chapter 4 An Nisa, verse 80:

*"He who obeys the Messenger has obeyed Allah..."*

And chapter 33 Al Ahzab, verse 21:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

Sincerity toward the Holy Prophet Muhammad, peace and blessings be upon him, therefore requires modelling one's character upon his blessed character. This includes adopting noble qualities such as patience, gratitude, humility, and generosity, and abandoning destructive traits such as envy, pride, and greed. Such refinement of character leads to peace of mind, for positive traits cultivate a positive inner state. Acting upon his teachings also ensures that a person represents him correctly to the outside world. Failure to embody his character inevitably results in misrepresentation, discouraging non-Muslims and even other Muslims from learning and acting upon Islamic teachings. When people observe poor behaviour from those who claim to follow him, they often direct their criticism toward the Holy Prophet Muhammad, peace and blessings be upon him, rather than toward the individual. Every person will be accountable for this, for it is a duty upon each believer to represent Allah, the Exalted, and His Messenger, peace and blessings be upon him, with integrity and accuracy. Furthermore, just as previous communities who claimed to love their prophets, peace be upon them, will not join them in the Hereafter because they failed to follow them in practice, the same applies to those who claim to love the Holy Prophet Muhammad, peace and blessings be upon him, yet neglect his teachings. A person will ultimately be gathered with those whom they practically imitated in this world. This reality is indicated in a narration found in Sunan Abu Dawud, number 4031.

Sincerity toward the Holy Quran requires profound respect and genuine love for the words of Allah, the Exalted. This sincerity becomes evident

when a person fulfils the three essential responsibilities owed to the Holy Quran. The first is to recite it correctly and consistently. The second is to understand its teachings through reliable sources and qualified teachers. The third is to act upon its guidance with the intention of pleasing Allah, the Exalted. A sincere person always prioritises obedience to the Holy Quran over personal desires that contradict its teachings. True sincerity is demonstrated when a person shapes their character according to the Holy Quran. This was the example set by the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the Quran itself, as confirmed in a narration found in Sunan Abu Dawud, number 1342. Part of sincerity toward the Holy Quran is approaching it with the intention of understanding and acting upon all of its teachings, regardless of whether those teachings align with one's personal inclinations. The one who selectively follows certain commands while ignoring others based on personal whims displays insincerity and will not fully benefit from its guidance. Chapter 17 Al Isra, verse 82:

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

It is also essential to recognise that although the Holy Quran provides healing for worldly difficulties, a person should not limit their engagement with it to this purpose alone. Treating the Holy Quran merely as a tool to be taken out during hardship and then set aside once the difficulty passes contradicts the behaviour of one who is truly sincere. The primary purpose of the Holy Quran is to guide a person safely to the Hereafter. Neglecting this purpose while using the Quran only for worldly relief resembles someone who purchases a car filled with accessories but lacking an engine—an object that appears complete yet fails to fulfil its essential

function. Such behaviour reflects insincerity toward the Holy Quran. True sincerity requires that the Holy Quran be approached as a lifelong guide, not as a temporary remedy. When a person honours it in this manner, they benefit from its healing, its mercy, and its guidance in both worlds.

When a person embraces genuine belief in the Holy Prophet Muhammad, peace and blessings be upon him, and in the Holy Quran, they naturally begin to use the blessings granted to them by Allah, the Exalted, in the correct manner. This proper use of blessings enables them to attain a balanced mental and physical state and to place everything and everyone within their life in its rightful position. Through this balance, they prepare themselves adequately for their accountability on the Day of Judgement. Such behaviour leads to peace of mind in both this world and the Hereafter. Furthermore, Allah, the Exalted, does not demand perfection from His creation. Rather, He expects sincerity, effort, and a willingness to remain upon the path of obedience. A person who strives to obey Him, avoids persistence in sin, and continually returns to righteousness will find that their sins are forgiven. Chapter 46 Al Ahqaf, verse 31:

*“...respond to the Caller of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.”*

Many people turn away from responding to Allah, the Exalted, because true obedience often challenges their personal desires, ambitions, and worldly attachments. As a result, they continue to misuse the blessings they have been given. This misuse disrupts their inner equilibrium, unsettles both their mental and physical well-being, and causes them to misjudge the proper

place of everything and everyone in their lives. Blessings that should bring comfort—such as family, companionship, work, and wealth—become sources of pressure and unease. As this pattern continues, a person begins to misidentify the cause of their distress. Rather than recognising that their suffering stems from their own disobedience and poor stewardship of blessings, they direct blame toward innocent individuals around them, often those who genuinely care for their welfare. When they distance themselves from these positive influences, their instability deepens. Over time, this can result in emotional deterioration, the emergence of psychological disorders, and a slide into harmful behaviours such as substance dependence or even suicidal ideation. This phenomenon is evident among those who repeatedly misuse their blessings, including individuals who possess significant wealth or fame. Despite their outward success and material comfort, many experience profound internal turmoil because their lives are not aligned with the guidance of Allah, the Exalted. Their refusal to respond to divine instruction also leaves them unprepared for their accountability in the Hereafter, where the consequences will be far more severe. Neither worldly achievements nor personal relationships will shield them from this outcome. Chapter 46 Al Ahqaf, verse 32:

*“But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error.”*

As previously noted, the leaders of the non-Muslims in Mecca employed various strategies to prevent others from embracing Islam, driven by fear of losing their authority, influence, and social standing. Among their tactics was the deliberate casting of doubt upon the concepts of resurrection and

accountability on the Day of Judgement. In response, Allah, the Exalted, exposes the absurdity of their objections by reminding humanity that the One who created and continually sustains the vast heavens and the expansive earth is certainly capable of resurrecting a single human being. Chapter 46 Al Ahqaf, verse 33:

*“Do they not see that Allah, who created the heavens and earth and did not fail in their creation nor tire from it, is able to give life to the dead? Yes. Indeed, He is over all things competent.”*

If Allah, the Exalted, brought human beings into existence from absolute nothingness, then restoring them after they have become dust and bones is unquestionably within His power. The One who originates creation without any prior model does not face difficulty in re-creating it. The denial of resurrection, therefore, stems not from reason but from arrogance and a refusal to accept accountability.

Moreover, Allah, the Exalted, has woven clear signs of renewal and return to life throughout the fabric of creation, displaying them repeatedly across time, nature, and existence itself. These signs are so frequent and consistent that only those who deliberately avoid reflection remain doubtful. Consider lifeless land that has been scorched and reduced to dust: when rain descends, it stirs, swells, and gives rise to abundant growth. Seeds that appear dry, rigid, and devoid of life respond to water by splitting open and producing nourishment for countless creatures. If Allah, the Exalted, restores life to what was seemingly dead beneath the soil, then reviving a human being placed in the earth poses no difficulty whatsoever for the



Creator of all. The changing seasons offer another unmistakable illustration. During colder months, trees appear barren and motionless, stripped of leaves and vitality. Yet with the return of warmth, they come alive once more—branches fill with greenery, blossoms emerge, and landscapes are transformed. This recurring cycle announces, year after year, that revival after decline is an established reality. The human body itself continuously demonstrates this principle. Cells are constantly dying and being replaced, tissues are renewed, and the body is perpetually reconstructed without conscious awareness. Few pause to reflect on the significance of this silent renewal taking place within them at every moment. In the natural world, transformation is equally striking. A caterpillar encloses itself in a cocoon, entering a state resembling lifelessness, only to emerge in an entirely new form. Plants in harsh deserts may remain dormant for years, yet the moment rain reaches them, they burst into life with remarkable speed. Forests reduced to ashes by fire eventually regenerate, as new growth rises from what once appeared utterly destroyed. Animals that hibernate descend into prolonged stillness, their functions greatly reduced, yet they awaken revitalized when conditions change. Even the seas reflect this pattern, as coral reefs that seem lifeless can recover when circumstances improve. The skies also bear witness to this truth. Stars collapse and scatter their substance across space, from which new celestial bodies are formed—creation arising from apparent destruction. The daily cycle of sleep and awakening mirrors this reality on a smaller scale. Sleep resembles a minor departure from life, as awareness is withdrawn and the senses fall silent. Then, by the will of Allah, the Exalted, consciousness is restored to those granted another day. Chapter 39 Az Zumar, verse 42:

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

Beyond these observable signs, the necessity of the Day of Judgement is affirmed by the demand for absolute justice. The entire universe operates upon precise equilibrium. The Earth is positioned at an exact distance from the Sun that sustains life. Natural systems such as rainfall, soil composition, and atmospheric balance function with remarkable accuracy, allowing life to flourish continuously. The land is gentle enough to allow fragile plants to emerge, yet firm enough to carry immense weight. Every aspect of creation reflects order, proportion, and balance, clearly pointing to deliberate design and flawless regulation. Yet amid this universal harmony, one imbalance is unmistakable: the outcome of human conduct. In this world, wrongdoing often goes unanswered, while those subjected to injustice may never see fairness restored. Many who sincerely obey Allah, the Exalted, endure hardship and receive only limited recompense, while others who reject moral accountability may live in ease and excess. If this world were the final stage, such disparity would contradict the principle of balance evident throughout creation. Since Allah, the Exalted, has established justice and proportion in all realms of existence, human actions must also be measured and settled with perfect fairness. As this complete reckoning does not take place here, it must occur beyond this life. Therefore, the Day of Judgement is not merely a matter of belief—it is a necessary conclusion demanded by divine justice, ensuring that every deed is accounted for and every imbalance is finally resolved. Chapter 46 Al Ahqaf, verse 33:

*“...Indeed, He is over all things competent.”*

But despite the countless signs and necessity for the Day of Judgement, many people will either reject it or ignore preparing for it as this contradicts their worldly desires and aspirations. As a result, they will persist on misusing the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse where accepting the truth will not benefit them. Chapter 46 Al Ahqaf, verse 34:

*“And the Day those who disbelieved are exposed to the Fire [it will be said], “Is this not the truth?” They will say, “Yes, by our Lord.” He will say, “Then taste the punishment because you used to disbelieve.””*

To protect oneself from the destructive outcomes previously described, a person must cultivate patience in obeying Allah, the Exalted. This requires using the blessings He has granted in the manner outlined by Islamic teachings, even while surrounded by countless influences that invite disobedience—such as social media, cultural trends, fashion, and popular opinion. Chapter 46 Al Ahqaf, verse 35:

*“So be patient...”*

Patience in obedience is strengthened by studying the lives of the Holy Prophets, peace be upon them, and following their example. Their steadfastness provides a model for how to remain firm upon the truth despite trials, temptations, and opposition. Chapter 46 Al Ahqaf, verse 35:

*“So be patient as were those of determination among the messengers...”*

A strong and resilient faith is essential for remaining committed to Allah, the Exalted, in every circumstance—whether during ease or hardship. Such faith is cultivated by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings make it evident that sincere obedience to Allah, the Exalted, brings tranquillity in this world and salvation in the next. Conversely, those who lack knowledge of Islamic principles possess a fragile faith, making them more vulnerable to abandoning obedience when their desires conflict with divine guidance. Their limited understanding blinds them to a profound truth: true peace—both inwardly and outwardly—comes from surrendering personal desires in favour of the commands of Allah, the Exalted. For this reason, it is essential for every individual to strengthen their faith through the pursuit of authentic Islamic knowledge and its practical application. This ensures they remain steadfast in obedience to Allah, the Exalted, regardless of external pressures. By using their blessings correctly, as instructed in Islamic teachings, they attain a balanced mental and physical state and place every aspect of their life in its proper order. Through this alignment, they secure clarity, stability, and peace in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

The Holy Prophet Muhammad, peace and blessings be upon him, was deeply affected when people turned away from, ignored, or opposed the guidance he brought. His profound mercy and concern for humanity caused him genuine grief when he saw people depriving themselves of what would lead to their well-being. However, Allah, the Exalted, repeatedly reassured him that the nature of people is such that most do not accept divine guidance immediately. True acceptance often develops slowly, and only a limited number respond without hesitation. For this reason, he was commanded to show restraint and perseverance toward those who resisted him, as time would reveal that some of them would ultimately recognize and accept the truth. Chapter 46 Al Ahqaf, verse 35:

*“...and do not be impatient for them...”*

The course of history powerfully confirms this divine wisdom. Many individuals who once displayed intense hostility toward Islam later embraced it wholeheartedly—especially following the conquest of Mecca—and went on to become among the greatest teachers and reformers for humanity until the end of time. Their dramatic change serves as clear evidence that hearts are not fixed, and that sincere exposure to truth, combined with time and patience, can transform even the most resistant individuals.

For this reason, a person must shape their approach according to the example set by the Holy Prophet Muhammad, peace and blessings be

upon him, by inviting others with patience, compassion, and consistent effort. His method was never harsh or impulsive, nor was it driven by frustration or despair. Instead, he conveyed the truth with wisdom and calm perseverance, fully aware that guidance unfolds at different paces for different people. A person should therefore avoid expecting immediate transformation in others, as such expectations often lead to disappointment and emotional exhaustion. Hesitation, doubt, or even rejection are natural responses for many when they are confronted with guidance that challenges deeply rooted habits, beliefs, and desires. In a world dominated by temptations, constant distractions, and widespread confusion, turning toward divine guidance is rarely a simple or instant decision. For many, it requires time for reflection, repeated exposure to reminders, and an internal struggle to overcome personal inclinations and external pressures. Recognizing this reality helps one maintain empathy and restraint when advising others. Exercising patience in this process is not merely a recommended virtue; it is a fundamental requirement of following the prophetic path. Remaining steadfast, gentle, and hopeful while calling others to what is right preserves the spirit of the message and reflects true faithfulness to the way of the Holy Prophet Muhammad, peace and blessings be upon him.

Despite the patience commanded to the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, warns all people not to delay responding practically to divine guidance. The time allotted to each person in this world is extremely limited, even if their lifespan appears long by worldly standards. When the Hereafter arrives, the entire duration of worldly life will seem insignificant, almost fleeting. Chapter 46 Al Ahqaf, verse 35:

*“...It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day...”*

False hope for a long life is therefore a deeply blameworthy trait. It is one of the primary reasons a person prioritises accumulating worldly possessions over preparing for the Hereafter. A simple reflection on how one spends an average twenty-four-hour day reveals this imbalance: hours are devoted to worldly pursuits, while only minutes—if any—are dedicated to the Hereafter. This false sense of extended time is one of the Devil’s most effective tools. When a person assumes they will live long, they postpone repentance, delay righteous deeds, and convince themselves that they will prepare for the Hereafter “later.” In most cases, this “later” never arrives, and a person departs this world without having made the necessary preparations.

False hope for a long life also causes a person to delay sincere repentance and the effort to reform their character. They imagine that there will always be time to change, and thus they continue in harmful habits. This misplaced hope encourages hoarding of worldly possessions, especially wealth, under the illusion that they will need these resources for many decades. The Devil intensifies this fear by suggesting that old age will bring poverty, loneliness, and abandonment. People forget that the same Lord who provided for them in youth will provide for them in old age. In fact, the provision of every created being was decreed fifty thousand years before the creation of the heavens and the earth, as confirmed in Sahih Muslim, number 6748. It is astonishing that a person may spend forty years saving for a retirement that rarely lasts more than twenty, yet fails to prepare with the same seriousness for an eternal Hereafter.

Islam does not discourage preparing for worldly needs. There is no harm in saving for the near future, provided that the Hereafter remains the priority. Although people openly acknowledge that death can come at any moment, many behave as though they will live forever. Even if they were promised eternal life on earth, they would still be unable to accumulate everything they desire due to the natural limits of time. Countless individuals have passed away earlier than expected—yet how few take heed from these reminders and change their behaviour.

In truth, one of the greatest pains a person will experience at the moment of death or at any stage of the Hereafter is the regret of having delayed preparation for it. Chapter 63 Al Munafiqun, verses 10-11:

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

A person would rightly be considered foolish if they invested more time and wealth into a house they would occupy briefly than into a home they intended to live in for many years. This is precisely the condition of those who prioritise the temporary world over the eternal Hereafter. A person should strive for both worldly success and spiritual success, but they must recognise that death does not arrive according to age, circumstance, or



personal expectation. It is certain, but its timing is unknown. Therefore, preparing for death and what follows it must take precedence over preparing for a worldly future that may never come. Chapter 46 Al Ahqaf, verse 35:

*“...It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day...”*

Allah, the Exalted, concludes this chapter by reminding people that He has already provided them with all the guidance necessary to attain peace of mind in both this world and the Hereafter. Through His revelation, He has shown them how to achieve a balanced mental and physical state and how to place everything and everyone in their life in its proper place. Nothing essential has been withheld. Chapter 46 Al Ahqaf, verse 35:

*“...[This is] notification...”*

Allah, the Exalted, does not compel anyone toward guidance or misguidance, for doing so would invalidate the very purpose of worldly life as a test. Instead, He clarifies the attitudes that lead to success and those that lead to ruin, then grants each person the freedom to choose their own path. Once that choice is made, He holds them accountable for it. For this reason, no one can blame Allah, the Exalted, or any other being for their misguidance if they willingly choose to disobey Him by misusing the

blessings He has granted. When a person adopts such an attitude, they inevitably fall into imbalance. Their mental and physical state becomes unsettled, and they misplace priorities in every area of their life. Even the blessings meant to bring comfort—family, relationships, work, and wealth—become sources of stress and turmoil. Although they may enjoy certain worldly luxuries, their inner state remains troubled because they have turned away from the guidance that brings true stability. Furthermore, because their attitude prevented them from preparing for their accountability on the Day of Judgement, the consequences they face in the Hereafter will be far more severe. Chapter 46 Al Ahqaf, verse 35:

*“...And will [any] be destroyed except the defiantly disobedient people?”*

A person must therefore accept and act upon Islamic teachings for their own benefit, even when those teachings challenge their personal desires. Their attitude should resemble that of a wise patient who willingly follows the medical advice of a trusted doctor, knowing that the prescribed treatment—though bitter in taste and restrictive in lifestyle—is ultimately for their well-being. Just as this patient eventually attains sound physical and mental health, the one who embraces and implements Islamic teachings attains true balance and stability in their life. This is because only Allah, the Exalted, possesses the complete knowledge required for a person to achieve a balanced mental and physical state and to place everything and everyone in their life in the correct position. Human knowledge, even with extensive research and scientific advancement, remains limited. Society cannot address every challenge a person may face, nor can it shield them from all forms of mental and physical stress. Human advice is restricted by limited experience, incomplete foresight, and personal biases. For this reason, it cannot consistently guide a person to organise their life correctly

or to attain lasting peace of mind. Allah, the Exalted, alone possesses perfect knowledge of human nature, and He has conveyed this knowledge to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this becomes evident when one compares those who use their blessings according to Islamic teachings with those who do not. The former attain clarity, stability, and peace, while the latter often experience confusion, imbalance, and distress. Interestingly, most patients do not understand the scientific details behind the medicines they are prescribed, yet they trust their doctor and follow the treatment. Allah, the Exalted, however, does not ask people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so they may recognise its truthfulness through its clear proofs and witness its positive effects in their own lives. But this recognition requires approaching Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone controls the spiritual heart—the true seat of peace of mind. He alone grants tranquillity or withholds it. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

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

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

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