

**A Summarised
Quranic
Commentary:
The Path of
Peace of Mind
Chapter 70 Al Ma'arij
to Chapter 114 An Naas
PodQuran - Vol 39**



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

**A Summarised Quranic Commentary: The Path of Peace of
Mind – Chapter 70 Al Ma'arij to Chapter 114 An Naas**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 70 Al Ma’arij to Chapter 114 An Naas

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary on Chapter 70 Al Ma'arij to Chapter 114 An Naas 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 70 – Al Ma'arij, Verses 1-44 of 44

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

وَنَرَّهُ قَرِيبًا ﴿٧﴾

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ﴿٨﴾

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

وَلَا يَسْأَلُ حِمِيمٌ حَمِيمًا ﴿١٠﴾

يَبْصُرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بِبَنِيهِ
﴿١١﴾

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

كَلَّا إِنَّهَا لَظَى ١٥

نَزَّاعَةً لِّلشَّوَى ١٦

تَدْعُوا مَنَ أَدْبَرَ وَتَوَلَّى ١٧

وَجَمَعَ فَأَوْعَى ١٨

❖ إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ١٩

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ٢٠

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ٢١

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

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لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

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إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

فَمَنْ أَبْغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾

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وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

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عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عَزِيزِ ﴿٣٧﴾

أَيُّطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يَدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤٠﴾

عَلَىٰ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

فَذَرَّهُمْ يُخَوِّضُونَ وَيَلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ ذَلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

A questioner asks about a punishment bound to happen.

To the disbelievers; of it there is no preventer.

[the punishment is] from Allah, owner of the ways of ascent.

The angels and the Spirit [Angel Jibril, peace be upon him] will ascend to Him during a Day the extent of which is fifty thousand years.

So be patient with gracious patience.

Indeed, they see it [Judgement Day] distant.

But We see it near.

On the Day the sky will be like murky oil.

And the mountains will be like wool.

And no friend will ask [anything of] a friend [i.e. they will be only concerned for themselves].

They [friends] will be shown each other [but will not be concerned for each other]. The criminal will wish that he could be ransomed from the punishment of that Day by his children.

And his wife and his brother.

And his nearest kindred who shelter him.

And whoever is on earth entirely [so] then it could save him [from punishment].

No! Indeed, it is the Flame [of Hell].

A remover of exteriors.

It [Hell] invites he who turned his back [on truth] and went away [from obedience].

And collected [worldly blessings] and hoarded.

Indeed, mankind was created anxious.

When evil touches him, impatient.

And when good touches him, withholding [of worldly blessings].

Except the observers of prayer.

Those who are constant in their prayer.

And those within whose wealth is a known right.

For the petitioner and the deprived.

And those who believe in the Day of Recompense.

And those who are fearful of the punishment of their Lord.

Indeed, the punishment of their Lord is not that from which one is safe.

And those who guard their private parts.

*Except from their wives or those their right hands possess, for indeed,
they are not to be blamed.*

*But whoever seeks beyond that [illegal relationships], then they are the
transgressors.*

And those who are to their trusts and promises attentive.

And those who are in their testimonies upright.

And those who [carefully] maintain their prayer.

They will be in gardens honored.

*So what is [the matter] with those who disbelieve, hastening [from]
before you [Prophet Muhammad, peace and blessings be upon him].*

*[To sit] on [your] right and [your] left in separate groups? [in opposition to
the Holy Prophet Muhammad, peace and blessings be upon him].*

Does every person among them aspire to enter a garden of pleasure?

No! Indeed, We have created them from that which they know.

*So I swear by the Lord of [all] risings and settings that indeed We are
able.*

To replace them with better than them; and We are not to be outdone.

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

*The Day they will emerge from the graves rapidly as if they were, toward
a goal hastening.*

*Their eyes humbled, humiliation will cover them. That is the Day which
they had been promised.*

Discussion on Verses 1-44 of 44

The leaders among the non-Muslims of Mecca, much like individuals in every generation, adopted various strategies to prevent others from embracing Islam, motivated by a desire to protect their leadership, social standing, and influence. One particular tactic was to demand that the punishment promised by Allah, the Exalted, be brought upon them immediately. When Allah, the Exalted, in His infinite wisdom and mercy, granted them respite for the sake of repentance and reform, they falsely interpreted this delay as evidence that the promised punishment would never occur. Chapter 70 Al Ma'arij, verse 1:

“A questioner asked for a punishment bound to happen.”

This verse serves as a warning to anyone who misuses the blessings they have been granted, reminding them not to be deceived into assuming that the absence of immediate consequences means that punishment will never arrive. Chapter 70 Al Ma'arij, verses 2-3:

“To the disbelievers; of it there is no preventer. [It is] from Allah, owner of the ways of ascent.”

In the worldly context, a similar pattern can be observed. Individuals who persist in disobedience to Allah, the Exalted, and misuse the resources and blessings entrusted to them often experience imbalance in their mental and physical states. Their lives become disordered, as they misplace priorities and fail to properly allocate time, attention, and care to family, friends, work, and other responsibilities. Consequently, even those relationships and resources that are inherently good can become sources of stress and frustration. As they continue to reject obedience, they may unjustly blame others for their difficulties, targeting loved ones such as spouses, friends, or colleagues. In doing so, they alienate those who could bring balance, support, and peace into their lives, further deepening emotional distress. Over time, this pattern can spiral into severe mental health issues, including depression, substance dependence, or even suicidal tendencies. This trajectory is evident among many who, despite possessing wealth, social influence, or worldly comforts, misuse their blessings, fail to prepare for accountability on Judgement Day, and allow their lives to descend into disorder. Their inability to act on divine guidance results in stress, regret, and spiritual deprivation in this life, and as warned, far greater consequences in the Hereafter. Chapter 70 Al Ma'arij, verse 4:

“The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.”

This verse emphasizes the certainty and magnitude of divine recompense, a reality far beyond human comprehension. While time in this world is fleeting and limited, the consequences of neglecting preparation for accountability are immense and enduring. The lesson is unmistakable: the apparent delay of punishment in this life should never be misinterpreted as inaction on the part of Allah, the Exalted. Misusing the blessings granted to

one—whether wealth, health, knowledge, or relationships—only magnifies both immediate and long-term difficulties, compounding stress in this life and consequences in the Hereafter. By reflecting deeply on these verses and observing the outcomes of disobedience in the lives of those who ignore Allah, the Exalted, individuals can cultivate patience, a quality essential for sustaining obedience. Patience enables one to correctly use the blessings they have been granted according to Islamic teachings, even when the immediate effects of disobedience are not visible. Chapter 70 Al Ma’arij, verse 5:

“So be patient with gracious patience.”

This form of patient perseverance is not passive; it involves actively maintaining faith, controlling desires, and using one’s blessings in ways that align with divine guidance. Through such patience, a person attains a balanced mental and physical state, places everything and everyone in their life correctly, and prepares adequately for their accountability on the Day of Judgement. This approach ensures lasting peace of mind in both worlds, as obedience, reflection, and the mindful stewardship of blessings cultivate harmony within the individual while fulfilling the divine mandate of accountability.

In general, when a person chooses to follow the path of Islamic guidance, differing from the behaviors and values of their peers, it often provokes discomfort or insecurity in others who prioritize personal desires over obedience to Allah, the Exalted. This can manifest as criticism or even

ostracism, frequently coming from family or close acquaintances who feel threatened by the example of steadfast faith.

Beyond the immediate social circle, wider societal pressures—amplified by social media, fashion trends, and prevailing cultural norms—intensify this challenge. Those who sincerely uphold Islamic principles may be viewed as obstacles to ambitions for wealth, prestige, or influence. Industries and social systems that Islam critiques often resist the integration of its teachings, subtly discouraging Muslims from practicing their faith. These influences fuel anti-Islamic sentiment, creating an environment in which adherence to Islam is portrayed as a hindrance to personal advancement.

Individuals striving to live in accordance with Islamic teachings, which promote moderation, self-discipline, and the responsible enjoyment of blessings, are frequently confronted by criticism from those indulging unchecked desires. Such critics often attempt to divert Muslims from their faith, portraying Islam as restrictive or burdensome. Common targets include elements like the Islamic dress code for women, which is singled out for condemnation, despite society widely accepting and celebrating uniforms in law enforcement, healthcare, education, and business. This selective criticism exposes the superficiality of their objections and reflects a deeper resentment toward the disciplined behavior and ethical standards that Islam cultivates. Historically, such opposition mirrors the tactics of the leaders of the non-Muslims of Mecca, who sought to prevent the spread of Islam and demanded immediate divine punishment. Pursuing approval from others at the expense of obedience to Allah, the Exalted, inevitably leads to inner turmoil. Misusing the blessings one has been given results in disarray: mental strain, physical unrest, and mismanagement of relationships and responsibilities. Such a person becomes unprepared for

the accountability that awaits on the Day of Judgement, facing stress and difficulties both in this life and the next, regardless of material comforts they may enjoy.

In contrast, unwavering commitment to the sincere obedience of Allah, the Exalted, provides protection against external pressures and cultivates true serenity, even when the benefits are not immediately apparent. Chapter 70 Al Ma'arij, verse 5:

“So be patient with gracious patience.”

This patience is coupled with loyalty to Allah, the Exalted, which ensures that the blessings granted are used properly. Such disciplined stewardship fosters a harmonious mental and physical state, enabling a person to organize their life and relationships effectively, while simultaneously preparing for accountability on the Day of Judgement, a Day which is close. Chapter 70 Al Ma'arij, verses 6-7:

“Indeed, they see it [i.e. Judgement Day] distant. But We see it near.”

In reality, although the Day of Judgement may appear distant in terms of years, the accountability of every individual begins immediately upon their

death—a moment that is both inevitable and unpredictable. For this reason, one must not rely on false hopes of a long life, as such expectations often prevent the adoption of correct behaviour necessary to adequately prepare for the Day of Judgement. In truth, the hope for longevity is one of the primary causes that leads a person to prioritize the accumulation of worldly possessions over the preparation for the hereafter. One need only examine their daily routine over a 24-hour period to observe how much time is devoted to material pursuits versus spiritual preparation. This reality underscores how easily false expectations of a long life, perpetuated by the Devil, can misguide people. When individuals believe they have ample time, they delay sincere preparation for the hereafter, often postponing actions of repentance, moral reform, and the use of blessings in ways pleasing to Allah, the Exalted. Yet, in most cases, the “near future” they plan for never arrives, and they pass away without having sufficiently prepared for what follows.

Furthermore, the false hope of extended life encourages procrastination in repentance and personal reform, fostering attachment to the material world. People are driven to hoard wealth and other worldly resources, fearing that in old age they may lack sustenance or support when their physical abilities decline. They forget that Allah, the Exalted, who provided for them in youth, will continue to provide in old age. In fact, Allah, the Exalted, had determined the provision of every creature over fifty thousand years before the creation of the Heavens and the Earth, a fact confirmed in a Hadith recorded in Sahih Muslim, number 6748. It is striking that many dedicate decades of their lives—often forty years or more—saving for retirement, which in most cases lasts far less than the period of accumulation, yet fail to make equivalent preparation for the eternal hereafter, which lasts forever.

Islam does not discourage preparation for worldly needs, but it emphasizes the correct prioritization of the hereafter. Saving for immediate or near-future needs is permissible, yet it must never overshadow preparation for what is certain: death and the life to follow. Many people acknowledge the certainty of death, yet they act as if they will live indefinitely, allocating their time, energy, and resources almost exclusively to the temporal world. Even if granted the promise of eternal life on Earth, they would still find themselves constrained by the limitations of time and the day-night cycle, unable to fully satiate their worldly ambitions. How often do people die earlier than anticipated, only to fail to learn the lesson and adjust their priorities accordingly?

One of the greatest pains a person experiences, whether at the moment of death or in the stages of the hereafter, is the deep regret for having delayed preparation for what truly matters. 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.”

To illustrate, a person who dedicates years of effort and wealth to constructing a house they will occupy for only a short period would rightly be considered foolish. Similarly, giving precedence to fleeting worldly gains over eternal preparation is an unwise and perilous course.

Therefore, people are encouraged to strive for both the world and the hereafter, but always with the awareness that the timing of death is unknown and beyond human control. The certainty of death demands that preparation for the hereafter must take precedence over uncertain worldly ambitions. Proper planning involves using one's time, wealth, and abilities in ways that align with the guidance of Allah, the Exalted, thereby securing a balanced mental and physical state, correctly placing everything and everyone in their life, and preparing fully for the accountability on Judgement Day when powerful and firm structures will fall apart. Chapter 70 Al Ma'arij, verses 8-10:

“On the Day the sky will be like murky oil. And the mountains will be like wool.”

If the fate of solid structures is so fragile in the face of divine decree, can one even begin to imagine the condition of the frail and small human being—the same individual who once took pride in worldly relationships, sought comfort through material possessions, and placed their trust in people rather than Allah, the Exalted? On the Day of Judgement, even these relationships, which were a source of personal pride and worldly support, will abandon them entirely. Chapter 70 Al Ma'arij, verses 10-11:

“And no friend will ask a friend. They will be shown each other...”

This verse serves as a profound warning about the dangers of poor companionship. Bad company can misguide individuals in this world, leading to spiritual ruin, and ultimately result in regret and isolation in the hereafter. Human beings are inherently social creatures, and their beliefs, habits, and character are deeply shaped by those with whom they associate. This influence can manifest immediately or gradually, subtly taking root over time, but it is always transformative. Companionship, therefore, is never a neutral factor; it is a powerful determinant of values, emotional states, and the trajectory of one's life. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized this truth in a Hadith found in Sunan Abu Dawud, number 4833, highlighting the profound spiritual and moral impact of the company one keeps. Just as a person entering a perfume shop carries away its fragrance, or one working in a blacksmith's workshop becomes tainted by its smoke, so too does one inevitably absorb the attitudes, perspectives, and behaviors of those around them. Those who surround themselves with righteous and sincere individuals find their hearts naturally inclined toward humility, honesty, and obedience to Allah, the Exalted. Their companions act as reminders of spiritual responsibility, encourage the correct use of the blessings bestowed upon them, and motivate preparation for accountability on the Day of Judgement. In such company, one's heart is uplifted, intentions purified, and conduct refined. This fosters a balance that is mental, spiritual, and physical, guiding individuals toward lives of purpose, contentment, and moral clarity. Conversely, those who associate with the heedless and misguided gradually adopt similar attitudes and behaviors. This influence often begins subtly, almost imperceptibly, but over time, it erodes spiritual awareness and weakens the connection with Allah, the Exalted. Individuals become increasingly prone to following their fleeting desires, misusing the blessings they have been granted, and neglecting their ultimate purpose. Such spiritual corruption distorts judgment, causing a person to misplace priorities, misuse relationships, and disrupt harmony in their life. When the pursuit of Allah's obedience is replaced with the

pursuit of worldly pleasures and misguided ideals, the heart becomes restless and unsettled. Material comforts, no matter how abundant, cannot fill the void left by spiritual neglect. Outward appearances of success and contentment may deceive the eye, but inwardly, such individuals experience anxiety, instability, and dissatisfaction. Their relationships suffer, their minds are disturbed, and their hearts are burdened with guilt and regret. The consequences of poor companionship thus extend beyond this life. They lead to confusion, despair, and moral decay here, and spiritual ruin in the next. By contrast, righteous companionship cultivates inner peace, fortifies faith, and prepares the individual for eternal success. Therefore, a wise person exercises great care in choosing their companions, seeking those whose presence reminds them of Allah, the Exalted, and whose character inspires them to adhere to the path of truth, virtue, and obedience. This conscious selection of company is not merely social prudence—it is an essential element of spiritual survival, peace of mind, and preparation for the Day of Judgement.

But if one fails to adopt the right companionship and fails to place each person within their life in the correct place, as outlined in Islamic teachings, and instead allows people to become a source of disobeying Allah, the Exalted, then they will not only become a source of stress for them in this world but on Judgement Day, they will be willing to sacrifice the same people they sacrificed the obedience of Allah, the Exalted, to please, in order to save themselves. Chapter 70 Al Ma'arij, verses 11-14:

“...The criminal will wish that he could be ransomed from the punishment of that Day by his children. And his wife and his brother. And his nearest kindred who shelter him. And whoever is on earth entirely [so] then it could save him.”

These verses do not encourage one to abandon their relationships in this world. Rather, they encourage one to fulfil the rights of people according to the teachings of Islam thereby ensuring they do not become a source of disobeying Allah, the Exalted, for them. For example, one must fulfil the rights of their child, such as providing provision for them and providing them with worldly and religious education. But they must not allow their love for them to encourage them to disobey Allah, the Exalted, such as earning unlawful provision in order to satisfy the desires of their child. They must not allow raising their child to prevent them from their duties towards Allah, the Exalted, which includes learning and acting on Islamic teachings so that they correctly use the blessings He has granted them, and raising their child must not prevent them from fulfilling the rights of others, as outlined in Islamic teachings.

However, if a person fails to correctly place their relationships in the proper context within their life, those very connections—family, friends, colleagues, or even mentors—can become sources of stress and distraction, both in this world and in the Hereafter, where no excuses, intercession, or repentance will be accepted to remove the consequences of mismanagement. Chapter 70 Al Ma’arij, verses 15-16:

“No! Indeed, it is the Flame [of Hell]. A remover of exteriors.”

The vivid descriptions of the Day of Judgement, Hell, and other aspects of the Hereafter in Islamic teachings serve a critical purpose. They counteract the false beliefs and complacency that past nations often adopted—beliefs that minimized these realities, mocked them, or treated them as inconsequential. This dismissive attitude was rooted in wishful thinking: people continued to disobey Allah, the Exalted, while clinging to the illusion that they could still attain salvation without personal accountability. Such false assumptions have appeared in many forms across generations. Some rely on the intercession of a righteous person without undertaking personal reform, mistakenly believing that the merits of others alone can secure their salvation. Others presume that a mere verbal declaration of faith suffices, or that excuses and superficial repentance will automatically shield them on the Day of Judgement, regardless of their deeds. Some even assume that the punishments of the Hereafter will mirror worldly punishments and therefore be limited or forgivable. To correct these misconceptions, Islamic teachings portray the realities of the Hereafter in detailed, unambiguous terms. These descriptions are not intended to instil despair, but rather to awaken hearts to the gravity of accountability and to motivate sincere, practical obedience to Allah, the Exalted. Such obedience involves correctly using the blessings one has been granted in ways that please Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By internalizing these lessons, a person is protected from complacency, shielded from false hopes, and guided toward a life of sincerity and accountability. This includes placing relationships, wealth, responsibilities, and desires in their proper place, thereby achieving balance in mental and physical well-being. Ultimately, such guidance ensures that one not only avoids punishment but also attains success in both worlds, cultivating harmony, purpose, and peace of mind through the proper ordering of one's life.

Allah, the Exalted, cautions that mere verbal acknowledgment of faith is insufficient; practical adherence to Islamic teachings is essential. Words

alone cannot secure peace of mind in this life or the next, nor can they ensure a person attains a balanced mental and physical state or places everything and everyone correctly within their life. Chapter 70 Al Ma'arij, verse 17:

“It [i.e. Hell] invites he who turned his back [on truth] and went away [from obedience].”

In this world, a person may be legally recognized as a Muslim based on their verbal declaration of faith. Yet in the Hereafter, each individual will be judged by Allah, the Exalted, according to the reality of their heart and intentions, which remain hidden from others. Consequently, one who claims faith verbally but fails to support it with action may, in truth, lack genuine belief. On the Day of Judgement, such a person could be treated as a non-Muslim, despite the legal status they held in this life.

Moreover, neglecting to reinforce faith with righteous deeds carries the grave risk of losing it entirely before death. Faith is like a delicate flame that requires constant nourishment; without this spiritual fuel—acts of obedience and devotion—it weakens and may be extinguished. Just as a fire dies without fuel, a person's faith can fade if neglected, depriving them of the inner light that guides their decisions, behaviour, and priorities. The loss of this guiding light is the greatest deprivation, for it leaves the soul vulnerable, directionless, and exposed to the consequences of misusing the blessings granted by Allah, the Exalted. In essence, verbal affirmation without practical obedience is hollow. True faith demands action, consistent care, and sincere effort, which together sustain the flame of belief, maintain

balance in one's life, and prepare the individual for ultimate accountability on the Day of Judgement.

When a person fails to align their actions with their verbal declaration of faith in Allah, the Exalted, or outright denies Him, the blessings they have been granted will be misused. Chapter 70 Al Ma'arij, verse 18:

“And collected [worldly things] and hoarded.”

Such behaviour disrupts the natural balance of their mental and physical state. Their priorities become distorted, and they misplace people, relationships, and resources within their life. Consequently, they fail to prepare adequately for their accountability on the Day of Judgement. This neglect brings about stress, confusion, and suffering, regardless of the material comforts or luxuries they may enjoy. Furthermore, by prioritizing personal desires over divine guidance and neglecting their responsibilities to others, these individuals contribute to broader societal harm. Their actions—or inactions—encourage the spread of injustice and corruption, as the misuse of blessings often leads to oppression, exploitation, and the erosion of trust and harmony within communities. In this way, failing to act on faith has consequences not only for the individual but also for the wellbeing and moral fabric of society as a whole.

The primary reason a person prioritizes amassing and hoarding worldly possessions, such as wealth, instead of using them correctly as guided by Islamic teachings, stems from fear and anxiety—particularly the fear of encountering difficulties like financial hardship. This fear often reflects weak faith, which makes a person impatient when facing trials and reluctant to act responsibly with the blessings they receive. Chapter 70 Al Ma'arij, verses 19-21:

“Indeed, mankind was created anxious. When evil touches him, impatient. And when good touches him, withholding [of it].”

These verses highlight a fundamental aspect of human nature: anxiety, impatience, and selfishness. When difficulties arise, a person with weak faith becomes easily distressed and struggles to maintain composure. Conversely, when they acquire blessings, they tend to withhold them out of fear, hoarding wealth instead of using it in ways that benefit themselves and others. Such behaviour prevents the individual from achieving a balanced mental and physical state, misplaces priorities in life, and hinders proper preparation for accountability on the Day of Judgement.

To prevent such detrimental outcomes, one must cultivate strong faith, a faith that anchors patience during trials and fosters gratitude during times of ease. This profound faith is developed through understanding and applying the clear guidance 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 sincere obedience to Allah, the Exalted, leads to true peace and contentment, both in this life and the

Hereafter. Conversely, those who lack knowledge of Islamic principles are prone to weak faith, making them more susceptible to straying from obedience, particularly when personal desires conflict with divine commands. Ignorance can obscure the reality that surrendering one's immediate desires in favour of following Allah's, the Exalted, guidance is the key to attaining lasting tranquility in both worlds. Therefore, it is essential for every person to actively strengthen their faith through the acquisition of Islamic knowledge and its practical application. Doing so enables consistent obedience to Allah, the Exalted, and ensures the proper use of the blessings granted to them. When these principles are embraced, an individual achieves a harmonious mental and physical state, gains the ability to organize their life effectively, and prioritizes all aspects of their existence according to divine guidance. This alignment not only safeguards their wellbeing in this world but also prepares them to face their accountability on the Day of Judgement with clarity and confidence.

An important quality of strong faith, as highlighted in the following verses, is the establishment of the obligatory prayers. Chapter 70 Al Ma'arij, verses 22-23:

“Except the observers of prayer. Those who are constant in their prayer”

The repeated emphasis on establishing the obligatory prayers within Islamic teachings reflects the central role prayer plays in a person's life. Prayer is the foundation upon which all other good actions are built and the primary means through which a person maintains a strong connection with Allah, the Exalted. Through prayer, individuals regularly renew their

commitment to obedience and remain mindful of their ultimate purpose and accountability. However, establishing prayer correctly involves far more than simply performing a series of physical movements. True prayer requires humility, attentiveness, and reflection. When a person understands the deeper meanings behind the different positions of prayer, they are reminded of the realities of the Hereafter and their standing before Allah, the Exalted. In this way, prayer becomes a constant reminder of the Day of Judgement and encourages individuals to reform their conduct throughout the day. For this reason, the five obligatory prayers are spread across the day and night rather than performed together. Each prayer serves as a pause in worldly activity, allowing a person to reflect on their behaviour and realign their actions with divine guidance. When a person stands upright during the prayer, they should remember that this posture resembles how humanity will stand before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

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

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

This criticism is not limited to the physical act of bowing. It also includes the failure to submit to the commands of Allah, the Exalted, in one's daily life. True bowing represents humility and submission, both within the prayer and in all aspects of life.

When a person prostrates, they are reminded of another powerful scene from the Day of Judgement. On that Day, people will be invited to prostrate before Allah, the Exalted, but those who failed to sincerely prostrate to Him during their worldly life will be unable to do so. Chapter 68 Al Qalam, verses 42-43:

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

When a person sits on their knees during the prayer, this posture should remind them of the moment when people will sit before Allah, the Exalted, awaiting judgement. Chapter 45 Al Jathiyah, verse 28:

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

Reflecting on these meanings transforms the prayer from a routine action into a profound reminder of accountability and purpose.

A person who performs the prayer with these reflections in mind truly establishes the prayer as intended. Such prayer influences their conduct throughout the rest of the day and helps them remain obedient to Allah, the Exalted, between the prayer times. Chapter 29 Al Ankabut, verse 45:

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

When prayer is established in this manner, it strengthens faith and encourages individuals to use 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.

Fulfilling the rights of people is an essential part of obedience to Allah, the Exalted. Chapter 70 Al Ma’arij, verses 24-25:

“And those within whose wealth is a known right. For the petitioner and the deprived.”

The first point to understand from this verse is that assisting those in need is described as a right that belongs to them. It is not presented as an act of charity that one performs as a favour. Rather, it is a responsibility placed upon those who possess wealth and resources. When a person recognises this reality, they approach helping the needy with seriousness and urgency, just as they would approach other obligations commanded by Allah, the Exalted, such as the daily obligatory prayers.

For this reason, individuals must ensure that they assist those who are socially vulnerable within society according to their ability. This includes people such as orphans and widows, whose circumstances often leave them without adequate support. In the present age, fulfilling this responsibility has become easier than ever before. Sponsorship programs for orphans and widows can often be arranged within minutes through online platforms, and the financial contribution required is frequently smaller than many routine monthly expenses. Therefore, there is little justification for neglecting this important duty. Islamic teachings place immense reward on caring for the needy. The continuous support of Allah, the Exalted, in both worlds is granted to those who support others. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. In addition, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, state that the one who cares for an orphan will be granted closeness to him in Paradise. This has been recorded in a Hadith found in Sahih Bukhari, number 6005. Likewise, supporting the needy, such as a widow, carries immense reward, as the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, explain that such a

person receives the reward similar to one who spends the night in voluntary prayer and spends the day in voluntary fasting. This is recorded in a Hadith found in Sahih Bukhari, number 6006. Therefore, even those who find it difficult to perform voluntary acts of worship can attain great reward by assisting those in need.

It is also important to remember that whatever means a person possesses—whether wealth, influence, strength, or other resources—has been granted by Allah, the Exalted, as a trust and loan rather than as permanent ownership. A loan must ultimately be returned to its rightful owner. The way this trust is repaid is by using these blessings in ways that please Allah, the Exalted. When a person helps the needy, they are in reality fulfilling this obligation and repaying part of the trust they have been given. Reflecting on this reality protects a person from developing an incorrect attitude toward charity. They will not see themselves as doing a favour to Allah, the Exalted, or to the needy individual. Instead, they will recognise that Allah, the Exalted, has honoured them by granting them resources and by providing them with an opportunity to earn immense reward. In fact, the needy person also performs a favour by accepting assistance, as their acceptance allows the giver to obtain the reward promised in divine teachings. If those in need refused help, then the opportunity to earn these rewards would disappear. Remembering this truth helps a person maintain humility and prevents them from nullifying their reward through arrogance or pride.

Finally, assisting the needy is not limited solely to financial aid. The rights of people include addressing any lawful need they may have. This may involve providing emotional support, physical assistance, guidance, or financial help depending on the circumstances. Because of this broad

understanding, no person can excuse themselves from acting upon this verse, regardless of how little wealth they possess. Everyone has some form of ability through which they can assist others, and fulfilling these responsibilities is an important means of earning the pleasure of Allah, the Exalted, while establishing harmony and compassion within society.

Strong belief in the Day of Judgement is repeatedly emphasized throughout the Holy Quran because it ensures that a person holds themselves accountable during their life in this world. Chapter 70 Al Ma'arij, verse 26:

“And those who believe in the Day of Recompense.”

True belief in accountability on Judgement Day plays a vital role in shaping both individual character and the condition of society. Inner peace and justice within a community are closely tied to the conviction that every action will ultimately be judged by Allah, the Exalted. When this belief is firmly rooted in a person's heart, it encourages them to carefully examine their conduct and to ensure that the blessings granted to them are used in ways that please Allah, the Exalted. Without belief in accountability, individuals are far more likely to misuse the blessings they have been granted, such as wealth, health, authority, and influence. Instead of viewing these blessings as responsibilities, they begin to treat them as tools for personal gain. Wealth may become a means of greed, authority a tool for exploitation, and relationships a way to serve selfish interests. This misuse not only removes inner tranquillity from a person's life but also leads to the violation of the rights of others. When people convince themselves that they will not be held accountable for their actions, they may feel

emboldened to wrong others, especially when they believe they can escape worldly authorities. In such circumstances, blessings lose their true purpose and instead become instruments of oppression. This mindset gradually spreads injustice throughout society, as individuals prioritise their desires over truth, fairness, and responsibility. Belief in Judgement Day prevents this corruption. It acts as a powerful restraint upon human desires and reminds a person that every action, word, and intention will be examined. Chapter 70 Al Ma'arij, verses 27-28:

“And those who are fearful of the punishment of their Lord. Indeed, the punishment of their Lord is not that from which one is safe”

This awareness cultivates humility, sincerity, and responsibility. A person who believes in divine accountability understands that no injustice will remain hidden and that every right will ultimately be restored. This belief therefore encourages individuals to act with fairness and integrity, even when no human authority is present to observe them. History and daily observation both demonstrate this reality. When societies abandon the concept of accountability—whether divine or moral—corruption inevitably spreads. Laws may be manipulated, rights ignored, and oppression normalised. In contrast, when accountability is upheld, justice becomes stronger and communities function with greater harmony. On an individual level, belief in Judgement Day helps a person place every blessing in its proper position. Wealth is used responsibly to support family and assist the needy, authority is exercised with justice, and relationships are maintained with sincerity and compassion. This balanced approach brings peace of mind, as a person recognises that they are living according to the guidance of Allah, the Exalted. On a societal level, the same belief strengthens justice and stability. When people recognise that their actions carry

consequences beyond this world, they are more careful in fulfilling the rights of others and avoiding oppression. This awareness fosters trust, compassion, and cooperation within communities. In contrast, when belief in accountability is weakened or abandoned, imbalance begins to appear. Blessings are misused, responsibilities are neglected, and individuals begin to prioritise their desires above justice. Over time this behaviour damages families, weakens communities, and leads societies toward instability. Ultimately, belief in Judgement Day is not merely a matter of doctrine. It serves as a practical foundation for both personal tranquillity and social justice. When this belief is strong, blessings are used correctly, rights are fulfilled, and peace becomes attainable in both this world and the hereafter. When it is absent, imbalance and injustice inevitably prevail.

As Islam is a complete code of conduct which ensures peace of mind is achieved on a individual and societal level, it often addresses the social relationships between people. Chapter 70 Al Ma'arij, verses 29-31:

“And those who guard their private parts. Except from their wives or those their right hands possess, for indeed, they are not to be blamed. But whoever seeks beyond that, then they are the transgressors.”

Allah, the Exalted, encourages marriage and forbids unlawful relationships. When a couple are not truly devoted to one another, as is the case with a married couple, any genuine difficulties they encounter often lead to increased emotional strain, as they fail to support one another in the proper manner. Moving in and out of multiple relationships throughout life undoubtedly has a detrimental effect on mental well-being. It is therefore

unsurprising that many individuals who separate from their partners eventually seek counselling and experience mental health disorders, such as depression, more frequently than those who avoid such relationships. In addition, individuals who are widely known within society for having multiple partners are often less likely to find a suitable spouse who will fulfil their rights. This occurs because those who have had numerous partners may gradually adopt a loose and undesirable character, which people seeking a serious and lifelong commitment, such as marriage, would naturally find unattractive. This circumstance only increases the emotional stress experienced by those who have had multiple partners. In casual relationships, the couple are frequently not aligned in their expectations. One of the two often treats the relationship more seriously, perhaps hoping to settle down with the other, while the other person does not share the same outlook regarding the future. When this difference in attitude eventually becomes apparent, it commonly results in lasting emotional trauma for the one who was more emotionally invested. In contrast, a married couple begin their relationship with a shared understanding of their long-term commitment to one another. Such a couple are devoted to supporting each other in every circumstance, whether they face situations that are planned or unexpected, such as the arrival of children. This degree of mutual commitment is rarely found among ordinary couples outside marriage.

Furthermore, being in a relationship prior to marriage often creates the illusion that one fully understands the character of their partner. Consequently, when such individuals later marry, they frequently complain that their spouse has changed. In most instances, however, the person has not changed; rather, the responsibilities and pressures associated with marriage—such as fulfilling the rights of one's spouse and children—have altered the circumstances of the relationship. This misunderstanding often leads to marital difficulties among couples who were previously involved in a relationship before marriage. Even living together prior to marriage does

not prevent this issue from arising. It is also widely recognized that difficulties within a romantic relationship often affect every other aspect of a person's life. For example, many young individuals abandon their education simply because they cannot bear to encounter a former partner regularly. Marriage, however, represents a deep and serious bond between two people, and as a result married couples are generally less likely to separate over the minor issues that commonly cause ordinary couples to break apart.

Furthermore, it is widely acknowledged that those who seek partners outside marriage through dating frequently experience emotional turmoil, including stress and despair. Entering the world of dating often resembles an emotional cycle in which individuals repeatedly place their hopes in a new acquaintance, believing that this person may become a suitable partner either within or outside marriage. During such encounters, individuals frequently present themselves in a more favourable manner than their true character warrants, which raises the expectations of the other person. When their undesirable traits eventually become apparent, those expectations collapse, resulting in disappointment and emotional distress. Repeatedly undergoing this cycle inevitably harms a person's mental state. Indeed, many individuals eventually abandon hope of finding a suitable spouse because they have endured this painful experience too many times. Presenting oneself as better than one truly is far less likely when two people seek marriage, as both recognise that marriage is a lifelong and serious commitment. Consequently, they are generally more inclined to be honest and transparent with one another from the very beginning, unlike the circumstances commonly associated with dating.

In addition, the pressure exerted by society to find a partner often creates further mental strain. Some individuals rush into relationships simply to avoid being perceived as abnormal because they are not involved with someone. Such pressure frequently leads to choosing an unsuitable partner, which ultimately results in greater emotional stress. Although the search for a spouse also carries certain pressures, marriage is widely recognized as a lifelong and serious commitment. Because of this understanding, many people appreciate the importance of carefully selecting the right spouse and therefore exert less pressure on others to marry immediately. Moreover, marriage can often be postponed until after the completion of education, which relieves some of the mental burden placed upon individuals. In contrast, the social pressure to find a partner outside marriage often begins during the teenage years and continues without interruption. Consequently, the two circumstances do not exert the same emotional effect on a person. Furthermore, a person should not be deceived by the outward appearance of an unlawful relationship by assuming that it causes no harm to the couple or to society at large. Human beings possess limited knowledge, are frequently short-sighted, and are often governed by emotion; therefore they may mistakenly believe that relationships outside marriage are harmless while failing to perceive the hidden harm that will ultimately affect both themselves and others. A person involved in an unlawful relationship will gradually be encouraged to take further steps with their partner and may eventually fall into additional sins. Because emotions are difficult to restrain, and because certain sins—such as fornication—have become normalized in many societies, an unmarried couple may easily fall into such behaviour. This leads to numerous additional problems for both the individuals involved and society as a whole, including unwanted pregnancies and the gradual trivialization of other major sins within Islam. Even if a person does not commit other major sins within an unlawful relationship, such as fornication, their emotional attachment may still prevent them from thinking clearly. As a result, they may eventually marry their partner without recognizing that the individual is not a suitable spouse, even if they initially appeared to be a good partner. As discussed previously, the pressures and responsibilities of marriage—such as fulfilling the rights of a spouse and children—change

the dynamics of a relationship and often expose incompatibilities that were previously unnoticed. This is why couples who were together before marriage frequently accuse one another of changing after marriage. In reality, the responsibilities and expectations associated with marriage have simply revealed aspects of character that were previously concealed. Moreover, regardless of the amount of time spent together before marriage, individuals will never understand one another's character as fully as married spouses eventually do. Hidden negative traits inevitably emerge after marriage, which can lead to further marital difficulties. An important truth that is often overlooked by those engaged in unlawful relationships is that a person who appears to be a good partner is not necessarily capable of being a good spouse or a good parent. Different qualities are required for these roles. Because of emotional attachment, a person may neglect the crucial importance of selecting a pious spouse. Only a pious individual will consistently fulfil the rights of a spouse and children and will refrain from harming them even in moments of anger. In contrast, a person lacking piety will often fail to fulfil these rights and may commit injustice against their family, particularly when anger arises. A person who is emotionally attached to a partner frequently overlooks this essential consideration and proceeds toward marriage based solely on feelings, even if the partner lacks piety. Emotions such as love can render a person blind and deaf to the faults of the one they admire. This reality has been warned about in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, the one who adopts an impious character and therefore has multiple partners will often attract similarly impious people into their life. Such individuals frequently seek only to satisfy their desires and to take advantage of others. As a result, they will neither respect nor fulfil the rights of their partner, even if marriage eventually occurs. When disagreements arise, they may easily resort to verbal abuse, sometimes degrading their partner by referring to their past immodest behaviour. Even if apologies follow, such words leave deep emotional scars that may never fully heal,

and these wounds can often prove more harmful to a person's mental health than physical harm. Those who attract impious partners because of their own loose character may also face a greater risk of physical abuse from their partner or spouse.

Moreover, when the outward qualities that initially attracted the impious partner—such as beauty or physical appeal—begin to fade, that partner may simply seek someone else. This mentality is a major cause of extramarital affairs among those who lack piety. In such circumstances, a partner or spouse may be treated as though they were an object used for a time and then replaced. The emotional trauma caused by this behaviour is profound. If children are involved, the situation can become even more painful. In moments of anger or frustration, children may repeat insults they have heard or learned, sometimes directing hurtful remarks—particularly toward the mother—based on past immodest behaviour. The emotional damage caused when a child speaks in such a manner to their parent can be extremely difficult to overcome. In contrast, the one who adopts a modest and upright character is more likely to attract similarly modest and righteous people into their life. Such individuals are more inclined to respect and fulfil the rights of their partner or spouse. Even if harsh words are spoken in moments of anger, they carry little weight because everyone involved recognises that such accusations are untrue. If such a couple have children, the children are far more likely to respect both parents because of the modest and honourable character they observe in them. Additionally, children who are born unintentionally from unlawful relationships often place further strain upon the relationship between the parents. This pressure frequently leads to separation, as one or both individuals may be unwilling to assume the responsibility of raising a child. The result is often a broken home in which the child grows up without the consistent support and guidance of both parents. Such circumstances frequently lead to difficulties for both the child and society. It is widely observed that a significant proportion of youth involved in crime, gangs,

exploitation by predators, or domestic violence come from unstable or broken families. Raising a child properly is challenging even when the parents sincerely desire a child. One can therefore imagine the emotional burden of attempting to raise a child when the parent never wished for the responsibility in the first place. This situation can negatively affect the upbringing of the child and contribute to many of the social problems already mentioned. In many cases, the stress leads a single parent to place the child into fostering or adoption. While this may sometimes be necessary, it often has long-term emotional consequences for the child and can increase the likelihood of confusion, instability, and misguidance in later life.

All of these and many other harmful consequences of unlawful relationships are often not recognized by those who are governed by emotion or ignorance, even though such relationships may outwardly appear harmless. Engaging in unlawful relationships resembles consuming a meal that appears appealing but is in reality poisoned. Because the poison is concealed, a person must rely upon the guidance of one who is aware of its danger and trust their counsel to avoid consuming what appears attractive, even if doing so contradicts personal desires. As Allah, the Exalted, alone possesses complete knowledge of all things—especially the hidden harm contained within certain actions and relationships—His guidance must be accepted and acted upon, even when it conflicts with individual inclinations. This situation resembles that of a wise patient who faithfully follows the advice of a skilled physician. Even if the prescribed treatment includes bitter medicine and strict discipline, the patient accepts it, recognizing that such measures are necessary for recovery and long-term well-being. In the same manner, the person who sincerely accepts and practices the teachings of Islam will achieve sound mental and physical well-being. This is because only Allah, the Exalted, possesses the complete knowledge required to ensure that human beings attain a balanced mental and physical state. The understanding of human mental

and physical conditions possessed by society will never be sufficient to achieve this outcome, despite the extensive research undertaken. Human knowledge cannot resolve every difficulty that a person may encounter in life, nor can it prevent all forms of mental and physical distress, as it remains limited in knowledge, experience, and foresight. Allah, the Exalted, alone possesses perfect knowledge, and He has granted guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who correctly use the blessings they have been granted in accordance with Islamic teachings and those who do not.

Allah, the Exalted, has addressed these numerous secondary problems by treating their root cause, namely by forbidding unlawful relationships and encouraging marriage, through which a couple sincerely devote themselves to one another and to the upbringing of their children. By addressing matters such as marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the foundation for a successful and stable society. When members of a family—whether they remain together or are separated—fulfil one another's rights and provide a stable and nurturing environment for their children, a positive ripple effect spreads throughout society. Conversely, when a family is characterized by unhappiness and the failure to fulfil mutual rights, a negative ripple effect spreads throughout society.

Throughout history, many thinkers have attempted to address the challenges faced by individuals and communities. However, because their proposed solutions often focus only on secondary issues, their benefits remain limited. In contrast, Allah, the Exalted, addresses the fundamental

causes that influence both individuals and society. Through this method, He has clarified the principles necessary for people to achieve success in both this world and the Hereafter. Chapter 16 An Nahl, verse 89:

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

However, only those who properly employ the intelligence they have been granted will perceive the profound wisdom contained within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

Allah, the Exalted, then continues by emphasizing the importance of fulfilling the responsibilities connected to both religious and worldly matters. Chapter 70 Al Ma’arij, verse 32:

“And those who are to their trusts and promises attentive.”

One of the clear signs of hypocrisy mentioned in a Hadith found in Sahih Bukhari, number 2749, is betraying trusts. Trusts include all responsibilities placed upon a person by Allah, the Exalted, as well as those entrusted to them by other people. Every blessing a person possesses—such as wealth, health, knowledge, strength, and authority—has been entrusted to them by Allah, the Exalted. These blessings are not permanent possessions but responsibilities that must be used correctly. The only way to fulfil these trusts is by using them in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person fulfils these trusts correctly, they demonstrate true gratitude for the blessings they have been granted. This sincere gratitude leads to an increase in blessings and brings peace of mind in both worlds by helping a person achieve balance in their mental and physical state and by ensuring that everything and everyone in their life is placed in its proper position. Chapter 14 Ibrahim, verse 7:

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

Trusts between people are equally important to fulfil. When someone entrusts their belongings or responsibilities to another person, they must be treated with honesty and care. A person should not misuse what has been entrusted to them and should only deal with it according to the wishes of its rightful owner. Among the greatest trusts between people is safeguarding confidential conversations. When someone shares something in confidence, it becomes a trust that should not be disclosed unless there is a clear and legitimate benefit in doing so. Unfortunately, this responsibility is often neglected. A wise person remembers that the way they treat the

trusts of others is the same way they would wish their own trusts to be treated. Trusts also include the people placed under one's care, such as family members and dependents. A person must strive to fulfil the rights of those under their responsibility according to the teachings of Islam. For example, parents carry the responsibility of guiding their children toward understanding and practicing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Fulfilling this duty ensures that children develop good character and grow with a clear sense of purpose and responsibility.

Another sign of hypocrisy mentioned in the Hadith referred to earlier is breaking promises. The greatest promise a person has made is the one made with Allah, the Exalted, when they accepted Him as their Lord and God. This promise requires fulfilling His commands, avoiding His prohibitions, and facing life's circumstances with patience in accordance with the guidance found in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition to this, all promises made with other people should be honoured unless a person has a genuine and valid excuse. This is especially important when dealing with children. When parents frequently break promises, it teaches children harmful habits and may lead them to believe that dishonesty and deception are acceptable traits. The seriousness of breaking promises is clearly highlighted in a Hadith found in Sahih Bukhari, number 2227, in which Allah, the Exalted, declares that He will oppose the one who makes a promise in His name and then breaks it without a valid reason. It is therefore extremely dangerous for a person to treat promises lightly. How could someone hope to succeed on Judgement Day if Allah, the Exalted, stands against them? For this reason, it is often wiser to avoid making promises unless they are necessary. However, when a lawful promise is made, a person must make every effort to fulfil it. By carefully guarding trusts and honouring promises, individuals protect their character, strengthen their relationships, and secure success in both this world and the hereafter.

Another major sin to avoid, which is sadly very common amongst the muslim world, is perjury. Chapter 70 Al Ma'arij, verse 33:

“And those who are in their testimonies upright.”

In a Hadith found in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who acts as a false witness in order to unlawfully take the possessions of others will meet Allah, the Exalted, while He is angry with them.

It is important to understand that this ruling applies to the possessions of all people, regardless of their faith. Wrongfully taking the property of another person through false testimony remains a grave sin even if someone appears outwardly obedient in other aspects of their life, such as performing the obligatory prayers. Unfortunately, this wrongdoing is common in some societies, particularly where individuals submit false claims in legal courts in order to seize wealth, land, or property that does not belong to them. According to a Hadith found in Sahih Bukhari, number 2654, false testimony is counted among the greatest of major sins. In this Hadith, perjury is mentioned alongside polytheism and disobedience to parents, highlighting the severity of this crime. Chapter 22 Al Hajj, verse 30:

“...So avoid the uncleanness of idols and avoid false statement.”

The seriousness of false testimony is further emphasized in a Hadith found in Sunan Ibn Majah, number 2373. It warns that the one who fails to sincerely repent from acting as a false witness will not move on the Day of Judgement until Allah, the Exalted, commands that they be taken to Hell. Another severe warning is mentioned in a Hadith found in Sahih Muslim, number 353, which explains that a person who falsely testifies in order to take something that does not belong to them will face punishment even if the thing taken is as small as a twig from a tree. False testimony is such a serious sin because it involves several other major sins at the same time. Firstly, it includes deliberate lying. Secondly, it causes direct harm to the person against whom the false testimony is given. This wrongdoing falls under the rights of people, and such sins are not forgiven by Allah, the Exalted, unless the victim forgives the offender first. If forgiveness is not granted, justice will be established on Judgement Day by transferring the good deeds of the wrongdoer to the victim. If the good deeds are exhausted, the sins of the victim will be transferred to the wrongdoer. This reality has been confirmed in a Hadith found in Sahih Muslim, number 6579. Such an outcome may ultimately lead the false witness to be thrown into Hell. In addition, the one who provides false testimony on behalf of another person also commits a grave sin by helping them unlawfully obtain something that does not belong to them. This behaviour clearly contradicts the command of the Holy Quran which instructs people to assist one another in righteousness rather than wrongdoing. Chapter 5 Al Ma'idah, verse 2:

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

Another danger connected to this sin is that anything obtained through false testimony becomes unlawful. For example, if wealth is acquired through such deception and later given in charity, it will not be accepted. Instead, it will be recorded as a sin because Allah, the Exalted, only accepts what is lawful. This has been confirmed in a Hadith found in Sahih Muslim, number 2342. In reality, any benefit derived from such unlawfully obtained wealth will lack blessing and will become a source of sin for the one who possesses it. Therefore, it is essential for every person to remain truthful in all situations, whether in ordinary conversation or while giving testimony in legal matters. Lying leads to further sins, and persistent lying ultimately leads to punishment. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 1971, that a person who continues to lie will eventually be recorded by Allah, the Exalted, as a habitual liar. The consequences of such a label on Judgement Day are extremely serious.

Finally, unlawfully taking the possessions of others—whether through legal manipulation, false testimony, or any other method—must be completely avoided. Such behaviour contradicts the character expected from a righteous person. The true person of integrity is the one from whose words and actions other people and their possessions remain safe. This principle has been highlighted in a Hadith found in Sunan An Nasai, number 4998. A wise individual therefore treats the rights, property, and dignity of others with the same care and respect that they would wish for themselves. By upholding truthfulness and justice in all dealings, a person safeguards their character, protects the rights of others, and secures success in both this world and the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The Holy Quran concludes the discussion of these key characteristics by emphasizing the significance of the obligatory prayers, underscoring their role as the central pillar of all virtuous actions. Chapter 70 Al Ma'arij, verse 34:

“And those who [carefully] maintain their prayer.”

The establishment of the obligatory prayers serves as a continual practical reminder throughout the day, prompting a person to align their actions with the commands of Allah, the Exalted, and to actively prepare for their accountability on the Day of Judgement. By performing the prayers correctly, an individual integrates obedience into every aspect of their life, ensuring that the blessings they have been granted are utilized appropriately as outlined in Islamic teachings. This discipline helps achieve a balanced mental and physical state, while also allowing one to correctly prioritize and place everything and everyone in their life. Furthermore, maintaining the prayers ensures that the rights of others are respected, promoting justice and harmony within society. It encourages a lifestyle where blessings are neither misused nor neglected, and where ethical responsibility becomes a natural part of daily conduct. Such adherence fosters both personal and communal well-being, establishing a foundation for lasting peace and stability. Chapter 70 Al Ma'arij, verse 35:

“They will be in gardens, honored.”

Obedience to Allah, the Exalted, frequently clashes with human inclinations and worldly desires. As a result, many individuals turn away from the divine guidance revealed through Islam and instead pursue avenues that allow them to indulge in these desires, such as social media, fashion, or prevailing cultural trends. Chapter 70 Al Ma'arij, verses 36-37:

“So what is [the matter] with those who disbelieve, hastening [from] before you. From the right and left in separate groups?”

In truth, every person who abandons the divine code of conduct has a fundamental motivation: the gratification of worldly desires. Human-devised systems of conduct, no matter how sophisticated they appear, are ultimately shaped by personal ambitions, inclinations, and self-interest. Unlike divine law, which is founded upon wisdom, justice, and mercy, man-made codes are crafted to justify and perpetuate the desires of those who wield power and influence. The wealthy and influential are often most entrenched in this mindset. Accepting the truth of Islam would require submission to a higher moral authority—one that imposes limits on unchecked desires, prevents the exploitation of others, and curtails self-indulgence. Recognizing this, those in positions of power often reject divine guidance, not due to a lack of evidence or clarity, but out of fear of losing worldly privileges. They may even actively encourage others to follow their lead, preserving their influence and status at the expense of their eternal well-being. This pattern is consistent throughout history. The earliest opponents of the Holy Prophet Muhammad, peace and blessings be upon him, were frequently the elites and leaders who feared that adherence to

divine guidance would expose their injustices and restrain their authority. Their opposition was not rooted in intellectual doubt or lack of understanding; the signs of Allah, the Exalted, were clear and manifest. Rather, it originated from arrogance, pride, and an unwillingness to subordinate their desires to the commands of the Creator. Thus, the rejection of divine guidance is rarely a debate over truth versus falsehood. Instead, it is a matter of the heart—a refusal to discipline one's desires, restrain personal ambitions, and submit fully to the authority of Allah, the Exalted. This human tendency, when left unchecked, leads to the misuse of blessings, social discord, and ultimately, spiritual ruin in both this world and the Hereafter.

Despite this undeniable truth, people who turn away from divine guidance still harbour the strange expectation that they will somehow attain peace of mind and success in both worlds. They desire tranquillity, stability, and salvation, yet they refuse to follow the only path that leads to these outcomes. True peace can only be granted by Allah, the Exalted, for He alone guides people to a balanced mental and physical state and enables them to place every matter and every relationship in its proper place. Chapter 70 Al Ma'arij, verses 38-39:

*“Does every person among them aspire to enter a garden of pleasure?
No!...”*

Allah, the Exalted, then directs people to reflect on their origins so that they may recognise His wisdom, appreciate the blessings He has bestowed,

and acknowledge His complete authority over their existence. Chapter 70 Al Ma'arij, verse 40:

“...Indeed, We have created them from that which they know.”

Anyone who examines the human body with sincerity and an open mind will realise that its precise structure—the harmony of organs, bones, senses, and biological systems—could not have emerged without intention, knowledge, and power. If even a simple tool or device cannot be designed, assembled, and maintained without a skilled maker, it is far more unreasonable to imagine that the human being—with its astonishingly complex physical, mental, and emotional mechanisms—came into existence and continues to function without a Creator and Sustainer. The body operates through countless interconnected processes that must remain in perfect equilibrium for life to continue. A slight disturbance in this balance can lead to illness or death, which further demonstrates the necessity of constant divine control, care, and maintenance.

Allah, the Exalted, created people with free will and the capacity to choose obedience, yet He is fully capable of replacing those who persist in neglecting His guidance with others who recognize His Oneness and the countless blessings He has granted them, showing gratitude by using those blessings correctly according to Islamic teachings. Chapter 70 Al Ma'arij, verses 40-41:

“So I swear by the Lord of [all] risings and settings that indeed We are able. To replace them with better than them; and We are not to be outdone.”

This serves as a vital reminder that true obedience to Allah, the Exalted, ultimately benefits the individual alone. Failing to understand this can lead to arrogance, where a person falsely believes they are doing Allah, the Exalted, a favour through their actions. Such pride can obstruct sincere obedience, especially when personal desires conflict with divine commands, steering one away from the right path. Conversely, those who realize that faith and obedience are for their own benefit cultivate humility before Allah, the Exalted. This humility manifests in patience during trials and gratitude during times of ease. Gratitude is expressed in three ways: through intention—acting solely to please Allah; through speech—by using kind words or remaining silent; and through actions—by using the blessings one has received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves refraining from complaints in words and deeds while trusting that Allah, the Exalted, always chooses what is best, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Those who consistently embody this conduct in all circumstances earn the unwavering support and mercy of Allah, the Exalted. This alignment with divine guidance produces peace in both this world and the Hereafter, enabling one to maintain a balanced mental and physical state and

correctly prioritize everything and everyone within their life, as highlighted in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, does not compel guidance upon people, for doing so would undermine the purpose of life's test in this world. Instead, every individual is granted the freedom to choose their path, yet they remain fully accountable for their actions in both worlds, even if the consequences are not immediately visible. Chapter 70 Al Ma'arij, verse 42:

“So leave them to vain things and amusing themselves until they meet their Day which they are promised.”

Those who misuse the blessings granted to them should not be deceived into thinking that the absence of immediate punishment implies immunity. Such neglect disturbs the balance of their mental and physical state and misplaces priorities in their lives. As a result, even essential elements of life—family, friends, career, and wealth—become sources of stress rather than support. When disobedience persists, individuals often misattribute their difficulties to the wrong people or circumstances, such as blaming a spouse, which further escalates tension. In extreme cases, this pattern can lead to serious mental health issues, including depression, substance abuse, and suicidal tendencies. This reality is clearly observable among those who indulge in worldly pleasures without regard for divine guidance, including the rich and famous. Despite access to material luxuries, their lives remain unsettled because they fail to properly utilize the blessings granted to them. Moreover, by neglecting preparation for their accountability on Judgement Day, they are not only deprived of peace in

this world but also place themselves at risk of far more severe consequences in the Hereafter. Chapter 70 Al Ma'arij, verses 43-44:

“The Day they will emerge from the graves rapidly as if they were, toward a goal, hastening. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.”

The Day of Judgement is an absolute and unavoidable reality, a certainty that will inevitably arrive. When one reflects deeply on the universe, countless signs of perfect balance become apparent. The Earth, for example, occupies an exact distance from the Sun, allowing life to exist; a slight deviation in this distance would render the planet uninhabitable. The water cycle functions with precise coordination, moving water from oceans to the atmosphere and then to the land as rainfall, sustaining life in a continuous, harmonious rhythm. Even the soil demonstrates remarkable balance: it is soft enough to allow delicate roots and shoots to grow and yield crops for sustenance, yet strong enough to support the weight of towering structures built upon it. These examples are not merely natural phenomena; they testify to the existence of a wise Creator and highlight the meticulous design and planning inherent in all creation.

However, when the actions of human beings are considered, this balance is conspicuously absent. In this world, one often observes the unjust thriving while the righteous suffer. Tyrants, oppressors, and those who commit evil may escape punishment and enjoy worldly luxuries, whereas many faithful Muslims, who sincerely obey Allah, the Exalted, face trials, hardships, and challenges, receiving only a fraction of the reward that is

due to them. This visible inequity demonstrates that ultimate justice and balance cannot always be fully realized in this world. Therefore, it must be deferred to a time beyond it—the Day of Judgement—where every action, both seen and hidden, will be weighed with complete fairness.

Allah, the Exalted, could choose to dispense full reward and punishment in this life, yet He grants repeated opportunities for people to repent, reform, and correct their behavior. Likewise, He does not bestow complete reward upon the faithful here because this temporal world is not Paradise; it is a place of trial, testing, and preparation. The unseen, including the full reward that awaits in the next life, forms an essential part of faith. Belief in the unseen elevates faith, distinguishing it from reliance on immediate, sensory perception. The spiritual significance of preparing for the Hereafter is that it requires trust, patience, and perseverance beyond what the eyes can see or the heart can immediately feel.

The awareness of inevitable accountability, coupled with hope for ultimate reward, serves as a powerful motivator to avoid sin, exercise restraint, and engage in righteous actions. Conversely, fear of punishment reminds the faithful of the seriousness of disobedience and the weight of every choice made in this world. The Day of Recompense cannot commence until all human actions have reached completion, which necessitates the eventual end of the material world. This temporal conclusion is not arbitrary; it is a divine prerequisite for justice to be fully realized, ensuring that no act—no matter how small—escapes evaluation.

Recognizing this truth should inspire every individual to make deliberate and conscious use of the blessings granted by Allah, the Exalted. Acting in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, allows one to achieve harmony within themselves and their surroundings. Correctly applying these blessings cultivates a balanced mental and physical state, ensures that relationships and responsibilities are properly managed, and facilitates preparedness for accountability on the Day of Judgement. Ultimately, such mindful stewardship of one's life and resources leads to genuine peace of mind, success in both this world and the next, and the proper alignment of all elements and people within one's life, in accordance with divine wisdom. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 70 Al Ma'arij, verse 44:

“...That is the Day which they had been promised.”

Therefore, a person must sincerely accept and act upon Islamic teachings for their own benefit, even when doing so contradicts their personal desires. Their approach should resemble that of a wise and patient individual who follows the medical advice of a doctor, knowing it is best for

them despite the bitter taste of medicines or the difficulty of a strict diet. Just as the patient attains improved mental and physical health through obedience to the doctor's guidance, so too will the person who embraces and acts upon Islamic teachings achieve a balanced mental and physical state, as well as the correct placement of everything and everyone within their life. The reason for this lies in the unique and unparalleled knowledge of Allah, the Exalted. Only He possesses the complete understanding necessary to ensure that a person's life is balanced, that their relationships are properly managed, and that their actions align with their ultimate benefit. Human advice, even when grounded in extensive research or professional expertise, is inherently limited. Society's knowledge cannot address every possible challenge an individual may face, prevent all forms of mental and physical stress, or guarantee the proper alignment of relationships and responsibilities. Human guidance is constrained by finite experience, foresight, and personal biases. In contrast, Allah, the Exalted, provides perfect guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when observing the lives of those who follow the divine guidance compared to those who ignore it. While patients may blindly trust a doctor without understanding the science behind their prescriptions, Allah, the Exalted, invites individuals to reflect upon Islamic teachings so they can comprehend their wisdom and positive impact. Blind acceptance is not expected; rather, Allah calls for reasoned reflection and recognition of the truthfulness of Islam through its clear proofs. Approaching the teachings with an open and unbiased mind is therefore essential. Chapter 12 Yusuf, verse 108:

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

Moreover, Allah, the Exalted, alone governs the spiritual heart, the true seat of peace of mind. He determines who attains inner tranquility and who does not. Chapter 53 An Najm, verse 43:

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

It follows that true peace of mind is granted only to those who use the blessings Allah, the Exalted, has bestowed upon them in the correct manner, in accordance with Islamic teachings. By trusting His guidance, reflecting upon it sincerely, and acting upon it, a person positions themselves to attain not only balance and clarity in this life but also preparedness and success for the eternal accountability of the Day of Judgement. Chapter 16 An Nahl, verse 97:

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

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 71 – Nuh, Verses 1-28 of 28

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَاقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرَهُ ﴿٣﴾

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَخِّرْكُمْ إِلَىٰ آجَلٍ مُّسَمًّى إِنَّ آجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي آذَانِهِمْ
وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

﴿١٢﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا
خَسَارًا ﴿٢١﴾

وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾

وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا نَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ
اللَّهِ أَنْصَارًا ﴿٢٥﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا
﴿٢٧﴾

رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا

Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

He said, "O my people, indeed I am to you a clear warner.

To worship Allah, fear Him and obey me.

He [Prophet Nuh, peace be upon him] said, "My Lord, indeed I invited my people [to truth] night and day.

But my invitation increased them not except in flight [i.e., aversion].

And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.

Then I invited them publicly.

Then I announced to them and [also] confided to them secretly.

And said, "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

He will send [rain from] the sky upon you in [continuing] showers.

And give you increase in wealth and children and provide for you gardens and provide for you rivers.

What is [the matter] with you that you do not attribute to Allah [due] grandeur.

While He has created you in stages?

Do you not consider how Allah has created seven heavens in layers.

And made the moon therein a [reflected] light and made the sun a burning lamp?

And Allah has caused you to grow from the earth a [progressive] growth.

Then He will return you into it and extract you [another] extraction.

And Allah has made for you the earth an expanse.

That you may follow therein roads of passage.

My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

And they conspired an immense conspiracy.

And said, "Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr."

And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error.

Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.

And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

Discussion on Verses 1-28 of 28

This chapter briefly recalls key elements from the account of the Holy Prophet Nuh, peace be upon him, in order to illustrate the profound consequences that follow from a person's chosen path. Those who persist in disobeying Allah, the Exalted, inevitably bring harm upon themselves, while those who remain steadfast in obedience secure their well-being in both worlds. The narrative is not presented merely as history, but as a living reminder intended to guide people toward the path that benefits them most. Chapter 71 Nuh, verse 1:

"Indeed, We sent Noah to his people, [saying], 'Warn your people before there comes to them a painful punishment.'"

The test of life is remarkably clear once a person reflects upon it. It centres on whether people will use the blessings granted to them by Allah, the Exalted, in the manner He has prescribed. These blessings—intellect, health, wealth, relationships, time, and opportunities—are tools entrusted to them. When used correctly, according to divine guidance, they produce harmony within the mind and body, allowing a person to place every matter and every individual in their rightful position. This alignment generates peace of mind in both worlds, for it reflects a life lived with purpose, clarity, and balance. However, those who misuse these blessings by following their desires rather than divine instruction inevitably fall into disorder. Their thoughts become scattered, their emotions unstable, and their priorities confused. They misplace people and responsibilities within their lives, giving importance to what harms them and neglecting what benefits them.

Their failure to prepare for their accountability on the Day of Judgement further compounds their loss. Even if they enjoy certain worldly luxuries, their inner world becomes filled with stress, conflict, and dissatisfaction. Their external comforts cannot compensate for the internal imbalance created by disobedience.

Because of this, Allah, the Exalted, has never left people without guidance. Throughout history, He has sent Holy Prophets, peace be upon them, as warners, teachers, and guides. Their mission was to illuminate the path of truth, to remind people of their purpose, and to teach them how to use their blessings in a way that leads to stability in this world and salvation in the next. Their warnings were acts of mercy, not condemnation, for they sought to protect people from the consequences of their own choices. Through their teachings, people were given every opportunity to succeed in the test of life and to secure peace in both dimensions of existence. Chapter 71 Al Nuh, verses 2-3:

“He said, "O my people, indeed I am to you a clear warner. Worship Allah, fear Him and obey me.””

It is essential to recognise that worshipping Allah, the Exalted, extends far beyond the performance of ritual acts such as the obligatory prayers. True worship encompasses obeying Him in every circumstance and in every blessing one makes use of, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Obedience is not an abstract sentiment confined to the spiritual heart; it is a concrete reality expressed through deliberate actions undertaken solely for

the pleasure of Allah, the Exalted. Those who perform outwardly good deeds for hidden motives—such as praise, status, or worldly gain—will not receive reward from Allah, the Exalted, as emphasised in a Hadith found in Jami At Tirmidhi, number 3154. Genuine obedience requires sincerity, consistency, and a willingness to align one's conduct with divine instruction even when it challenges personal inclinations. Obedience to Allah, the Exalted, also involves fulfilling the various dimensions of one's relationship with the Holy Quran. The first dimension is to recite it accurately and regularly, for recitation keeps the heart connected to revelation. The second is to understand its meanings through a reliable teacher or source, ensuring that one does not misinterpret its guidance. The final and most crucial dimension is to implement its teachings with the intention of pleasing Allah, the Exalted. A person devoted to the Holy Quran places its guidance above their desires, especially when those desires contradict divine instruction. Shaping one's character in accordance with the Holy Quran is a sign of true commitment to Allah's exalted scripture, and this was the very example embodied by the Holy Prophet Muhammad, peace and blessings be upon him, as referenced in a Hadith found in Sunan Abu Dawud, number 1342. Honouring the Holy Quran requires engaging with it earnestly, striving to understand and apply all its teachings without selectively choosing what aligns with personal preference. Those who follow only the commands and prohibitions that suit them demonstrate a lack of sincerity toward the Quran and deprive themselves of its full wisdom. Chapter 17 Al Isra, verse 82:

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

Ultimately, it must be acknowledged that although the Holy Quran provides solutions for worldly difficulties, people should not restrict its role to this function alone. It is inappropriate to treat the Holy Quran merely as a tool to be recited during hardship and then neglected once relief arrives. Its primary purpose is to guide people safely to the Hereafter. To disregard this purpose and use the Holy Quran only to address temporary worldly concerns reflects a shallow engagement with revelation. This behaviour resembles someone who purchases a vehicle equipped with numerous features but lacking an engine—an object that appears complete yet cannot fulfil its true purpose. Such conduct reveals a lack of genuine commitment to the Holy Quran and a failure to appreciate the profound guidance it offers for both worlds.

Chapter 71 Al Nuh, verse 3:

“Worship Allah, fear Him and obey me.”

In this era, obedience to the Holy Prophet Muhammad, peace and blessings be upon him, requires more than verbal claims of belief, love, and respect. True devotion must be demonstrated by studying his life, internalizing his teachings, and implementing them consistently. 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.”

To follow him sincerely, a person must shape their character according to his blessed example. This includes cultivating noble qualities such as patience, gratitude, humility, generosity, and compassion, while purifying themselves from destructive traits such as envy, arrogance, greed, and hostility. Adopting his character brings inner stability, for positive traits naturally produce a positive mindset, and a positive mindset leads to peace of mind. Moreover, learning and acting upon his teachings ensures that one represents him accurately to the wider world. Those who fail to embody his example inevitably misrepresent him, causing non-muslims and even other muslims to turn away from Islamic teachings. When people witness the misconduct of those who claim to follow him, they unjustly direct their criticism toward the Holy Prophet Muhammad, peace and blessings be upon him, rather than recognising the failure of his followers. Every muslim will be held accountable for this, for it is their duty to represent Allah, the Exalted, and His Messenger, peace and blessings be upon him, with integrity and excellence.

In addition, just as previous nations who professed love for their Holy Prophets, peace be upon them, were not united with them in the Hereafter because they failed to follow them in practice, the same principle applies to the followers of the Holy Prophet Muhammad, peace and blessings be upon him. Mere verbal claims of love will not grant a person closeness to him on the Day of Judgement. Instead, people will be gathered with those they truly imitated in this world. This reality is indicated in a Hadith found in Sunan Abu Dawud, number 4031. A person who models their life after the Holy Prophet Muhammad, peace and blessings be upon him, will be with him, while those who imitate other figures—whether celebrities, influencers, or individuals driven by worldly desires—will find themselves grouped with them instead. Thus, practical imitation, not verbal affection, determines one's final company.

When a person correctly unites the worship and obedience of Allah, the Exalted, with sincere obedience to the Holy Prophet Muhammad, peace and blessings be upon him, they inevitably learn to use every blessing they have been granted in its proper manner. This alignment between belief, worship, and practical conduct produces a life of balance. Their mind and body settle into harmony, their priorities become clear, and every relationship and responsibility finds its rightful place. As a result, they experience peace of mind in this world. In this context, Allah, the Exalted, reminds people that He does not demand perfection. Chapter 71 Nuh, verse 4:

“Allah will forgive you of your sins...”

This verse highlights a profound truth: Allah, the Exalted, does not expect people to live without error, for human beings are created with weaknesses, limitations, and fluctuating states. What He expects is sincere effort—striving to use His blessings in accordance with Islamic teachings, doing one’s best to obey Him, and returning to Him whenever a mistake is made. The true danger lies not in committing a sin, but in persisting in it without remorse, without repentance, and without any intention to change. A heart that refuses to turn back to Allah, the Exalted, gradually becomes hardened, whereas a heart that repents remains alive, humble, and receptive to guidance. When a person adopts an attitude of sincere striving, regular repentance, and continuous self-correction, Allah, the Exalted, promises forgiveness, mercy, and inner tranquillity. Such individuals experience a deep sense of peace in this world because they live with

purpose, humility, and awareness. They recognise their shortcomings, seek forgiveness, and move forward with renewed commitment. Their hope for salvation in the next world grows stronger, for they know that Allah, the Exalted, accepts the efforts of those who turn to Him sincerely. In this way, repentance becomes a source of strength rather than shame, and striving becomes a path to serenity rather than burden. Through this combination of obedience, effort, and repentance, a person secures peace in both dimensions of existence.

As the time allotted to each person in this world is limited and constantly diminishing, those who choose to use their blessings correctly—according to the teachings of Islam—are the ones who will prepare adequately for their accountability on the Day of Judgement. By living with this awareness, they secure peace of mind not only in this world but also in the Hereafter. Chapter 71 Nuh, verse 4:

“...and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.”

Death is a certainty, yet its timing remains unknown. For this reason, it is only logical that people who believe in the Hereafter prioritise preparing for it over preparing for matters that may never occur, such as marriage, children, or retirement. It is remarkable how many people adopt the opposite mentality, even though they openly acknowledge that worldly life is temporary and uncertain, while the Hereafter is permanent and inevitable. Regardless of how one behaves, every person will be judged for their deeds. A person should not deceive themselves into thinking that they

will prepare for the Hereafter “later,” for this mindset only leads to further delay until death arrives unexpectedly, leaving them with regrets that offer no benefit.

The essential issue is not whether people will die—this is unavoidable—but whether they will meet death in a state of readiness. The only correct way to prepare is by acting upon the teachings of Islam: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience, as demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures that a person uses their blessings in ways pleasing to Allah, the Exalted. Such preparation is only possible when the Hereafter is prioritised above worldly plans that may never materialise.

A person must not be deceived by the fact that life often offers second chances in worldly matters and then assume that death will operate in the same way. There are no second chances when death arrives, nor is there any delay or extension. Furthermore, one must remember that if they live in a state of heedlessness toward death and the Hereafter, they are likely to die in that same state. And if they die heedless, they will be resurrected heedless. Such a person is unlikely to attain the success they hope for on the Day of Judgement. This reality is indicated in a Hadith found in Sahih Muslim, number 7232.

Because obedience to Allah, the Exalted, frequently conflicts with the worldly desires and ambitions of people, many persist in disobeying Him by misusing the blessings He has granted them. This occurs despite the

continuous invitation of the rightly guided and despite the countless signs, evidences, and reminders that emphasize the necessity of obeying Allah, the Exalted. Chapter 71 Nuh, verses 5-6:

“He said, “My Lord, indeed I invited my people [to truth] night and day. But my invitation increased them not except in flight.””

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of behaviour does so to gratify their worldly desires. All human-devised codes are ultimately shaped by human inclinations, ambitions, and self-interest. Unlike divine law—rooted in perfect wisdom, justice, and mercy—man-made systems reflect the desires of those who create them. The wealthy, influential, 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 authority, one that places limits on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Fearing the loss of influence, privilege, and control, they not only reject the truth themselves but also 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 unique to any one era. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would expose their injustices, challenge their authority, and undermine their social dominance. Their rejection was never due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them. Rather, their opposition stemmed from arrogance, pride, and a refusal to restrain their desires.

They preferred a life of unrestrained indulgence over a life of accountability and moral discipline. Thus, the rejection of divine guidance is rarely an intellectual disagreement about truth or falsehood. It is most often a matter of the heart—a refusal to submit to the authority of the Creator, a reluctance to abandon harmful desires, and an unwillingness to embrace a life of responsibility. The struggle is not with the message itself, but with the internal resistance that arises when truth confronts desire. Those who allow their desires to dominate their judgement inevitably turn away from the path that leads to peace in both worlds, even though the signs of Allah, the Exalted, continue to call them back with clarity and mercy. Chapter 71 Nuh, verse 7:

“And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.”

The one who aspires to guide others towards good must strive to remind them consistently, using a variety of methods. People tend to become heedless quickly, and advice given only once may not leave a lasting impact. By conveying guidance repeatedly, both publicly and privately, one increases the likelihood that it will take root in the hearts of others. Chapter 71 Nuh, verses 8-9:

“Then I invited them publicly. Then I announced to them and [also] confided to them secretly.”

This approach resembles a student revising notes repeatedly to embed knowledge into memory. Similarly, continuous reminders of the true teachings of Islam, like drops of water gradually penetrating even the hardest surface, leave a lasting impression over time. This principle is reflected throughout the guidance of Allah, the Exalted, and the example of the Holy Prophets, peace be upon them all. For instance, Allah, the Exalted, commands the establishment of the obligatory prayers multiple times throughout the Holy Quran, emphasizing the need for constant reflection and action.

The Holy Prophet Nuh, peace be upon him, exemplified perseverance in this regard, dedicating nearly 950 years to inviting his people to faith. Chapter 29 Al Ankabut, verse 14:

“And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years...”

Similarly, the Holy Prophet Muhammad, peace and blessings be upon him, devoted his life to spreading the message of Islam, using every opportunity to guide others and advising the Companions, may Allah be pleased with them all, to adhere to Islamic teachings even in his final moments. This has been recorded in a Hadith found in Sunan Ibn Majah, number 2697. The example of these Holy Prophets, peace be upon them, demonstrates that one must persist in offering guidance without succumbing to the Devil's whispers that encourage giving up after only a few attempts. However, the

impact of this guidance on the hearts of people is ultimately beyond the control of the one delivering it; their responsibility lies in consistency and sincerity.

It is equally important to distinguish between consistent reminder and overbearing insistence. Guidance must be delivered thoughtfully, avoiding the imposition of undue burden on others. The Holy Prophet Muhammad, peace and blessings be upon him, refrained from overwhelming the Companions, may Allah be pleased with them all, with excessive lectures, understanding that this could lead to disinterest or fatigue. For example, the Companion Abdullah Bin Masood, may Allah be pleased with him, chose to deliver lectures only on Thursdays despite requests for more frequent instruction. This measured approach is confirmed in a Hadith found in Sahih Muslim, number 7127, emphasizing that effective guidance combines consistency with wisdom and compassion.

As mentioned earlier, Allah, the Exalted, does not demand nor expect perfection from people. Instead, He calls them to turn back to Him in sincere repentance whenever they fall into sin, while maintaining their commitment to obedience. Chapter 71 Nuh, verse 10:

“And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.'”

Sincere repentance is not a mere verbal expression; it is a comprehensive process that begins with genuine remorse. A person must feel sincere guilt for their wrongdoing, seek the forgiveness of Allah, the Exalted, and, where appropriate, seek forgiveness from anyone they have harmed—provided doing so does not create further harm or conflict. Repentance also requires a firm and honest intention to avoid repeating the same or similar sin in the future. In addition, one must rectify any rights that have been violated, whether they pertain to Allah, the Exalted, or to people. True repentance is therefore both internal and external: it involves a change of heart and a change of behaviour. A person must continue to obey Allah, the Exalted, by using the blessings He has granted them correctly, in accordance with Islamic teachings. When repentance is paired with ongoing obedience, a person gradually attains a balanced mental and physical state, places every matter and every individual in their rightful position, and prepares themselves adequately for their accountability on the Day of Judgement. This combination of repentance and obedience leads to peace of mind in both worlds. Chapter 71 Nuh, verses 11-12:

“He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.”

These verses highlight that repentance is not merely a spiritual act; it has tangible effects on a person’s life. When people return to Allah, the Exalted, with sincerity, He opens doors of provision, stability, and ease. The imagery of rain, gardens, rivers, and increase in wealth and children symbolises renewal, growth, and flourishing. Just as rain revives barren land, sincere repentance revives the barren heart. It restores clarity, softens the conscience, and brings harmony to one’s inner and outer life. Through

repentance, a person reconnects with the source of mercy, and this connection becomes the foundation of peace in both worlds. Those who repent sincerely do not merely escape punishment; they gain access to divine generosity, spiritual elevation, and a life aligned with purpose and tranquillity.

The Holy Prophet Nuh, peace be upon him, then clarifies why Allah, the Exalted, alone must be obeyed at all times. He begins by reminding people of the most fundamental truth: Allah, the Exalted, created them, shaped them stage by stage, and continues to sustain them every moment of their existence. Chapter 71 Nuh, verses 13-14:

“What is wrong with you that you do not attribute to Allah [due] grandeur. While He has created you in stages?”

Anyone who reflects upon the human body with sincerity and an open mind will recognise that its precise composition—the harmony of organs, bones, senses, and biological systems—could not have arisen without intention, knowledge, and power. The human being is not a simple structure but an extraordinarily complex creation. Every organ has a specific purpose, every system depends on another, and every function is finely calibrated. If even a simple tool or device 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 intricate 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. The heart must beat at the correct rhythm, the lungs must exchange oxygen and carbon dioxide with precision, the brain must coordinate signals across the entire body, and the immune system must constantly defend against threats. A slight disruption in any of these processes can result in illness, disability, or death. This delicate balance highlights the necessity of continuous divine control and maintenance. Human beings do not sustain themselves; they are sustained. They do not create their own faculties; they are gifted them. They do not control the processes that keep them alive; they merely experience them. Reflecting on this reality leads to an undeniable conclusion: the One who created, shaped, and sustains the human being deserves absolute obedience. Disobedience to Allah, the Exalted, is not merely a moral failure—it is a rejection of the very One who brought a person into existence, nurtured them through every stage of life, and continues to maintain their existence at every moment. Recognising this truth is the foundation of humility, gratitude, and submission, and it is the first step toward attaining peace in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The Holy Prophet Nuh, peace be upon him, then directs attention to the wider creation in order to further emphasize the Oneness of Allah, the Exalted, and to demonstrate why obedience is owed to Him alone. He invites his people to reflect on the vastness and precision of the universe, beginning with the heavens above. Chapter 71 Nuh, verse 15:

“Do you not consider how Allah has created seven heavens in layers.”

When a person observes the creation of the heavens and the earth with sincerity and contemplation, the conclusion becomes unmistakable: there is only One who created, arranged, and sustains the universe. The countless systems that operate in perfect harmony—cosmic, atmospheric, geological, biological—cannot be attributed to accident or coincidence. Even the construction of a simple building requires careful planning, precise measurements, and the strategic placement of supporting structures such as pillars. No rational person would claim that a building assembled itself or that its stability is maintained without deliberate design. If such planning is necessary for a basic human structure, how can one imagine that the heavens and the earth—far more complex, expansive, and finely balanced—came into existence without intention or design? If the universe were the product of accident, its structure would be chaotic, unstable, and unsafe. Yet what is observed is the opposite: the heavens and the earth operate with astonishing precision. The orbits of celestial bodies, the balance of gravitational forces, the stability of the atmosphere, and the fine-tuned conditions that allow life to exist all point to deliberate planning and continuous maintenance. Chapter 13 Ar Ra'd, verse 2:

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

The unseen forces that hold the universe together—forces that human beings only partially understand—are signs of His mastery over creation. The heavens do not collapse, the planets do not drift aimlessly, and the cosmic order does not unravel because Allah, the Exalted, sustains them at every moment.

The Holy Prophet Nuh, peace be upon him, then draws attention to the celestial bodies—specifically the Moon and the Sun—in order to further emphasise the Oneness of Allah, the Exalted, and to demonstrate the precision, wisdom, and mercy embedded within creation. The Moon reflects sunlight, providing guidance to travellers during the night, especially in deserts and across oceans, which historically were the primary routes for transporting goods and remain essential for global trade even today. Its phases regulate the tides of the seas and oceans, and any disruption in these tides would cause severe environmental imbalance, affecting marine life, coastal ecosystems, and human civilisation. Chapter 71 Nuh, verse 16:

“And made the moon therein a [reflected] light and made the sun a burning lamp?”

The Sun, by contrast, is a source of direct light and heat, and its precise path ensures that the Earth receives a balanced alternation of day and night. The timing of days and nights, along with their seasonal variations, is perfectly suited to human needs. If days were excessively long, people would suffer fatigue and exhaustion due to prolonged activity. If nights were excessively long, people would struggle to earn a livelihood, pursue education, or fulfil their responsibilities. Conversely, if nights were too short, individuals would not obtain sufficient rest to maintain physical and mental health. These imbalances would also disrupt agriculture, leading to crop failure and threatening the sustenance of both humans and animals. The fact that day and night occur in perfect proportion, and that countless other systems within the universe operate in flawless harmony, clearly indicates the Oneness of Allah, the Exalted. Multiple gods would desire different outcomes, leading to conflict and chaos within creation. 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...”

Furthermore, through the Sun and the Moon, people are able to measure time with precision—days, months, seasons, and years—all of which are essential for organising life, agriculture, worship, and civilisation. Their exact placement, size, distance, and movement within the solar system are so finely balanced that even slight alterations would render life on Earth impossible. Such precision cannot be attributed to chance or coincidence. It is a clear sign of deliberate design, purposeful arrangement, and continuous maintenance by a Creator whose knowledge encompasses all things. Reflecting on the Sun and the Moon thus strengthens the understanding that obedience belongs to Allah, the Exalted, alone, for He is the One who created, arranged, and sustains every aspect of the universe with perfect wisdom.

The land on Earth has been formed in a perfectly balanced and purposeful manner, enabling human beings to cultivate crops, build homes, and establish entire civilizations upon it. The stability of the ground beneath their feet is itself a sign of divine mercy, for if the earth were constantly shifting or structurally unstable, no construction, agriculture, or settlement would be possible. When one observes the diverse landscapes across the planet, they will notice varying altitudes—mountains, valleys, plains, and plateaus. Regions of extremely high altitude are difficult to inhabit due to the challenges of accessibility and the reduced oxygen levels. Yet the vast majority of the Earth’s surface exists at an altitude that is optimal for human

life, agriculture, and travel. This distribution is not random; it reflects deliberate design intended to benefit humanity. Furthermore, while some areas of the world are naturally inaccessible due to rugged terrain, dense forests, or extreme climates, the overwhelming majority of the Earth has been fashioned in a way that allows people to traverse it with relative ease. This accessibility enables trade, communication, exploration, and the sharing of resources. In addition, the Earth has been designed so that essential natural resources—such as water, soil, vegetation, and minerals—are accessible to human beings. Remarkably, the more necessary a resource is for human survival, the more easily accessible it tends to be. Water, for example, is abundant and widespread, while less essential resources are often found in more remote or limited areas. This hierarchy of accessibility reflects a purposeful arrangement that supports human life and civilisation. All these aspects of the Earth—its stability, its varied yet beneficial landscapes, its accessibility, and its distribution of essential resources—cannot be attributed to chance or coincidence. They clearly indicate the presence of a Creator who designed the Earth with wisdom, precision, and mercy. Chapter 71 Nuh, verse 17:

“And Allah has caused you to grow from the earth a [progressive] growth.”

This verse reminds people that their very existence is intertwined with the Earth. They grow from it, depend on it, and return to it. The Earth provides nourishment, shelter, and the means for human progress, all of which point to the deliberate planning of Allah, the Exalted. Chapter 71 Nuh, verses 18-20:

“Then He will return you into it and extract you [another] extraction. And Allah has made for you the earth an expanse. That you may follow therein roads of passage.”

Denying the possibility of human resurrection on the Day of Judgement is an extraordinary claim, especially when the created world is filled with countless signs of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of resurrection throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant and so consistent that only those who refuse to reflect remain unconvinced. Rain descends upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is no more difficult for the One who created both. The cycle of the seasons provides 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 entire landscapes that once appeared dead become vibrant with 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. Nature offers 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 display this pattern, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves reflect this cycle: 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.”

In addition, the Day of Judgement is something that must occur. When one observes the universe, they notice countless examples of balance. The Earth is positioned at a perfect distance from the Sun; if it were slightly closer or further, life would not be possible. The water cycle—evaporation, condensation, and rainfall—is perfectly balanced to sustain life. The ground is firm enough to support heavy structures yet soft enough for fragile shoots to penetrate and grow. These examples, and many more, not only indicate a Creator but also demonstrate that balance is a fundamental principle woven into creation. Yet there is one major aspect of existence that is clearly unbalanced: the actions of human beings. Oppressors and tyrants often escape punishment in this world. Conversely, countless people endure oppression, hardship, and injustice without receiving their full

reward for patience. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this life, while those who openly disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of actions must also be balanced. Since this balance does not occur fully in this world, it must occur in another time—namely, the Day of Judgement.

Allah, the Exalted, could reward and punish fully in this world. However, one of the wisdoms behind not doing so is that He grants people opportunity after opportunity to repent sincerely and correct their behaviour. He does not fully reward Muslims in this world because this world is not Paradise. Moreover, belief in the unseen—particularly the full reward awaiting a believer in the next world—is an essential aspect of faith. In fact, belief in the unseen is what gives faith its depth and distinction. Believing only in what can be perceived through the senses, such as receiving full reward in this world, would not require true faith.

Having fear of full punishment and hope in receiving full reward in the Hereafter motivates a person to abstain from sins and perform righteous deeds. For the Day of Recompense to commence, this material world must end, because reward and punishment can only be given once everyone's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of people have terminated, which indicates that the material world must eventually come to an end.

Reflecting on this discussion strengthens one's faith in the Day of Judgement and encourages them to prepare for it by using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, they attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

Through the example of the nation of the Holy Prophet Nuh, peace be upon him, Allah, the Exalted, warns people against blindly following the wealthy, influential, and elite members of society whose primary aim is to fulfil their worldly desires and ambitions. Their outward success often deceives others into assuming that their behaviour must be correct or admirable, even though their actions frequently contradict the teachings of Allah, the Exalted. Chapter 71 Nuh, verse 21:

“Noah said, “My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.””

A person must avoid blindly following others, for the behaviour of the majority often leads to the disobedience of Allah, the Exalted. When individuals observe the majority of society neglecting Islamic teachings, they may assume that the majority must be correct simply because it is large in number. This uncritical acceptance leads many to imitate the crowd without thought, reflection, or examination. In truth, the majority opinion is not always correct. History provides countless examples of widely accepted beliefs later proven false when confronted with new evidence and understanding. The once-unquestioned belief that the Earth was flat is a clear illustration of how the majority can be mistaken. Blind conformity, therefore, is intellectually and spiritually dangerous. It is essential to refrain from acting like cattle—moving wherever the herd moves without independent thought—because such behaviour often results in misguided choices in both worldly and religious 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 their judgement to the majority, individuals should employ the reasoning and intellect bestowed upon them by Allah, the Exalted. They must evaluate each situation based on knowledge, evidence, and sound principles, even if their conclusions differ from the prevailing opinions of society. Islam strongly criticises blind imitation in religious matters for this very reason. It encourages Muslims to learn, understand, and act upon Islamic teachings with insight and awareness. Chapter 12 Yusuf, verse 108:

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

True obedience is not found in unthinking conformity but in deliberate, informed submission to the guidance of Allah, the Exalted, and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person safeguards themselves from the errors of the masses and aligns their life with the path that leads to peace in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In reality, every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead adopts man-made systems of behaviour does so in order to gratify their worldly desires. All human-devised codes are ultimately rooted in human inclinations, ambitions, and self-interest. Unlike the divine law—founded upon perfect wisdom, justice, and mercy—man-made systems reflect the desires, limitations, and biases of those who create them. The wealthy and powerful are often the most entrenched in this mindset. They recognise that accepting the truth of Islam would require them to submit to a higher moral framework, one that places boundaries on their pursuit of unchecked desires. Such submission would restrict their exploitation of others, their indulgence in excess, and their misuse of authority. Out of fear of losing their influence, privileges, and social dominance, they not only reject the truth themselves but also actively encourage others to follow their lead. In doing so, they attempt to preserve their worldly status even at the expense of their eternal well-being. Chapter 71 Nuh, verses 22-24:

*“And they conspired an immense conspiracy. And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.'”
And certainly they have misled many...”*

This pattern is not new. Historically, the first to oppose the Holy Prophets, peace be upon them, were often the elites of society—those who feared that embracing divine guidance would undermine their power, expose their injustices, and challenge their authority. Their rejection was never due to a lack of evidence or clarity regarding the truth of the message, for the signs of Allah, the Exalted, were manifest before them in both creation and revelation. Rather, their opposition stemmed from arrogance, pride, and an unwillingness to restrain their desires. They preferred a life governed by whims over a life governed by accountability, humility, and moral discipline. Thus, the rejection of divine guidance is rarely an intellectual dispute about truth or falsehood. It is most often a matter of the heart—a refusal to submit to the authority of the Creator, a reluctance to abandon harmful desires, and an unwillingness to embrace a life of responsibility. When truth confronts desire, many choose desire, even though it leads them away from peace in both worlds. The example of the nation of the Holy Prophet Nuh, peace be upon him, serves as a timeless warning: those who allow their desires, status, or social influences to dictate their choices ultimately harm themselves. Chapter 71 Nuh, verse 24:

“...And, [my Lord], do not increase the wrongdoers except in error.”

This supplication—and the one that follows—against those who persisted in opposing divine guidance from the people of the Holy Prophet Nuh, peace be upon him, was made only after he was informed by Allah, the Exalted, that no further belief would emerge from his nation. He was explicitly commanded not to intercede on their behalf, for their fate had been sealed due to their persistent wrongdoing. Chapter 11 Hud, verses 36-37:

“And it was revealed to Noah that, “No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing. And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.””

In general, when a person persists in disobeying Allah, the Exalted, by misusing the blessings they have been granted, they inevitably follow the path of the previous nations who behaved in the same manner. In this world, such an attitude prevents them from achieving a balanced mental and physical state. Their inner disorder causes them to misplace everything and everyone within their life. As a result, the very things that should bring comfort—family, friends, career, and wealth—become sources of stress, anxiety, and dissatisfaction. When they continue to disobey Allah, the Exalted, they begin to blame the wrong people and the wrong circumstances for their distress. They may even blame their spouse, children, or close companions, cutting these good influences out of their lives. This only deepens their instability, pushing them further into emotional turmoil until they fall into depression, substance addiction, or even suicidal tendencies. This outcome is not theoretical; it is observable.

When one examines the lives of those who persistently misuse the blessings they have been granted—particularly among the rich and famous—they often find that worldly luxuries do not protect them from inner collapse. Despite possessing wealth, status, and influence, many suffer from profound emptiness, fractured relationships, and destructive habits. Their blessings become burdens because they were used in ways displeasing to Allah, the Exalted. And just as their attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. The imbalance they created within their own lives mirrors the imbalance they will face in the next world. They misused blessings, rejected guidance, and refused to correct their course even when given countless opportunities. Their worldly suffering is only a small reflection of the consequences awaiting them if they persist in this path without repentance. Chapter 71 Nuh, verse 25:

“Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.”

As the Holy Prophet Nuh, peace be upon him, had been informed that no further belief would emerge from his nation and that the disbelievers were destined to be drowned, he turned his supplication toward the protection of future generations. He asked Allah, the Exalted, not to leave upon the earth anyone who would persist in disbelief and mislead others. His concern was not personal vengeance but the safeguarding of humanity from those who would corrupt hearts and derail future believers. Chapter 71 Nuh, verses 26-27:

“And Noah said, “My Lord, do not leave upon the earth from among the disbelievers an inhabitant. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and established and persistent disbeliever.”

In general, this supplication serves as a profound warning against bad companionship, which is one of the greatest sources of misguidance. Human beings, by their very nature, are social creatures whose beliefs, habits, and character are shaped by those they associate with—whether that influence is uplifting or destructive. This influence may manifest immediately or take root gradually, but it is always transformative. Companionship is never neutral; it is a powerful force that moulds one’s values, emotions, and destiny. The Holy Prophet Muhammad, peace and blessings be upon him, affirmed this universal truth in a Hadith found in Sunan Abu Dawud, number 4833, which highlights the profound effect that one’s companions have on their spiritual and moral state. A person inevitably absorbs the attitudes, outlook, and conduct of those they spend time with—just as one who enters a perfume shop carries away its fragrance, while one who visits a blacksmith is tainted by its smoke. Companionship shapes the heart long before a person realises it. For this reason, those who keep the company of the righteous and sincere will find their hearts naturally drawn toward sincerity, humility, and obedience to Allah, the Exalted. Their companions remind them of their responsibilities, encourage the proper use of the blessings bestowed upon them, and inspire them to prepare for their accountability on the Day of Judgement. In such company, one’s heart is uplifted, intentions purified, and conduct refined. They learn balance—mentally, spiritually, and physically—and are guided toward a life of contentment, clarity, and purpose. Conversely, those who associate with the heedless and misguided inevitably begin to mirror their attitudes and behaviour. The process may begin subtly, but over time it erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become prone to following their desires, misusing

the blessings granted to them, and neglecting their ultimate purpose. This corruption of the soul distorts their perception of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. When a person replaces the obedience of Allah, the Exalted, with the pursuit of fleeting pleasures and misguided ideals, their heart becomes restless. No amount of material comfort can fill the void created by spiritual neglect. Though they may outwardly appear successful or content, inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their minds unsettled, and their hearts weighed down by guilt and regret. The consequences of poor companionship therefore extend far beyond this world. They lead to confusion and despair in this life and spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares one for eternal success. For this reason, a wise person is always selective in their friendships, seeking the company of those who remind them of Allah, the Exalted, and whose character motivates them to walk the path of truth and virtue. Such companionship is a blessing that protects the heart, elevates the soul, and guides a person toward success in both worlds.

The chapter concludes with a supplication that highlights the humility, sincerity, and compassion of the Holy Prophet Nuh, peace be upon him. Even after facing relentless rejection and hostility from his people, he remembered others in his prayers—his parents and those who believed. Chapter 71 Nuh, verse 28:

“My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women...”

Despite being sinless, the Holy Prophet Nuh, peace be upon him, demonstrates profound humility by acknowledging his weakness in obeying Allah, the Exalted, in a manner befitting His majesty. This humility is essential for every believer to adopt, as it prevents arrogance from taking root—arrogance that leads a person to imagine they are doing Allah, the Exalted, a favour by obeying Him. Such a mindset corrupts sincerity and eventually hinders genuine obedience, especially when personal desires conflict with divine commands. A person who believes they are self-sufficient or morally superior will inevitably falter when tested, for their obedience is built on pride rather than devotion. On the other hand, those who recognise that their faith and obedience ultimately benefit themselves cultivate humility before Allah, the Exalted. They understand that obedience is a privilege, not a burden, and that every act of worship enriches their own soul. This awareness keeps them steadfast in both hardship and ease. In times of difficulty, they exhibit patience, trusting that Allah, the Exalted, never decrees anything without wisdom. In times of comfort, they express gratitude, recognising that every blessing is a gift entrusted to them. Gratitude in intention means acting solely to please Allah, the Exalted. Gratitude in speech is expressed through good words or dignified silence. Gratitude in action is demonstrated by using every blessing in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience, likewise, involves refraining from complaints in both words and actions while continuing to obey Allah, the Exalted, with trust and contentment. Chapter 2 Al Baqarah, verse 216:

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

Consequently, an individual who consistently behaves in alignment with this noble conduct—showing humility, gratitude, and patience in all circumstances—receives unwavering support and compassion from Allah, the Exalted. Such a person attains peace in both this world and the Hereafter. Their mind and body become balanced, their priorities become clear, and they correctly place everything and everyone within their life. This reality is supported by a Hadith found in Sahih Muslim, number 7500.

Chapter 71 Nuh, verse 28:

“My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women...”

Islamic teachings frequently emphasise the importance of sincerity and good treatment toward one’s parents, as their role in a person’s life is immense. The Holy Quran repeatedly places kindness to parents immediately after the worship of Allah, the Exalted, demonstrating its significance. Chapter 2 Al Baqarah, verse 83:

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

One must therefore ensure that they treat their parents with respect, gentleness, and good conduct, as outlined in Islamic teachings. This obligation applies even if one's parents are non-muslim. This principle is affirmed in a Hadith found in Sahih Muslim, number 2325, and is also implied in verse 83, which does not restrict kindness only to Muslim parents. The best way to fulfil this duty is to treat one's parents in the manner one hopes to be treated by their own children. It is important to note, however, that the Holy Quran does not command total obedience to one's parents. Parents may, at times, instruct their children to disobey Allah, the Exalted, or to engage in behaviour contrary to Islamic teachings. Total obedience belongs only to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, as the latter will only command what Allah, the Exalted, has commanded. Therefore, parents must not misinterpret Islamic teachings by claiming that their children owe them unconditional obedience in every matter. Unfortunately, this misunderstanding has become widespread among some Muslims, influenced by cultural practices from other traditions that equate obedience to parents with obedience to God. Islam does not endorse such an equation. Children are permitted to disagree with their parents, even in matters that are lawful in Islam, provided they maintain respect in their speech, tone, and behaviour. Disagreement does not negate kindness, and firmness does not justify disrespect. Islam requires balance: obedience where possible, respect at all times, and refusal only when obedience would lead to disobedience of Allah, the Exalted.

Finally, one must strive to be a good child according to the standard set by Allah, the Exalted—not the standard set by parents, relatives, or society. Human standards are often flawed, inconsistent, or influenced by cultural expectations rather than divine guidance. One should therefore not be troubled by the labels others may place upon them, nor should they seek validation from people, including their parents, if such validation requires compromising their obedience to Allah, the Exalted. Instead, they must

adhere to the teachings of Islam regarding how to treat parents and seek reward from Allah, the Exalted, for their conduct, even if their parents or others are displeased. Seeking the approval of people at the expense of divine approval leads only to insincerity and may even push a person toward disobedience. True success lies in seeking the pleasure of Allah, the Exalted, alone, for His approval is eternal, while the approval of people is fleeting and often misguided. 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...”

Chapter 71 Nuh, verse 28:

“My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women...”

Sincerity toward others is repeatedly emphasised in Islamic teachings. A Hadith found in Sahih Muslim, number 196, states that an essential aspect of Islam is being sincere to others, demonstrating that sincerity is not merely a moral virtue but a foundational component of faith itself. Its importance is further highlighted in a Hadith found in Sahih Bukhari, number 57, where sincerity to others is mentioned alongside two of the greatest obligatory duties in Islam: the obligatory prayers and the obligatory

charity. This pairing indicates that sincerity is not optional; it is a core expression of one's relationship with Allah, the Exalted, and with His creation. A person must show sincerity to others by aiding them according to their means—whether through financial assistance, physical help, or emotional support. Sincerity also requires that one keep their verbal and physical harm away from others and their possessions. This principle forms the very definition of a person of faith according to the Hadith found in Sunan An-Nasā'ī, number 4998. A sincere person does not harm others with their tongue, their hands, or their behaviour. Instead, they become a source of safety, comfort, and benefit to those around them. One of the most effective ways to cultivate sincerity toward others is to treat people in the manner one wishes to be treated. This universal principle aligns with the spirit of Islamic ethics, which encourages empathy, fairness, and compassion. When a person reflects on how they themselves desire to be spoken to, supported, forgiven, or respected, they naturally develop a sincere and balanced approach to dealing with others. Such sincerity strengthens relationships, purifies intentions, and aligns one's conduct with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The chapter concludes with a final warning delivered on the tongue of the Holy Prophet Nuh, peace be upon him, directed toward those who persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 71 Nuh, verse 28:

“...And do not increase the wrongdoers except in destruction.”

This destruction is not limited to the Hereafter; it begins in this world. When a person continually misuses the blessings granted to them by Allah, the Exalted, they inevitably fall into an unbalanced mental and physical state. Their inner disorder causes them to misplace everything and everyone within their life. They lose clarity in their priorities, misuse relationships, and fail to prepare adequately for their accountability on the Day of Judgement. As a result, every aspect of their life—family, friendships, career, wealth, and even moments of comfort—becomes a source of stress, confusion, and difficulty. Even if they enjoy certain worldly luxuries, these pleasures cannot shield them from the turmoil created by their own disobedience. Their blessings become burdens, their comforts become distractions, and their desires become chains that pull them further away from peace. This pattern reflects a universal truth: when a person distances themselves from the guidance of Allah, the Exalted, they lose the balance necessary for a healthy and purposeful life. Their inner world becomes unstable, their external world becomes chaotic, and their future becomes bleak. The destruction mentioned in the verse therefore encompasses both worlds—distress and imbalance in this life, followed by severe consequences in the Hereafter for those who persist without repentance. The warning serves as a reminder that true peace, clarity, and stability can only be attained by using one's blessings in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Therefore, a person must accept and act upon the teachings of Islam for their own sake, even when these teachings contradict their personal desires. They must behave like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their benefit, even if it involves bitter medicine or a strict diet. Just as this wise patient eventually attains good physical and mental health, so too does the person who accepts and acts upon Islamic teachings. This is because the only One who possesses the complete knowledge required to ensure that a person achieves a balanced mental and physical state, and

correctly places everything and everyone within their life, is Allah, the Exalted. The knowledge possessed by society regarding the human mind and body—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot solve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. This limitation arises from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one compares those who use their blessings according to Islamic teachings with those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with insight, not blind imitation. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone decides who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who align their lives with divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—therefore comes only from living according to the wisdom revealed by Allah, the Exalted. 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 72 – Al Jinn, Verses 1-28 of 28

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا
قُرْءَانًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

﴿٦﴾

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا شَدِيدًا وَشُهَبًا

﴿٨﴾

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ
لَهُ شِهَابًا رَّصَدًا ﴿٩﴾

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ
رَشْدًا ﴿١٠﴾

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا

﴿١٢﴾

وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۚ فَمَن يُؤْمِنُ بِرَبِّهِ ۚ فَلَا
يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾

وَأَنَا مِنَّا الْمُسْلِمُونَ ۖ وَمِنَّا الْقَاسِطُونَ ۖ فَمَن أَسْلَمَ فَأُولَٰئِكَ
تَحَرَّوْا رَشَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

وَالْوِاسْتَقْمُوا عَلَى الطَّرِيقَةِ ۚ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٦﴾

لِنَفْنِيَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ ۚ يَسْلُكْهُ عَذَابًا صَعَدًا
﴿١٧﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَن يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ
نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَّاصِرًا
وَأَقْلُ عَدَدًا ﴿٢٤﴾

قُلْ إِن أَدْرِىَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّىَ أَمَدًا



عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ

خَلْفِهِ رَصَدًا ﴿٢٧﴾

لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ

وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

“Say, “It has been revealed to me that a group of the jinn listened and said,
“Indeed, we have heard an amazing Quran.

It [the Holy Quran] guides to the right course, and we have believed in it.
And we will never associate with our Lord anyone.

And that exalted is the nobleness of our Lord; He has not taken a wife or a
son.

And that our foolish one [the Devil] has been saying about Allah an
excessive transgression.

And we had thought that mankind and the jinn would never speak about Allah a lie.

And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.

And they had thought, as you thought, that Allah would never send anyone [as a messenger].

And we [Jinn] have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.

And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.

And among us are the righteous, and among us are [others] not so; we were [of] divided ways.

And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.

And when we heard the guidance [the Quran], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.

And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim - those have sought out the right course.

But as for the unjust, they will be, for Hell, firewood."

And that if they had remained straight on the way, We would have given them abundant rain [provision].

So We might test them therein. And whoever turns away from the remembrance of his Lord He will put into arduous punishment.

And that the Mosques are for Allah, so do not invoke with Allah anyone.

And that when the Servant [Prophet Muhammad, peace and blessings be upon him] of Allah stood up praying to Him, they almost became about him a compacted mass.

Say, "I only invoke [worship] my Lord and do not associate with Him anyone."

Say, "Indeed, I do not possess for you [the power of] harm or right direction."

Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge.

But [I have for you] only notification from Allah, and His messages." And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

Until, when they see that which they are promised [punishment], then they will know who is weaker in helpers and less in number.

Say, "I do not know if what you are promised is near or if my Lord will grant for it a [longer] period."

[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone.

Except whom He has approved of messengers, and indeed, He sends before him [each Messenger, peace be upon them] and behind him observers [Angels].

To ensure that each of His messengers delivers his Lord's message: He knows all about them, and He takes account of everything.

Discussion on Verses 1-28 of 28

This chapter begins by highlighting the miraculous nature of the Holy Quran. Although it was challenged by the non-persons of Mecca and by many others throughout history, its truth was nevertheless recognized and appreciated by supernatural creatures. They did not allow their worldly desires and ambitions—which the teachings of Islam often challenge—to lead them to deny its miraculous character. Chapter 72 Al Jinn, verse 1:

“Say, “It has been revealed to me that a group of the jinn listened and said, ‘Indeed, we have heard an amazing Qur’an.’”

In general, the expressions of the Holy Quran are unparalleled and its meanings are conveyed with clarity and precision. Its words and verses display a level of eloquence that no other book has been able to match or surpass. It is completely free from contradictions, a quality that distinguishes it from the scriptures and teachings attributed to other religions. The Holy Quran recounts the history of previous nations with remarkable detail, even though the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated and had not studied history. This itself is a clear sign that the knowledge contained within it originates from Allah, the Exalted. The Holy Quran commands every form of good and forbids every form of evil. Its guidance addresses both the personal conduct of individuals and the collective behaviour of society. Through its teachings, justice, security, and peace can spread within families, communities, and entire nations. Unlike poetry, myths, or fictional stories, the Holy Quran avoids exaggeration, falsehood, and baseless

claims. Every verse carries meaning, guidance, and practical benefit. Even when a story is repeated within different chapters, the repetition is purposeful, as each instance highlights unique lessons and insights relevant to human life. Another remarkable feature of the Holy Quran is that it never becomes tiresome for the one who studies it repeatedly. Instead, every reading reveals new insights and deeper understanding. It presents promises of reward and warnings of punishment, while simultaneously supporting these statements with clear and undeniable proofs. When it discusses concepts that may appear abstract—such as patience, gratitude, or sincerity—it also provides practical ways through which these qualities can be implemented in daily life. The Holy Quran calls people to fulfil the purpose of their creation, which is to sincerely obey Allah, the Exalted. This obedience involves using the blessings He has granted in ways that please Him. When a person lives according to this guidance, they achieve peace of mind and success in both this world and the hereafter. They develop a balanced mental and physical state, correctly place everything and everyone within their life, and prepare properly for their accountability on the Day of Judgement. Through its teachings, the straight path becomes clear and appealing to anyone who genuinely seeks peace of mind and true success. Because the Holy Quran addresses the fundamental nature of human beings, its guidance remains timeless. It benefits every person regardless of their place, culture, or generation. When understood and implemented correctly, it becomes a cure for emotional, economic, and physical difficulties. It provides solutions for the challenges faced by individuals as well as entire societies. A careful observation of history demonstrates that societies which sincerely implemented the teachings of the Holy Quran benefited greatly from its comprehensive and balanced guidance. Another unique quality of the Holy Quran is its perfect preservation. Centuries have passed since its revelation, yet not a single letter has been altered. This preservation fulfills the promise made by Allah, the Exalted. 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.”

Through the Holy Quran, Allah, the Exalted, addressed the root problems found within individuals and communities and provided practical remedies for them. When the root problems are corrected, the countless secondary problems that stem from them are also resolved. In this way, the Holy Quran provides guidance for everything required for a person and society to achieve success in both worlds. Chapter 16 An Nahl, verse 89:

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

This enduring and comprehensive guidance represents the greatest timeless miracle granted by Allah, the Exalted, to His final Holy Prophet Muhammad, peace and blessings be upon him. But those who pursue their desires and selectively accept only what suits them will find that such an approach leads not to guidance, but to loss in both this world and the hereafter. Chapter 17 Al Isra, verse 82:

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

Whereas those who sincerely seek the truth and strive to act upon it will truly benefit from the guidance of the Holy Quran. Chapter 72 Al Jinn, verse 2:

“It guides to the right course, and we have believed in it...”

This verse reflects the response of those who approach the message of the Holy Quran with sincerity and humility. When the heart is free from arrogance and excessive attachment to worldly desires, the truth becomes clear and its guidance is readily accepted. No matter how advanced a society becomes, and regardless of how much knowledge humanity accumulates across various disciplines—including fields that examine the mental and physical aspects of human beings—it remains impossible for people to formulate a comprehensive code of conduct that perfectly aligns with human nature and addresses every circumstance, situation, and condition that individuals and societies may encounter throughout their lives on Earth. Human knowledge, though expanding, remains incomplete and limited. Even today, humanity continues to uncover new discoveries about basic elements of human existence, such as the complex functions of different regions of the human brain. If such fundamental aspects of the human body and mind are still being gradually understood, then the possibility of humanity independently developing a flawless and universal system of guidance that guarantees justice, harmony, and peace is clearly unattainable. Only Allah, the Exalted, possesses the complete knowledge required to establish such a perfect code of conduct. As the Creator of all things, His knowledge encompasses the past, present, and future, as well as every hidden and apparent aspect of creation. Therefore, He alone is capable of providing humanity with a comprehensive standard that clearly distinguishes between good and evil, benefit and harm, and guidance and

misguidance. Through this divine guidance, individuals are able to attain peace of mind instead of a life overwhelmed by confusion, imbalance, and stress. Historical evidence strongly supports this reality. Whenever individuals and societies sincerely implemented the divine code of conduct revealed by Allah, the Exalted, tranquillity, justice, and stability spread among them. Communities flourished because their social, moral, and personal affairs were guided by principles rooted in perfect wisdom rather than human desires and limited understanding. For this reason, individuals must accept and implement the divine guidance granted to them, recognizing that it is ultimately for their own benefit, even when certain aspects appear to conflict with their personal desires or immediate preferences. Their attitude should resemble that of a wise and patient individual who follows the medical advice of a skilled physician. Such a patient understands that the prescribed treatment—though sometimes unpleasant, such as bitter medicines or a strict dietary plan—is ultimately intended for their recovery and well-being. Likewise, the one who accepts and acts upon the guidance of Allah, the Exalted, will ultimately attain well-being, balance, and lasting success in both this world and the hereafter. Chapter 72 Al Jinn, verse 2:

“It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.”

It is essential to remember that false deities are not limited to idols or physical objects of worship. In reality, anything that a person obeys in opposition to Allah, the Exalted, effectively becomes what they worship. This can include influences such as social media, fashion, cultural norms, or even other people whose commands are followed in defiance of divine guidance. Chapter 9 At Tawbah, verse 31:

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

The scholars and monks mentioned in this verse were not literally worshipped in the traditional sense of bowing or praying to them. Rather, they were followed in acts that contradicted the commands of Allah, the Exalted, and this obedience was therefore regarded as a form of worship. When individuals accept and follow commands that oppose divine guidance, they elevate those who issue such commands to a status that belongs only to Allah, the Exalted. 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 vast majority of people have never physically worshipped the Devil, yet they are warned about worshipping him because they obey his whispers and suggestions when these lead them to disobey Allah, the Exalted. This demonstrates that obedience in opposition to divine guidance is, in essence, a form of worship directed toward the one being obeyed. For this reason, it is vital to avoid obeying any influence that leads to the disobedience of Allah, the Exalted. If a person persists in turning away from His guidance, they will inevitably fall under the control of numerous worldly influences. They may become subservient to the expectations of people, the pressures of social media, changing cultural trends, fashion standards, or even the demands of employers and societal approval. Attempting to

satisfy multiple worldly masters inevitably produces stress and inner conflict. Each influence demands loyalty and obedience, yet their expectations constantly shift and often contradict one another. Just as an employee with several supervisors struggles to satisfy each of them simultaneously, a person who abandons the servitude of Allah, the Exalted, becomes burdened by numerous competing authorities. This condition gradually erodes peace of mind, as the individual continually strives to meet expectations that can never truly be satisfied. Over time, this struggle often leads to emotional exhaustion, sadness, isolation, depression, and even suicidal thoughts when the pursuit of worldly approval fails to deliver the fulfillment that was hoped for. This reality can often be observed in the lives of those who outwardly possess wealth, status, or fame, yet internally experience deep unrest and dissatisfaction. Moreover, submitting to such influences will provide no benefit in the hereafter. The entities that a person obeyed in opposition to Allah, the Exalted, will not be able to assist them when they stand in need on the Day of Judgement. They will neither defend them nor bear any share of their consequences. Therefore, the only path to true stability and tranquility is to abandon obedience to anything that leads to the disobedience of Allah, the Exalted, and instead devote oneself entirely to His guidance. By correctly using the blessings granted to them according to Islamic teachings, an individual can achieve genuine peace of mind in both this world and the hereafter. This obedience allows a person to attain a balanced mental and physical state and to correctly place everything and everyone within their life while preparing for their ultimate accountability.

Chapter 72 Al Jinn, verses 3-5:

“And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son. And that our foolish one has been saying about Allah an excessive transgression. And we had thought that mankind and the jinn would never speak about Allah a lie.”

In general, the spread of false beliefs concerning the Holy Prophet Eesa, peace be upon him, arose from several factors, including his miraculous birth, the miracles he performed, and his ascension to the skies while alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and clearly presents his birth without a father as a sign of the infinite 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 a father or a mother. This reality does not indicate that either of them possesses divinity. 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 remarkable that Christians believe the Holy Prophet Eesa, peace be upon him, to be the son of Allah, the Exalted, on the basis that he was born without a father. Yet they do not hold the same belief regarding the Holy Prophet Adam, peace be upon him, even though he was created without a father or a mother. According to this line of reasoning, the Holy Prophet Adam, peace be upon him, would appear to have a greater claim to such a title than the Holy Prophet Eesa, peace be upon him, yet this is not asserted. It is therefore notable that logic and common sense are applied in the case of the Holy Prophet Adam, peace be upon him, but not consistently applied in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran. However, it clearly establishes that he performed these miracles 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 the will or permission of Allah, the Exalted, in order 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...”

In addition, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him. Yet they do not attribute divinity to these other Holy Prophets, peace be upon them, on the basis of their miracles. This inconsistency further demonstrates that the performance of miracles does not justify the attribution of divinity to any human being.

The ascension of the Holy Prophet Eesa, peace be upon him, to the skies while alive likewise demonstrates the power of Allah, the Exalted, as it was Allah, the Exalted, who raised the Holy Prophet Eesa, peace be upon him, on this extraordinary journey. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would not have required the action or power of Allah, the Exalted, to undertake such an ascent. 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 informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to the belief that later developed among them. The individual who was seen on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By that time, Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards the skies. 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.”

The belief that the Holy Prophet Eesa, peace be upon him, was crucified and killed is itself inconsistent with the claim of divinity attributed to him. A truly divine being, by definition, is far beyond the possibility of death. If an entity can be killed or can experience death, then it cannot be divine. Therefore, the belief in the death of the Holy Prophet Eesa, peace be upon him, through crucifixion would itself negate the claim of his divinity.

Furthermore, a divine being is, by nature, self-sustaining, meaning that it does not require anyone else to sustain its existence. If a being depends upon another for sustenance, then it cannot be considered 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. This clearly demonstrates that they were not self-sustaining beings and therefore cannot be considered divine. 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.”

Furthermore, the argument that Angels might be considered divine because they do not eat is also invalid. In reality, Angels are sustained entirely by Allah, the Exalted, in a manner suited to their creation. They are not self-sustaining, and like all created beings, they are subject to the limits of creation, including the eventuality of death. These facts alone are sufficient to negate any claim of divinity.

Similarly, a biological child inherently shares characteristics with their parent, but the Holy Prophet Eesa, peace be upon him, shares no attributes with Allah, the Exalted. All of his qualities are human: he was created, required sustenance from food and water, experienced the constraints of human life, and will undergo death and resurrection, just like every other human. These characteristics are inherently incompatible with divinity. Moreover, the reasons that might motivate a human to have children—such as care in old age, inheritance, or companionship—do not apply to Allah, the Exalted, who is complete, self-sufficient, and free from all needs. 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...”

This verse highlights the Holy Prophet Muhammad, peace and blessings be upon him, as the ultimate model of devotion and sincerity in worship. By presenting him as the foremost example, it directly addresses and challenges any misconceptions or false beliefs about the nature of divine service. The verse emphasizes that true worship is defined not by outward appearances or inherited status, but by obedience, humility, and wholehearted submission to Allah, the Exalted, as exemplified perfectly by the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 43 Az Zukhruf, verse 81:

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

It emphasizes that if Allah, the Exalted, truly had a son, such an extraordinary and monumental truth would inevitably have been revealed to the Holy Prophet Muhammad, peace and blessings be upon him, who maintained the closest and most intimate connection with Allah, the Exalted, through the channel of divine revelation. The depth of this point is profound: matters of immense significance, particularly concerning the very 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, entrusted with the responsibility of conveying complete and flawless guidance to humanity. Were such a truth to exist, the foremost worshipper would unquestionably have been aware of it and would have faithfully communicated it to mankind in order to fulfil his sacred role as a guide and teacher. A careful examination of the teachings imparted by the preceding Holy Prophets, peace be upon them, further strengthens this understanding. Not a single earlier Holy Prophet, peace be upon them,

ever reported that Allah, the Exalted, had a son, nor did they ever indicate that a divine being would descend to Earth in the form of the Holy Prophet Eesa, peace be upon him, as the sole path to salvation. Considering the monumental importance of such knowledge, it would have formed a central and defining element of their mission if it were true. Their complete silence on this matter thus serves as compelling evidence of the authenticity and perfection of divine guidance: revelation is consistent, flawless, and entirely trustworthy, and it would never omit a truth of such critical significance. The uninterrupted continuity of revelation across generations unequivocally demonstrates that no Holy Prophet, peace be upon them, ever proclaimed a divine offspring, thereby decisively refuting any notion of the Holy Prophet Eesa, peace be upon him, being divine. This verse further conveys a broader principle regarding divine knowledge and authority. No human being, regardless of their devotion, rank, or piety, possesses the ability to claim divinity or divine parentage independently. Any such claim would necessitate explicit revelation from Allah, the Exalted, and it could never remain concealed from His chosen Holy Prophets, peace be upon them. By underscoring the unique and unparalleled status of the Holy Prophet Muhammad, peace and blessings be upon him, as the foremost of all those who worship Allah, the Exalted, the verse clearly illustrates the impossibility of any divine sonship remaining unknown. The absence of such revelation in all previous scriptures and the teachings of prior Holy Prophets, peace be upon them, provides a firm, logical, and indisputable argument against the Christian claim regarding the Holy Prophet Eesa, peace be upon him. It firmly affirms that he was a noble Messenger, a devoted servant of Allah, the Exalted, and that ultimate worship, reverence, and devotion belong solely to Allah, the Exalted.

The Romans who embraced Christianity incorporated the notion of the Holy Prophet Eesa, peace be upon him, being divine into their faith, drawing from concepts carried over from their previous pagan beliefs. They elevated a noble and blessed Holy Prophet, peace be upon him, and

intertwined his story with fables and myths, such as those of Zeus, Hercules, and Odin. Even a minimal exercise of common sense reveals that a being which is created, sustained by another, and capable of dying can never be divine, as these attributes directly contradict the essence of divinity.

Despite the overwhelming evidence establishing the Holy Prophet Eesa, peace be upon him, as a Messenger of Allah, the Exalted, many Christians continue to cling to their mistaken beliefs concerning him. A primary reason for this persistent error is blind imitation of their predecessors. Such imitation obstructs the ability to evaluate knowledge and evidence critically and prevents one from questioning the beliefs and assumptions instilled during upbringing. This approach directly contradicts the principles of Islam and the use of common sense, as human beings were created with the capacity to reason, not as unthinking followers. Consequently, one must avoid blind imitation, as it is a leading cause of misguidance. Instead, individuals are required to employ their reasoning, examine knowledge and evidence in every situation—whether worldly or spiritual—and then arrive at informed, rational decisions. Even within Islam, blind imitation is explicitly discouraged, as Allah, the Exalted, commands that teachings be studied, understood, and acted upon with comprehension, rather than followed unthinkingly based solely on the practices of other people. 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 why many Christians persist in holding onto their beliefs about the Holy Prophet Eesa, peace be upon him, despite the overwhelming evidence of his true status as a Messenger of Allah, the Exalted, is their desire to satisfy worldly inclinations. Numerous Christian doctrines teach that salvation in both this world and the Hereafter is assured for anyone who believes in Christianity, regardless of their actions or conduct. This teaching effectively permits them to pursue all their worldly desires without restriction while remaining confident of attaining ultimate salvation. Consequently, their adherence to Christian beliefs is primarily motivated by the pursuit of personal comfort and gratification, rather than a commitment to a higher moral framework that emphasizes the responsible and correct use of the blessings bestowed upon them by Allah, the Exalted. This focus on worldly fulfillment over sincere obedience undermines the capacity to fully recognize and submit to divine guidance, which requires both understanding and active implementation in one's life.

In many societies, even in the present day, unusual beliefs regarding supernatural creatures such as the jinn have led some people to adopt superstitions and unnecessary fear. Instead of approaching unexplained events with balance and reflection, certain individuals quickly attribute difficulties—such as unexplained illness or personal misfortune—to the influence of these creatures. This mindset has unfortunately given rise to sinful practices, including black magic, where people attempt to control or influence supernatural beings in order to obtain worldly gain. In reality, such practices only result in harm and loss in both this world and the hereafter. Chapter 72 Al Jinn, verse 6:

“And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.”

In general, when some individuals face difficulties, they fail to first examine their own actions and conduct to determine whether change and self-correction are needed. Rather than remaining steadfast in the obedience of Allah, the Exalted, and patiently awaiting relief, they turn to uneducated and inexperienced individuals who claim to resolve worldly problems through mysterious spiritual methods. These individuals often cause far greater harm than the original difficulty. Instead of offering sound guidance, they plant the seeds of paranoia in the minds of those who seek their help. They may convince people that their problems have been caused by jinn or by black magic performed by others. Although the existence of the jinn is acknowledged in Islamic teachings, their direct interference in the daily affairs of people is extremely rare. Yet the incorrect claims of these self-proclaimed healers cause individuals to become overly suspicious and fearful, interpreting ordinary events as supernatural attacks. Such paranoia can severely damage relationships, as people may begin to suspect friends, relatives, or acquaintances of secretly causing them harm. This suspicion leads to resentment, conflict, and broken ties between families and communities. More importantly, this approach weakens a person's faith in Allah, the Exalted, because those who promote these ideas often advise practices that are not supported by the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

For this reason, it is essential for people to strengthen their faith by seeking and applying authentic Islamic knowledge. Sound knowledge protects individuals from falling into the traps of superstition and deception. It prevents them from turning to those who claim to solve problems they themselves cannot solve in their own lives. When a person develops strong faith, they are protected from paranoia because they place their complete trust in Allah, the Exalted, in all circumstances. A person with strong faith

understands that if the entire creation were to gather together to harm them, they would not be able to do so unless Allah, the Exalted, allowed it. Likewise, if the whole creation attempted to benefit them, they would not succeed unless Allah, the Exalted, willed it. Every event that occurs does so according to a fixed and unalterable plan—destiny. This understanding has been repeatedly emphasized in the Holy Quran and in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, including the well-known Hadith recorded in Jami At Tirmidhi, number 2516.

In conclusion, when a person encounters difficulty, the first step should be to reflect upon their own actions and correct their behaviour where necessary. After this, they should remain firm in their obedience to Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and facing the decree of destiny with patience and trust. By doing so, they protect themselves from unnecessary fear and further problems, such as paranoia, and they avoid falling into the deception of those who claim to solve worldly difficulties through unfounded spiritual practices.

Allah, the Exalted, then criticises—on the tongues of the believing jinn—the mistaken belief held by some people that He created mankind and then left them without guidance. This false assumption suggests that humanity was abandoned to determine its own path without divine direction, even though Allah, the Exalted, continuously provides for them in order to sustain their existence in this world. Chapter 72 Al Jinn, verse 7:

“And they had thought, as you thought, that Allah would never send anyone [as a messenger].”

Such a belief contradicts the very purpose of life in this world. Human life is a test that examines whether individuals will correctly use the blessings granted to them by Allah, the Exalted. For such a test to be meaningful and fair, clear guidance must exist so that people understand what is right and what is wrong. Without divine guidance, humanity would have no reliable standard by which to measure their actions. In reality, Allah, the Exalted, has always provided guidance throughout history by sending divine revelation and appointing Holy Prophets, peace be upon them, to convey His commands and teachings to mankind.

More broadly, it must be recognized that regardless of how advanced a society becomes, and regardless of how much knowledge it acquires across various fields—including those concerned with the mental and physical aspects of human beings—humanity can never produce a flawless code of conduct that perfectly aligns with human nature while addressing every circumstance and situation that individuals or societies may encounter throughout their existence on Earth. This task is fundamentally beyond human capability. Even today, people continue to discover new aspects of human existence, such as the complex functions of different regions of the human brain. If humanity is still gradually uncovering such basic elements of its own nature, it clearly cannot gather enough knowledge to formulate a perfect system of guidance that guarantees harmony, justice, and peace at both the personal and societal levels. Only Allah, the Exalted, possesses the complete knowledge required to establish such a comprehensive and flawless code of conduct. As the Creator of all things, His knowledge is limitless and encompasses the past, the present, and the future, as well as every hidden and apparent reality. Therefore, He alone is in the rightful position to provide humanity with a clear and reliable standard that distinguishes good from evil, benefit from harm, and guidance

from misguidance. Through this divine guidance, individuals are able to pursue a life of peace of mind rather than one overwhelmed by confusion, imbalance, and constant stress. History itself serves as a powerful testimony to this truth. Whenever individuals and societies sincerely implemented the divine code of conduct revealed by Allah, the Exalted, tranquility, justice, and stability spread among them. Communities flourished because their affairs were governed by principles rooted in divine wisdom rather than by human desires or limited understanding. For this reason, individuals must embrace the divine code of conduct granted to them, recognizing that it is ultimately the most beneficial path for their well-being, even when certain aspects may appear to conflict with their personal desires. Their attitude should resemble that of a wise patient who accepts and follows the advice of a skilled physician. Such a patient understands that the prescribed treatment—although sometimes unpleasant, involving bitter medicine or a strict diet—is ultimately intended for their recovery and health. In the same way, those who accept and follow the guidance of Allah, the Exalted, will ultimately attain well-being, balance, and lasting success in both this world and the hereafter.

Before the revelation of the Holy Quran, supernatural creatures had access to the Heavens whereby they could eavesdrop on the things which occurred there. But out of honour of the Holy Quran, which descendant from the Heavens, conveyed by the archangel Jibraeel, peace be upon him, Allah, the Exalted, prevented the supernatural creatures from accessing the Heavens. This sudden change confused many of the Jinn who were not sure whether this was a positive or negative sign for the inhabitants of the Earth. Chapter 72 Al Jinn, verses 8-10:

“And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.”

Through this discourse, Allah, the Exalted, highlights an important aspect of properly glorifying Him. True glorification requires that nothing negative be attributed to Him, even though everything within creation only occurs by His permission and decree. The believing jinn demonstrated this proper understanding in their speech: they did not attribute evil or harm to Allah, the Exalted, but instead attributed guidance and goodness to Him. In doing so, they displayed the correct manner of honoring their Creator.

Correctly glorifying Allah, the Exalted, is closely connected to maintaining a positive and balanced mindset. In general, it is essential for people to cultivate such a mindset, as it enables them to face the difficulties of life while remaining steadfast in obedience to Allah, the Exalted. This obedience involves using the blessings granted by Him in ways that are pleasing to Him, as explained in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When individuals encounter hardship, they should remind themselves that the situation could always have been worse. If the difficulty is related to worldly matters, they should remain grateful that their faith has not been affected. Instead of focusing solely on the immediate discomfort or sadness caused by a trial, they should reflect upon the immense reward promised to those who remain patient for the sake of Allah, the Exalted. Likewise, when a person loses a particular blessing, they should think about the countless other blessings that still remain in their life. Every trial contains wisdom that

may not be immediately visible. For this reason, one should remember the guidance found in the Holy Quran, which reminds people that what appears unpleasant at first may ultimately bring benefit, while what appears desirable may lead to harm. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, reflecting upon these truths helps cultivate a positive mindset, which plays a crucial role in correctly glorifying Allah, the Exalted. It prevents a person from attributing negativity to Him and instead encourages trust in His perfect wisdom and mercy. A believer therefore learns to view life with gratitude and hope, recognizing that the situation is never as bleak as it may first appear. The cup, as the saying goes, is not half empty; rather, it is half full.

The Jinn, much like humans, consist of those who accept divine guidance and therefore obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in divine teachings and those who persist on disobeying Him, as divine guidance contradicts their worldly desires. Chapter 72 Al Jinn, verse 11:

“And among us are the righteous, and among us are [others] not so; we were [of] divided ways.”

Just like human beings, those who persist in disobeying Allah, the Exalted, will inevitably fall into a state of imbalance within their lives. Their mental and physical condition will become unsettled, and they will fail to place matters and relationships in their proper positions. As a result, they will mismanage the blessings granted to them and neglect the true purpose of their existence, which includes preparing for their accountability on the Day of Judgement. This state of disorder ultimately leads to stress, difficulty, and inner turmoil in both this world and the hereafter, even if such individuals outwardly appear to enjoy wealth, status, or other worldly luxuries. In contrast, those who accept and act upon divine guidance will utilize the blessings they have been granted in the correct manner. By following the teachings revealed by Allah, the Exalted, they learn to prioritize their responsibilities properly and place everything and everyone within their life in their rightful position. This balanced approach enables them to maintain harmony within their mental and physical state while also preparing sincerely for their accountability on the Day of Judgement. Such conduct naturally produces stability and tranquility. When a person lives in accordance with divine guidance, their actions, relationships, and ambitions become properly aligned with the purpose of their creation. Through this alignment they achieve genuine peace of mind in both this world and the hereafter, as their life is guided by wisdom rather than confusion or desire. Chapter 72 Al Jinn, verses 12-15:

“And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight. And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden. And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim - those have sought out the right course. But as for the unjust, they will be, for Hell, firewood.”

These verses emphasize the importance of listening attentively and correctly to divine knowledge, as proper listening is often the primary reason why a person accepts and acts upon guidance. Listening in the correct manner involves more than simply hearing words. It requires careful attention to the teachings of Islam, thoughtful reflection upon them, and a sincere effort to internalize their meaning. A person who listens properly to Islamic knowledge will connect what they hear to their past experiences, reflect on how those teachings relate to their own behaviour, and evaluate practical ways to implement them in the future. They will then sincerely strive to act upon what they have learned. When knowledge is approached in this manner, it becomes transformative, shaping a person's conduct and guiding their decisions in everyday life. On the other hand, merely hearing Islamic teachings without reflection or application rarely produces meaningful change. Knowledge that remains confined to the mind without influencing actions cannot fulfil its true purpose. This explains why many Muslims today do not experience significant improvement in their character or behaviour, even though access to Islamic knowledge is greater than it has ever been before. Lectures, books, recordings, and digital platforms have made religious information widely available, yet the true benefit of knowledge only emerges when it is sincerely reflected upon and implemented in one's life. Therefore, the correct approach to Islamic knowledge is to listen with attentiveness, reflect deeply on its meaning, relate it to one's personal circumstances, and actively strive to implement it. By doing so, the teachings of Islam move beyond theory and become a living guide that shapes behaviour, strengthens faith, and helps a person remain obedient to Allah, the Exalted. Chapter 72 Al Jinn, verses 16-17:

“And [Allah revealed] that if they had remained straight on the way, We would have given them abundant provision. So We might test them therein...”

These verses, like many others in the Holy Quran, make it clear that life in this world is a test. The purpose of this test is to determine whether individuals will correctly use the blessings they have been granted according to divine guidance in every circumstance they encounter. This applies to both times of ease and times of difficulty, as both conditions reveal how a person truly responds to the blessings and trials granted by Allah, the Exalted. For this reason, one must never overlook this fundamental reality. Allah, the Exalted, has never promised anyone a life free from hardship or trials in this world, not even those who remain steadfast in His obedience. Difficulties are an inevitable part of the test of life, and they serve to reveal sincerity, patience, gratitude, and reliance on Allah, the Exalted. Likewise, times of comfort and prosperity also test whether a person will remain grateful and continue to use their blessings in ways that please Him. Those who successfully navigate this test by remaining obedient to Allah, the Exalted, in all circumstances will ultimately achieve true success. By correctly using the blessings they have been granted and responding to trials with patience and trust, they will attain peace of mind in both this world and the hereafter. This success is reflected in a balanced mental and physical state and in the ability to place everything and everyone within their life in the proper position, while remaining prepared for their accountability on the Day of Judgement.

However, because obedience to Allah, the Exalted, often conflicts with worldly desires and ambitions, many people persist in turning away from His guidance. Instead of restraining their desires and following divine

teachings, they choose the path that allows them to pursue what they want without limitation. Chapter 72 Al Jinn, verse 17:

“...And whoever turns away from the remembrance of his Lord He will put into arduous punishment.”

Turning away from divine guidance does not only lead to consequences in the hereafter; it also produces negative effects in this world. When individuals persist in disobedience, they gradually lose balance in their lives. Their mental and physical state becomes unsettled, and they fail to place matters and relationships in their proper positions. As a result, many of the things that should bring comfort and stability—such as family, friends, career, and wealth—begin to feel like sources of pressure and stress. Instead of recognizing that the true cause of their distress lies in their distance from the guidance of Allah, the Exalted, they often blame the wrong people or circumstances. For example, they may hold their spouse, family members, or close companions responsible for their frustration and dissatisfaction. When they begin to distance themselves from these supportive relationships, the problem only worsens. Isolation increases their emotional strain and can lead to more serious conditions such as anxiety, depression, harmful habits, substance abuse, and even suicidal thoughts. This reality can often be observed in the lives of individuals who outwardly appear successful or privileged. Some people possess wealth, fame, or influence, yet despite enjoying many worldly luxuries, they remain deeply unsettled and unhappy because they misuse the blessings granted to them. Their lives demonstrate that material comfort alone cannot provide genuine peace of mind. Furthermore, 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. By turning away

from the remembrance and guidance of Allah, the Exalted, they not only lose tranquility in this life but also expose themselves to far greater punishment in the next. True peace, stability, and lasting success can only be achieved by remaining obedient to Allah, the Exalted, and by using the blessings granted by Him in the manner He has prescribed. Chapter 72 Al Jinn, verse 18:

“And that the masjids are for Allah, so do not invoke with Allah anyone.”

All must ensure that the mosques are maintained in a state of cleanliness, both physically and spiritually. These sacred places are dedicated solely to the worship and obedience of Allah, the Exalted, and therefore they must be protected from activities that contradict their purpose. Mosques should not become places for idle gatherings or casual social conversations that distract from remembrance and worship. Instead, they should remain environments that inspire reverence, reflection, and devotion. Mosques must also serve as safe and secure centres for educating the next generation so that they are raised to become exemplary individuals who live according to Islamic teachings. Within these places, accurate religious knowledge should be taught directly from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These two sources represent the pure and authentic foundation of Islamic guidance. Therefore, other sources of religious teachings that deviate from these foundations should be avoided, even when they appear to encourage good deeds. The simple reality is that when a person increasingly relies on other sources for religious direction, their attention and commitment to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, gradually diminish.

More broadly, regular attendance at the mosque allows believers to extend benefit beyond their immediate families and into the wider community. The mosque becomes a centre for cooperation in goodness, where divine guidance is learned, practised, and shared. Within its walls, people are reminded of the true purpose of their lives, encouraged to improve their character, and motivated to live in a manner that brings peace of mind in both this world and the hereafter. This occurs through achieving balance in their mental and physical state and by correctly placing everything and everyone within their life. The mosque also plays a crucial role in preparing people to represent Islam correctly to others. It nurtures qualities such as sincerity, humility, justice, patience, and compassion, which are essential for presenting the true image of Islam to the wider world. When believers maintain a strong and consistent connection with the mosque, these qualities gradually develop within them. Their behaviour and character then become living examples of divine guidance, and their conduct silently invites others—both Muslims and non-Muslims—to appreciate the beauty and wisdom of Islamic teachings. However, when people neglect the mosque, they deprive themselves of the spiritual light and guidance it provides. Without this connection, they may fail to develop the qualities necessary to represent Islam properly. When others observe shortcomings in their behaviour, it may discourage non-Muslims from considering Islam and may also weaken the commitment of other Muslims to practice their faith sincerely. This neglect therefore carries serious consequences, as every person carries a responsibility to represent Islam correctly. For this reason, the mosque should not be viewed merely as a physical structure where prayers are performed. It is the heart of the community, a place from which guidance, unity, and moral strength radiate outward. When people maintain a strong connection with the mosque, individuals are strengthened, families are guided, and societies are reformed. Through this connection, a person ensures that their life remains illuminated by the guidance granted by Allah, the Exalted.

In general, when a person chooses a path different from that of their peers, it can create discomfort in others regarding their own choices. This is particularly true when the path chosen is based on obedience to Allah, the Exalted, while others prioritize personal desires and worldly ambitions over divine teachings. The presence of someone who remains steadfast upon faith may unintentionally cause others to reflect upon their own behaviour, and this can lead them to feel inadequate or uneasy. As a result, criticism is sometimes directed toward the one who remains committed to their faith, and such criticism may even come from close relatives or family members.

In addition, many social influences in modern society—such as social media, fashion trends, and cultural expectations—place considerable pressure on those who strive to uphold Islamic values. The promotion and practice of Islam are often viewed by some as an obstacle to their pursuit of wealth, status, or social influence. Certain industries and environments that benefit from unchecked desires frequently oppose the presence of Islamic principles and may actively discourage Muslims from acting upon their faith. This attitude contributes greatly to the widespread anti-Islamic sentiments that can be observed across many platforms, including social media.

Furthermore, those who sincerely strive to live according to Islamic teachings—which encourage moderation in desires and responsible use of the blessings granted by Allah, the Exalted—are often criticized by individuals who prefer to indulge their impulses without restraint. Such behaviour, which Islam warns against, reflects a lifestyle driven purely by desire rather than discipline. These individuals often attempt to dissuade others from accepting Islam or from practicing it sincerely, encouraging

them instead to adopt a lifestyle centred upon unrestricted pleasure and self-gratification. In many cases, critics focus on specific aspects of Islam in an attempt to undermine its appeal. For example, the dress code for women is frequently singled out as a point of criticism. However, thoughtful observers can easily recognize the inconsistency in such arguments. While these critics strongly object to the Islamic dress code, they rarely question the dress codes that exist in many other professions and institutions, such as law enforcement, the military, healthcare, education, or business. The fact that these dress requirements are accepted without similar criticism reveals the selective and superficial nature of many of the objections directed toward Islam. In reality, the discipline, self-restraint, and moral framework promoted by Islam are often the true reasons behind such hostility. This reaction was regularly observed during the time of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 72 Al Jinn, verse 19:

“And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass.”

Despite such opposition, a person must remain firm in their devotion to Allah, the Exalted, in every situation. By maintaining sincere obedience to Him alone, they protect themselves from the harmful influences of others, even if that protection is not immediately visible. Chapter 72 Al Jinn, verse 20:

“Say, “I only invoke my Lord and do not associate with Him anyone.””

Loyalty to Allah, the Exalted, enables a person to use the blessings granted to them in the proper manner. Through this obedience they develop a balanced mental and physical state, allowing them to organize their priorities correctly and place everything and everyone within their life in the appropriate position. At the same time, they remain mindful of their accountability on the Day of Judgement and prepare for it through their actions. Such a way of life naturally leads to tranquility and peace of mind in both this world and the hereafter. Because their lives are guided by divine wisdom, they will be directed through every circumstance they face, whether in times of ease or hardship. This guidance strengthens their inner stability and ensures that their efforts will be rewarded abundantly in both worlds.

In contrast, those who ignore the commands of Allah, the Exalted, in order to gain the approval of others inevitably lose their inner peace. When a person prioritizes the expectations of people over divine guidance, they begin to misuse the blessings granted to them. This leads to imbalance in both their mental and physical state. They gradually lose the ability to place matters and relationships in their proper positions, leaving them disorganized and unprepared for their accountability on the Day of Judgement. As a result, their lives become filled with stress, confusion, and difficulty in both this world and the next, regardless of the material comforts or luxuries they may temporarily enjoy. Chapter 72 Al Jinn, verses 21-22:

“Say, “Indeed, I do not possess for you [the power of] harm or right direction.” Say, “Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge.”

As Allah, the Exalted, does not force right guidance upon people—because doing so would remove the very purpose of the test of life in this world—it is left to individuals to willingly accept and act upon the clear teachings of Islam. Human beings are given the ability to choose, and through this choice their sincerity and obedience are revealed. When a person willingly follows divine guidance, they will correctly use the blessings granted to them, which leads to peace of mind in both this world and the hereafter. This peace is achieved through attaining a balanced mental and physical state and through correctly placing everything and everyone within their life according to the priorities established by divine teachings. Chapter 72 Al Jinn, verse 23:

“But [I have for you] only notification from Allah, and His messages.”...

However, because obedience to Allah, the Exalted, often conflicts with the worldly desires and ambitions of individuals, many people choose to ignore or resist divine guidance. Even those who verbally claim belief may continue to misuse the blessings granted to them by pursuing their personal desires rather than adhering to divine teachings. As a result, such individuals gradually fall into imbalance within their lives. Their mental and physical state becomes unsettled, and they begin to misplace priorities, relationships, and responsibilities. Matters that should bring stability—such as family, work, and personal achievements—can instead become sources

of pressure, frustration, and stress. Even if they enjoy certain worldly luxuries, the absence of true balance prevents them from attaining genuine peace of mind. Furthermore, by persisting in this attitude, they fail to prepare themselves for their accountability on the Day of Judgement. Their neglect of divine guidance deprives them not only of inner tranquility in this life but also exposes them to far greater consequences in the hereafter, where the results of their actions will be fully revealed. Chapter 72 Al Jinn, verse 23:

“...And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.”

It is essential to recognize that this verse serves as a serious warning: those who persist in disobeying Allah, the Exalted, may be judged as non-Muslims in the hereafter. In this world, a person's status as a Muslim is often determined externally by their verbal declaration of faith. However, on the Day of Judgement, Allah, the Exalted, evaluates each individual according to their inward reality, which is hidden from others. Someone who claims verbally to believe in Allah, the Exalted, and acknowledges accountability in the hereafter, but fails to support this declaration with righteous actions, may possess little or no true faith in their heart. In such a case, despite being recognized as a Muslim under worldly law, they will be treated as a non-Muslim by Allah, the Exalted, in the hereafter.

Furthermore, neglecting to support one's verbal declaration of faith with consistent actions puts a person at grave risk of losing their faith altogether before death. Faith may be likened to a delicate flame that requires

constant tending. Just as a fire will die without fuel, faith weakens and can be extinguished if it is not continuously nourished through acts of obedience, reflection, and devotion. Without this spiritual sustenance, a person risks losing the inner light that guides them toward balance, peace of mind, and eternal success—a loss that is the most devastating of all, both in this life and in the hereafter. Chapter 72 Al Jinn, verse 23:

“...And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.”

On the Day of Judgement, Allah, the Exalted, will not pardon disbelief, as doing so would contradict the fundamental purpose of human life on Earth. Chapter 67 Al Mulk, verse 2:

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

This principle can be understood by analogy: if every student were given a passing grade regardless of their effort or understanding, the exam would become meaningless. The goal of an exam is to distinguish between those who have mastered the material and those who have not. In the same way, if disbelievers were allowed into Paradise alongside those who believed and acted righteously, it would create an unjust equivalence, violating the very essence of divine justice. 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.”

Although Allah, the Exalted, is infinitely Merciful, His mercy does not override His justice. A judge in this world who forgave every offender without enforcing consequences would be rightfully criticized and removed from office. It is therefore entirely unreasonable to expect that the Creator of the universe would act otherwise, as He is the Supreme Judge whose justice is absolute and flawless.

Success in life requires effort, perseverance, and dedication, much like the years of struggle a student must endure to become a physician. Entering Paradise, however, represents an achievement far greater than any worldly success, and it similarly requires effort and struggle. The prerequisite for Paradise is faith, even if a believer commits sins while remaining sincere in their belief.

Disbelief is more than simply a failure to believe; it is an explicit act of defiance against one's Creator and the very purpose of one's existence. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject Allah, the Exalted, deny the purpose for which they were created. Just as a tool or device that fails to perform its intended function is considered defective and discarded, so too are disbelievers deserving of rejection on the Day of Judgement. Their disbelief cannot be reconciled with the divine order, and the consequences are therefore eternal, because the temporary life in this world cannot negate the permanence of the Hereafter.

It is important to understand that Allah’s unlimited forgiveness does not extend to polytheism or denial of His Oneness. True forgiveness is reserved solely for those who recognize and affirm His singular authority. Denying His Oneness is inherently a rejection of the reality of His infinite mercy, and without sincere repentance, a person will remain in error, unable to access the divine forgiveness that is promised to the faithful.

The choice of disbelief also carries the potential to influence others. A person who openly rejects Allah, the Exalted, may inspire others to perceive this defiance as a form of freedom, yet this perceived freedom is fundamentally deceptive. True freedom lies in attaining inner peace through obedience to the Creator. Those who persist in misusing the blessings Allah, the Exalted, has granted will inevitably suffer from mental and physical imbalance, misplace everything and everyone in their life, and face stress, challenges, and hardship in both this world and the Hereafter, regardless of worldly comforts. Chapter 4 An Nisa, verse 48:

“...And he who associates others with Allah has certainly fabricated a tremendous sin.”

Ultimately, all existence belongs to Allah, the Exalted, and is governed entirely by His authority. This reality makes it imperative for every individual to adhere to His commandments. Just as breaking the laws of a country brings consequences in the form of fines, imprisonment, or other penalties, neglecting the divine regulations established by Allah, the Exalted, inevitably leads to hardship, both in this life and in the Hereafter. Unlike a country, whose jurisdiction one may attempt to escape by leaving its borders, no person can evade the dominion of Allah, the Exalted. Attempts to alter societal norms or human laws cannot affect the eternal, unchangeable laws set by the Creator. Just as a homeowner sets the rules for their property, the universe is entirely under the control of Allah, the Exalted, who alone defines what is right and wrong, without seeking approval from any of His creation. Recognizing this truth, one understands that following divine guidance is not merely an obligation but is essential for their own benefit. Those who truly internalize this principle will strive to obey the commands of Allah, the Exalted, and will actively seek to use the blessings they have been granted 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. They have the opportunity to study and reflect on the wisdom behind Allah's commands and prohibitions, understanding how they contribute to personal well-being, societal harmony, and the attainment of inner peace. Conversely, those who yield to their own desires and ignore Islamic teachings act against the very purpose for which they were created. Such individuals must be fully aware that their choices have consequences that cannot be avoided. Objections, complaints, or attempts to rationalize their actions will provide no protection from the outcomes

decreed by Allah, the Exalted. In both this world and the Hereafter, they will bear the consequences of turning away from divine guidance. Therefore, recognizing the absolute authority of Allah, the Exalted, and adhering to His commands is not only a matter of obedience but also the key to achieving balance, security, and true success in every aspect of life.

Allah, the Exalted, further cautions against being deceived by one's worldly wealth, social connections, or personal achievements, as these are incapable of shielding a person from the consequences of disobedience in both this world and the Hereafter. People often place their trust in material possessions, influential relationships, or the respect of others, believing that these will protect them from hardship or provide lasting security. However, when disobedience to Allah, the Exalted, governs their actions, these very sources of pride and reliance become causes of stress, confusion, and imbalance in their mental and physical states. They mismanage their relationships, misplace priorities, and fail to achieve true stability in their lives. In the Hereafter, these worldly attachments offer no support; they will abandon the individual at the moment they most require aid, leaving them exposed to the full consequences of their deeds. Chapter 72 Al Jinn, verse 24:

“Until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.”

This verse serves as a stern reminder that true reliance and security can only be found in obedience to Allah, the Exalted, and in using the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy

Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Everything else, no matter how powerful or precious it appears, is temporary and ultimately unreliable when facing the realities of both this life and the Hereafter.

Allah, the Exalted, further cautions against one of the greatest traps of the soul: placing false hope in a long life, which leads to negligence in preparing for the hereafter. Chapter 72 Al Jinn, verses 25-27:

“Say, “I do not know if what you are promised is near or if my Lord will grant for it a [long] period.” [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers...”

This misplaced hope is highly blameworthy because it becomes a primary reason a person prioritizes the accumulation of worldly wealth, status, and pleasures over cultivating their eternal success in the Hereafter. One can easily observe this in daily life by evaluating how much time a person dedicates to worldly pursuits versus acts that prepare them for the eternal life to come. The Devil uses this false hope as a powerful weapon, convincing people that there will always be time to repent, reform, and prepare for the Hereafter. Yet, in most cases, this “near future” never arrives, and a person dies without having sincerely prepared for what lies beyond.

False hope in longevity also delays sincere repentance and meaningful personal reform. It encourages hoarding and overemphasis on worldly possessions, especially wealth, by instilling fear that one will be unsupported in old age. People forget that just as Allah, the Exalted, provided for them in their youth, He will continue to provide for them in later years. Indeed, the provision of the entire creation was decreed over fifty thousand years before the Heavens and Earth were created, as affirmed in a Hadith found in Sahih Muslim, number 6748. Yet, paradoxically, a person may spend forty years diligently saving for a retirement that rarely exceeds twenty years, while failing to prepare for the eternal Hereafter, which will never end.

Islam does not discourage planning for the needs of this world. Saving for the near future, such as food, shelter, and security, is permissible and even wise. However, the priority must always be the Hereafter. Many people acknowledge that death can come at any moment, yet they live as if they will never die, pouring energy and resources into worldly matters while neglecting the eternal life that awaits them. How many lives have been cut short unexpectedly, and how many individuals fail to learn from this reality and adjust their priorities accordingly?

One of the deepest regrets a person will feel at the moment of death—or even during stages of the Hereafter—is the realization that they delayed their preparation for the eternal life. Chapter 63 Al Munafiqun, verses 10-11:

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

To illustrate, dedicating extensive effort to acquire a temporary house that one may only occupy for a short time, while neglecting preparations for an eternal abode, would be considered foolish. Similarly, prioritizing the fleeting pleasures and gains of this world over the eternal blessings of the Hereafter reflects poor judgment.

People are encouraged to work for both the temporal world and the eternal Hereafter, but with the clear understanding that death comes without warning, in circumstances unknown to the individual. True wisdom lies in prioritizing preparation for the Hereafter, ensuring that the time, effort, and resources invested in worldly matters never outweigh the work done for eternal success. Through this understanding, one can live with balance—striving for material well-being without losing sight of the ultimate goal: achieving peace of mind and success in both worlds.

As previously discussed, throughout the course of history, Allah, the Exalted, has consistently provided mankind with guidance through divine revelation and the sending of Holy Prophets, peace be upon them, to ensure that people have the means to achieve peace of mind in both worlds. This guidance equips them to attain a balanced mental and physical state and to correctly organize everything and everyone within

their lives. It also removes any potential excuses that individuals might present on the Day of Judgement if they fail to accept and act upon the divine guidance. Chapter 72 Al Jinn, verses 27-28:

“...and indeed, He sends before each messenger and behind him observers. That he may make evident that they have conveyed the messages of their Lord...”

With the final divine revelation now granted to mankind, the responsibility rests upon each individual to decide whether to accept and act upon it. Their choices will be the basis of their accountability in both this world and the Hereafter. Chapter 72 Al Jinn, verse 28:

“...and He has encompassed whatever is with them and has enumerated all things in number.”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when doing so conflicts with their personal desires and inclinations. Their approach should resemble that of a wise patient who follows the instructions of their physician, understanding that the prescribed bitter medicines and strict diet are ultimately for their health and wellbeing. Just as this patient attains improved mental and physical health through obedience to expert guidance, so too will a person who sincerely embraces and implements Islamic teachings attain balance and order in their life. This

is because the only One who possesses the comprehensive knowledge necessary to ensure that an individual achieves a balanced mental and physical state and correctly arranges everything and everyone within their life is Allah, the Exalted. The understanding that society holds of human mental and physical states, regardless of research or expertise, can never fully provide this outcome. Human knowledge is limited by experience, perspective, foresight, and inherent biases; it cannot solve every problem a person might encounter, nor can it guarantee complete mental and physical wellbeing, or the correct placement of all elements in one's life. Allah, the Exalted, alone possesses this ultimate knowledge, and He has conveyed it to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The benefit of following this guidance is evident when comparing those who act upon the blessings they have been granted according to Islamic teachings with those who do not. Just as patients often follow a doctor's prescription without fully understanding the science behind it, people are invited by Allah, the Exalted, to reflect on the teachings of Islam, to understand their wisdom, and to appreciate their positive impact on their lives. Unlike blind trust, Allah, the Exalted, encourages reflection and recognition of the truth of His guidance, which requires approaching it 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, the control over spiritual hearts—the true abode of peace of mind—belongs solely to Allah, the Exalted. He alone decides who attains this inner serenity. Chapter 53 An Najm, verse 43:

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

It is therefore evident that peace of mind is granted only to those who correctly use the blessings provided by Allah, the Exalted, in accordance with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By adhering to these teachings, a person aligns their life with the path that leads to true balance, order, and tranquility. 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 73 – Al Muzammil, Verses 1-20 of 20

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾

قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَاذْكُرْ أَسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا



إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى

فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ

سَبِيلًا ﴿١٩﴾

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي إِلَيْلٍ وَنِصْفَهُ،
 وَثُلَاثُهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ
 عَلِمَ أَن لَّنْ تَحْصُوهُ فَنَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنْ
 الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ
 فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخِرُونَ يُقَاتِلُونَ
 فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
 وَءَاتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا
 لِأَنفُسِكُمْ مِّنْ خَيْرٍ يَّجْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا
 وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ



O you who wraps himself [in clothing].

Arise [to pray] the night, except for a little.

Half of it - or subtract from it a little.

Or add to it and recite the Quran with measured recitation.

Indeed, We will cast upon you a heavy word.

*Indeed, the hours of the night are more effective for concurrence [of heart
and tongue] and more suitable for words.*

Indeed, for you by day is prolonged occupation.

*And remember the name of your Lord and devote yourself to Him with
[complete] devotion.*

*[He is] the Lord of the East and the West; there is no deity except Him, so
take Him as Disposer of [your] affairs.*

And be patient over what they say and avoid them with gracious avoidance.

*And leave Me with [the matter of] the deniers, those of ease [in life], and
allow them respite a little.*

Indeed, with Us [for them] are shackles and burning fire.

And food that chokes and a painful punishment.

*On the Day the earth and the mountains will convulse and the mountains
will become a heap of sand pouring down.*

*Indeed, We have sent to you a Messenger as a witness upon you just as
We sent to Pharaoh a messenger.*

*But Pharaoh disobeyed the messenger, so We seized him with a ruinous
seizure.*

*So if you disbelieve, how can you guard yourselves against a Day that will
turn children's hair grey?*

The heaven will break apart therefrom; ever is His promise fulfilled.

Indeed, this is a reminder, so whoever wills may take to his Lord a way.

*Indeed, your Lord knows that you [Prophet Muhammad, peace and
blessings be upon him] stand [in prayer] almost two thirds of the night or
half of it or a third of it, and [so do] a group of those with you. And Allah
determines [the extent of] the night and the day. He has known that you
[Muslims] will not be able to do it and has turned to you in forgiveness, so
recite what is easy [for you] of the Qur'ān. He has known that there will be
among you those who are ill and others traveling throughout the land
seeking [something] of the bounty of Allah and others fighting for the cause
of Allah. So recite what is easy from it and establish prayer and give zakah*

and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

Discussion on Verses 1-20 of 20

This chapter begins by emphasizing the importance of spiritual discipline, which forms the foundation for other types of discipline, including behavioral and social discipline. Chapter 73 Al Muzammil, verses 1-4:

“O you who wraps himself. Arise [to pray] the night, except for a little. Half of it - or subtract from it a little. Or add to it...”

These verses encourage the establishment of voluntary night prayer, a form of worship that requires effort, sacrifice, and sincerity. Waking during the quiet hours of the night, when others are asleep and worldly distractions are minimal, trains a person to control their desires and overcome laziness. This struggle cultivates spiritual strength and self-discipline, which then extends into other areas of life. When a person learns to leave their comfort in order to stand before Allah, the Exalted, in prayer, they become more capable of controlling their behaviour throughout the day.

Spiritual discipline gained through such acts strengthens a person's ability to remain obedient to Allah, the Exalted, in all circumstances. For example, someone who regularly wakes in the night to worship develops greater control over their impulses. This control helps them restrain their tongue from harmful speech, such as gossip, slander, or lying. It also strengthens

their resolve to avoid unlawful earnings, dishonesty in business, and exploitation of others. A person who has trained themselves to worship when no one else is watching is more likely to maintain integrity in situations where wrongdoing could easily be hidden.

This discipline also improves a person's conduct within their family and social life. A spiritually disciplined individual becomes more patient with their spouse, more compassionate toward their children, and more respectful toward their parents. When disagreements arise, they are less likely to react with anger or harshness, as their regular spiritual reflection reminds them of accountability before Allah, the Exalted. Similarly, this discipline encourages fairness in social dealings, whether in friendships, community responsibilities, or professional environments.

Spiritual discipline also strengthens a person's ability to correctly use the material blessings they have been granted. Wealth, time, health, and influence are all blessings that can either benefit or harm a person depending on how they are used. Through consistent spiritual training, a person becomes more mindful of how these blessings should be directed. For instance, they are more likely to spend their wealth responsibly, avoid extravagance, and support charitable causes. They are also more careful about how they spend their time, avoiding activities that bring no benefit while prioritizing acts that strengthen their faith and character.

Another important example is patience during hardship. Someone who regularly engages in night prayer develops a closer connection with Allah, the Exalted, which strengthens their trust in Him. As a result, when

difficulties arise—such as financial strain, illness, or personal loss—they are less likely to fall into despair or panic. Instead, they face these challenges with patience and hope, recognizing that their struggles have purpose and that relief ultimately comes from Allah, the Exalted.

In addition, spiritual discipline fosters humility. Standing in prayer during the night reminds a person of their dependence upon their Creator and prevents arrogance from taking root in their heart. This humility influences how they treat others, encouraging kindness, forgiveness, and fairness. It prevents them from becoming proud due to wealth, status, knowledge, or social influence, as they remain constantly aware that all blessings originate from Allah, the Exalted.

Through these examples, it becomes clear that spiritual discipline is not limited to acts of worship alone. Rather, it serves as the foundation for balanced living. When a person strengthens their relationship with Allah, the Exalted, through sincere worship such as the voluntary night prayer, that spiritual strength naturally shapes their behaviour, decision-making, and relationships. As a result, they become better equipped to use the blessings they have been granted in ways that are pleasing to Allah, the Exalted, thereby achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 73 Al Muzammil, verses 1-4:

“O you who wraps himself. Arise [to pray] the night, except for a little. Half of it - or subtract from it a little. Or add to it...”

In general, voluntary night worship is a powerful indication of sincerity toward Allah, the Exalted, as it is performed when a person is alone and free from the attention of others. At that time, worldly distractions are minimal and most people are asleep, so the one who rises to worship does so purely for the sake of Allah, the Exalted. For this reason, it represents a deeply personal and intimate form of devotion, allowing a servant to speak privately with their Creator, seek forgiveness, and express their needs with humility. It is therefore a clear sign of genuine servanthood to Allah, the Exalted.

Voluntary night worship possesses countless virtues. For example, a Hadith found in Sunan An Nasai, number 1614, states that it is the best voluntary prayer. This indicates the immense spiritual value placed on worship performed during the night, as it requires dedication, sincerity, and a willingness to sacrifice comfort in order to draw closer to Allah, the Exalted.

No one will possess a higher rank on Judgement Day or in Paradise than the Holy Prophet Muhammad, peace and blessings be upon him, and his exalted status has been directly connected to voluntary night prayer. This connection highlights the importance of this form of worship and demonstrates the elevated position granted to those who sincerely establish it. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

In addition, a Hadith found in Jami At Tirmidhi, number 3579, explains that a person is closest to Allah, the Exalted, during the last part of the night. This period is therefore a unique opportunity for remembrance, reflection, supplication, and repentance. At this quiet time, the heart is often more focused and sincere, allowing a person to derive great spiritual benefit from remembering Allah, the Exalted.

All people desire their prayers to be accepted and their needs fulfilled. The voluntary night prayer provides a valuable opportunity for this, as a Hadith found in Sahih Muslim, number 1770, explains that there is a special hour during every night when sincere supplications are always answered. A person who wakes to worship during the night increases their likelihood of encountering this blessed moment, thereby gaining the opportunity to have their supplications accepted by Allah, the Exalted.

Establishing voluntary night worship also acts as a strong protection against sinful behaviour. It nurtures awareness of Allah, the Exalted, and strengthens self-control, which discourages a person from engaging in wrongdoing. It also helps individuals avoid wasting time in pointless social gatherings or harmful environments that could lead them away from obedience. In addition, night worship has been associated with physical benefits as well, as mentioned in a Hadith found in Jami At Tirmidhi,

number 3549, which indicates that it can contribute to protection from certain physical illnesses.

In order to successfully establish voluntary night prayer, a person should adopt practical steps that make it easier to perform. One important measure is to avoid overeating or excessive drinking, particularly before sleeping, as this often leads to heaviness and laziness that make waking during the night difficult. Moderation in food and drink supports both physical health and spiritual discipline.

It is also beneficial to avoid unnecessarily exhausting oneself during the day. Managing one's daily activities wisely helps preserve enough energy to rise during the night. Taking a short nap during the day can also assist in restoring energy, making it easier to wake for worship.

Most importantly, a person should strive to avoid sins and maintain obedience to Allah, the Exalted. Consistently fulfilling His commands, refraining from His prohibitions, and responding to life's circumstances with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, strengthens the heart and increases spiritual motivation. Those who live in obedience generally find it easier to establish voluntary night prayer, as their hearts are naturally inclined toward worship and remembrance of Allah, the Exalted.

An important aspect of the prayers, including the voluntary night prayer, is the recitation of the Holy Quran in a manner that allows a person to reflect upon its words and meanings so that its guidance influences their behaviour in daily life. Chapter 73 Al Muzammil, verse 4:

“...and recite the Qur'an with measured recitation.”

Measured recitation encourages a person to slow down and contemplate the message of the Holy Quran rather than merely reading its words quickly. The purpose of this approach is not simply to beautify the recitation but to allow the heart and mind to absorb the guidance contained within it. When a person recites the Holy Quran thoughtfully, they begin to recognize how its teachings relate to their own life, their behaviour, and their responsibilities toward Allah, the Exalted, and toward others. Such reflection, however, can only occur when a person understands the meanings of the Holy Quran. Sadly, only a small percentage of people possess this understanding. In many cases today, the Holy Quran has largely been reduced to beautiful recitation and pleasant sound without comprehension, reflection, or implementation. While reciting the Holy Quran with a pleasant voice is commendable, reducing it to sound alone contradicts its primary purpose, as it was revealed as a book of guidance rather than merely a book of recitation. For this reason, a person must strive to fulfil the true purpose of the Holy Quran by implementing its guidance within their life. This involves three essential steps. The first is to recite the Holy Quran correctly and consistently, maintaining a regular connection with its words. The second is to seek understanding of its meanings through trustworthy explanations so that its message becomes clear. The third is to sincerely apply its teachings in practical life, allowing its guidance to shape one's actions, decisions, and character. A devoted servant gives priority to the guidance of the Holy Quran over personal

desires when those desires contradict divine instruction. Through this approach, their character gradually becomes moulded according to the standards set by divine revelation. This reflects the example of the Holy Prophet Muhammad, peace and blessings be upon him, whose character embodied the teachings of the Holy Quran. This reality is mentioned in a Hadith found in Sunan Abu Dawud, number 1342. Truly honouring the Holy Quran therefore requires approaching it with seriousness and sincerity. A person should seek to understand it, internalize its message, and act upon all of its commands and prohibitions rather than selectively following only those teachings that align with their personal preferences. Choosing to follow certain parts while ignoring others demonstrates a lack of sincerity and prevents a person from benefiting from the full wisdom and mercy contained within the Holy Quran. Chapter 17 Al Isra, verse 82:

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

Furthermore, although the Holy Quran certainly provides guidance and comfort for the challenges of worldly life, its ultimate purpose is far greater. It was revealed to guide humanity toward eternal success and salvation. A person should therefore not treat the Holy Quran merely as a temporary remedy used only during moments of distress while neglecting it at other times. Such behaviour reflects a shallow understanding of faith and the purpose of divine revelation. An example can help illustrate this point. It is similar to purchasing a vehicle that appears impressive on the outside and contains many luxurious features but lacks an engine. Although it may look complete, it cannot fulfil its true purpose of transporting its owner to their destination. In the same way, reciting the Holy Quran without understanding and implementation may appear admirable outwardly, yet it

prevents a person from reaching the ultimate destination for which the Holy Quran was revealed.

Chapter 73 Al Muzammil, verse 4:

“...and recite the Qur'an with measured recitation.”

Islam consistently encourages people of all levels of knowledge to reflect upon the Holy Quran. The invitation to contemplate its verses is not restricted to scholars alone but is directed to all of humanity. Chapter 14 Ibrahim, verse 25:

“...And Allah presents examples for the people that perhaps they will reflect.”

And chapter 2 Al Baqarah, verse 219:

“...Thus Allah makes clear to you the verses [of revelation] so that you reflect.”

These verses demonstrate that reflection upon divine revelation is a fundamental aspect of engaging with the Holy Quran. The message of the Holy Quran is repeatedly explained through examples, lessons, and reminders so that people can ponder its meanings and recognize the wisdom contained within it. Through reflection, a person begins to see how its guidance applies to their own life and how it directs them toward correct conduct. Therefore, the notion that contemplation of the Holy Quran is limited only to scholars is incorrect and contradicts the spirit of Islamic teachings. The Holy Quran itself repeatedly calls upon people to think, reflect, and consider its message. If reflection were restricted only to scholars, these repeated invitations would lose much of their meaning. Instead, the Holy Quran encourages every person to engage with its guidance according to their capacity.

However, it is essential to understand the proper limits of this reflection. Encouraging people to contemplate the Holy Quran does not mean that individuals without scholarly training should attempt to interpret its verses independently or derive legal rulings from them. Matters related to Islamic law and detailed interpretation require extensive knowledge, training, and understanding of the broader teachings of Islam. Attempting to engage in such matters without proper knowledge could easily lead to misunderstanding or misguidance. For this reason, those without scholarly expertise should focus their reflection on aspects of the Holy Quran that are clear and universally understandable. This includes reflecting upon the moral guidance it provides, such as the positive qualities that individuals are encouraged to develop and the negative characteristics they are warned to avoid. The Holy Quran repeatedly emphasizes virtues such as honesty, patience, humility, gratitude, kindness toward others, and sincerity toward Allah, the Exalted. It also warns against harmful traits such as

arrogance, greed, dishonesty, injustice, and ingratitude. Reflecting on these teachings allows a person to improve their character and behaviour in practical ways. This level of reflection is accessible to everyone, regardless of their level of education. By regularly contemplating these clear teachings, individuals can gradually transform their behaviour and attitudes, enabling them to use the blessings they have been granted in the correct manner. Through this process they move closer to achieving peace of mind in both worlds by obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. More complex topics within the Holy Quran should be approached with caution and supported by reliable translations and well-established commentaries written by qualified scholars. These explanations help clarify meanings, provide context, and prevent misunderstanding. By relying on trustworthy sources, individuals can benefit from the wisdom of scholars who have devoted their lives to studying the Holy Quran and its teachings. When individuals engage with the Holy Quran through translations and reliable explanations, their understanding of its message deepens. This deeper understanding nurtures love and reverence for Allah, the Exalted, as people begin to recognize the clear proofs and evidences contained within divine revelation. As their appreciation grows, their faith becomes stronger and their desire to obey Allah, the Exalted, increases. This sincere motivation encourages them to prepare for their accountability on the Day of Judgement by striving to use the blessings they have been granted according to Islamic teachings. The most effective way to gain this understanding is by learning under the guidance of a knowledgeable scholar. Studying with a teacher allows a person to ask questions, clarify misunderstandings, and receive explanations that are grounded in authentic scholarship. A teacher can also guide students toward reliable sources of knowledge and help them avoid common errors in interpretation. At the same time, it is important that whatever knowledge is gained through study is personally reflected upon. Learning should not remain purely theoretical. Instead, individuals should regularly think about how the teachings of the Holy Quran apply to their own behaviour, decisions, and relationships. Through this reflection, they can begin to implement its guidance in their daily lives. If studying directly under a scholar is not

possible, a person should turn to authentic explanations of the Holy Quran written by trustworthy scholars. Whenever confusion arises regarding a particular subject, guidance should be sought from qualified scholars rather than relying on personal assumptions. By approaching the Holy Quran with sincerity, humility, and a willingness to learn, individuals can benefit from its guidance while remaining protected from misunderstanding.

The spiritual discipline mentioned earlier is also essential for accepting and acting upon the divine code of conduct granted to mankind by Allah, the Exalted. This guidance is described as heavy because living according to it often conflicts with the worldly desires and ambitions of people. Chapter 73 Al Muzammil, verse 5:

“Indeed, We will cast upon you a heavy word.”

The description of divine guidance as heavy reflects the reality that consistently following it requires commitment, patience, and self-control. People are naturally inclined toward comfort, personal preference, and immediate gratification. In contrast, the divine code of conduct frequently requires restraint, sacrifice, and discipline. For example, it calls people to control their anger, resist greed, avoid dishonesty, and act with fairness even when doing so conflicts with personal advantage. Without strong spiritual discipline, it becomes extremely difficult for individuals to consistently uphold these standards.

In general, regardless of how technologically advanced a society becomes, and regardless of how much knowledge people gain in fields such as psychology, medicine, sociology, or philosophy, humanity remains unable to produce a flawless and comprehensive code of conduct that perfectly aligns with human nature while addressing every possible circumstance that individuals and societies may encounter throughout their lives. Human understanding continues to evolve, and even the most advanced scientific knowledge is constantly revised as new discoveries are made. For instance, despite extensive research into the human mind, scientists are still uncovering new information about the brain and its functions. The relationship between emotions, decision-making, memory, and behaviour is still being studied and debated. If humanity has not yet fully understood the mechanisms of the human brain itself, it is clearly beyond human ability to design a complete and flawless system of moral guidance that can successfully govern every aspect of human life across all cultures, eras, and situations. Because human knowledge is limited and constantly changing, any system created solely through human reasoning will inevitably contain gaps, weaknesses, or biases. Some systems may appear beneficial for a period of time but later reveal unintended consequences. Others may favour certain groups of people while neglecting the rights and well-being of others. This limitation explains why social systems and moral standards frequently change throughout history as societies attempt to correct previous mistakes. In contrast, Allah, the Exalted, is the Creator of humanity and possesses complete and perfect knowledge. His knowledge is not restricted by time, place, or experience. He knows the past, present, and future, as well as the hidden and the apparent aspects of human nature. Because He created human beings and fully understands their physical, emotional, and spiritual needs, He alone possesses the knowledge necessary to establish a perfect code of conduct for them. For this reason, the guidance revealed by Allah, the Exalted, through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, provides a comprehensive framework that clearly distinguishes between right and wrong, beneficial and harmful. It guides people toward behaviour that nurtures both personal well-being and social harmony. Through this divine guidance, individuals are taught

how to manage their desires, treat others fairly, and use the blessings granted to them in a responsible manner. By following these principles, people can move toward a life characterized by balance, stability, and peace of mind rather than one dominated by stress and conflict. History provides clear examples of the positive impact of this divine code of conduct when it is sincerely implemented. Periods in which Islamic teachings were practiced with sincerity often produced societies known for justice, compassion, intellectual growth, and social stability. When individuals committed themselves to the moral and spiritual discipline taught by Islam, communities benefited from greater fairness, mutual respect, and social responsibility. Because of these realities, individuals should accept the divine code of conduct with trust and sincerity, recognizing that it ultimately serves their best interests. Even when certain aspects of this guidance conflict with personal desires, a person should remember that the wisdom behind divine commands may not always be immediately apparent. Just as a patient trusts the expertise of a physician who prescribes treatment for their health, individuals should trust the wisdom of the guidance provided by Allah, the Exalted. A wise patient follows the advice of their doctor even when the prescribed treatment involves bitter medicine or a strict dietary plan that restricts certain pleasures. Although these instructions may initially appear unpleasant, the patient understands that they are necessary for long-term health and recovery. In the same way, a person who sincerely accepts the divine guidance given by Allah, the Exalted, recognizes that following it ultimately leads to a healthier, more balanced, and more peaceful life in both this world and the next.

As discussed earlier, reflecting on the Holy Quran—especially during the voluntary night prayer—is extremely valuable, as it is a time when a person can be alone with their thoughts. The daytime is often filled with work, social interaction, and numerous activities that occupy the mind. In contrast, the quiet of the night allows a person to detach from distractions

and concentrate on reflection and remembrance. Chapter 73 Al Muzammil, verses 6-7:

“Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. Indeed, for you by day is prolonged occupation.”

This verse indicates that the night provides a unique environment in which the heart and the tongue can become aligned. When a person recites the Holy Quran during this time, their mind is calmer, their attention is less divided, and their reflection becomes deeper and more sincere. As a result, the meanings of the Holy Quran can affect the heart more strongly, guiding a person toward improved behaviour and clearer thinking.

In general, with the widespread presence of social media and the ease with which people can communicate at any moment, it has become increasingly important for individuals to understand the value of meaningful self-reflection. Constant communication with others often leaves little room for quiet contemplation. Yet self-reflection is essential for correctly assessing situations and making sound judgments about how to respond to them. This applies equally to both worldly matters and religious responsibilities. True self-reflection requires a person to turn inward and temporarily distance themselves from external communication. This includes stepping away from conversations, messages, and digital interaction so that the mind can focus fully on evaluating one’s situation. When a person remains constantly engaged with others—whether through conversation, messages, or online content—the mind becomes filled with external voices and

opinions, leaving little room for personal understanding and thoughtful judgment. Another important reality is that the details of a person's experiences cannot be fully understood by others, regardless of how close the relationship may be. Every situation an individual faces generates unique emotions, thoughts, and personal reactions that are shaped by their character, past experiences, and personal circumstances. Even if another person encounters a similar situation, their feelings and perspective will never be identical, because each person views and responds to events differently. For this reason, relying excessively on the opinions of many different people can often create confusion rather than clarity. When numerous individuals offer advice, their suggestions may contradict one another, leaving the person unsure about which path to follow. This confusion can lead to poor decisions and unnecessary stress. Although seeking advice from knowledgeable and trustworthy individuals is recommended in both religious and worldly matters, this guidance should not replace personal reflection. After receiving advice, a person must still carefully consider their own circumstances, abilities, and responsibilities in order to determine the most appropriate course of action. Self-reflection allows individuals to evaluate advice and apply it in a way that is suitable for their own situation. It is also important to recognize that self-reflection cannot be performed effectively while multitasking. In the same way that a student cannot properly study while simultaneously browsing social media, a person cannot deeply reflect on their life while their attention is divided among multiple forms of communication and entertainment. True reflection requires concentration and mental calmness. Sadly, modern habits have made this increasingly difficult for many people. Some individuals spend nearly every moment connected to others—listening to content, watching videos, texting messages, or speaking on the phone. In many cases, people find it difficult to spend even a short walk or a few quiet minutes alone without turning to their devices. When a person is constantly immersed in communication and entertainment, their mind rarely has the opportunity to slow down and reflect on their actions, decisions, and direction in life. This lack of reflection affects both small and large aspects of life. On a smaller scale, it can lead to poor decisions in everyday matters, such as problems at work or disagreements with others. On a

larger scale, it can affect a person's overall sense of direction and purpose. Without regular reflection, individuals may drift through life without seriously considering their goals, responsibilities, or ultimate destination. A person who constantly over-socializes and rarely takes time to reflect may gradually begin to live without clear purpose. Their ambitions and hopes remain unexamined, and they may fail to make meaningful progress toward fulfilling the beneficial goals they once desired. Instead of actively directing their life, they simply move from one activity or distraction to another. For this reason, a person must deliberately take time away from constant communication in order to reflect on their life. During these moments, they should question their intentions, consider the path they are following, and evaluate whether their actions are guiding them toward a meaningful and beneficial destination. Through regular self-reflection, individuals can more accurately assess the situations they encounter in both worldly and religious matters. This thoughtful evaluation helps them respond wisely to challenges, correct their mistakes, and maintain balance in their priorities. By doing so, they increase their chances of remaining on the right path and achieving peace and success in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

When a person regularly takes time to understand, reflect upon, and act according to Islamic teachings, they gradually develop the habit of remembering Allah, the Exalted, in every situation they encounter, whether related to worldly matters or religious duties. This constant awareness shapes their thoughts, intentions, and actions, guiding them to respond to circumstances in a manner that pleases their Creator. Chapter 73 Al Muzammil, verse 8:

“And remember the name of your Lord and devote yourself to Him with [complete] devotion.”

The remembrance of Allah, the Exalted, can be understood through three main levels. The first level is remembering Him internally and silently within the heart. This form of remembrance includes correcting one’s intention so that all actions are performed sincerely for the sake of pleasing Allah, the Exalted. When a person begins a task—whether it involves work, family responsibilities, or acts of worship—they remind themselves that their actions should ultimately be directed toward pleasing their Creator. This inward awareness purifies intentions and transforms ordinary actions into acts of devotion when they are performed with sincerity.

The second level of remembrance occurs through the tongue. This includes verbally remembering Allah, the Exalted, through praise, supplication, and recitation, as well as speaking in ways that are pleasing to Him. Words possess great influence, and therefore a person who remembers Allah, the Exalted, through their speech will strive to avoid harmful language such as lies, insults, gossip, and arguments that lead to harm. Instead, they will use their speech to spread goodness, encouragement, and truth. In addition, remembering Allah, the Exalted, through the tongue also includes choosing silence when speech would not bring benefit. This principle is emphasized in a Hadith found in Sahih Muslim, number 176, which explains that when a person has nothing beneficial to say, remaining silent is itself a good deed. In this way, even silence can become a form of remembrance of Allah, the Exalted, because it reflects awareness of His commands and a desire to avoid wrongdoing.

The highest and most complete form of remembrance is remembering Allah, the Exalted, through one's actions and outward conduct. This practical form of remembrance is realized when a person uses their limbs in obedience to Allah, the Exalted. It consists of fulfilling His commands, abstaining from His prohibitions, and responding to the different situations of life with patience and reliance upon Him in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person attains this level, their remembrance of Allah, the Exalted, becomes evident through their behaviour and manner of living. Their actions begin to reflect sincerity, discipline, and a constant awareness of divine guidance. They employ the blessings granted to them—such as time, wealth, knowledge, and physical ability—in ways that are pleasing to Allah, the Exalted. Their daily life becomes a living expression of devotion, as every decision and action is directed by the intention of obeying Him. Through this way of living, a person develops balance within both their mental and physical state, learns to place every matter and relationship in its proper position within their life, and prepares themselves appropriately for accountability on the Day of Judgement. Such conduct ultimately leads to inner tranquillity and peace of mind in both this world and the Hereafter. However, attaining this highest degree of remembrance requires both knowledge and persistent effort. A person must first learn the teachings of Islam so that they clearly understand what Allah, the Exalted, has commanded and what He has forbidden. After acquiring this knowledge, they must then strive to implement it consistently within their daily conduct. In this manner, Islamic knowledge becomes the foundation from which righteous actions and genuine spiritual development emerge. It is therefore the root of all goodness and the means through which true success is attained in both this world and the life to come.

Those who remain limited to the first two levels—internal intention and verbal remembrance—will certainly receive reward according to their sincerity. However, these levels alone may not be sufficient to significantly strengthen faith and piety unless they lead to the third level, where remembrance is demonstrated through actions. True spiritual growth occurs when remembrance of Allah, the Exalted, influences behaviour and decisions in everyday life. A person who fulfils all three levels of remembrance has been promised peace of mind and stability in both this world and the Hereafter. Chapter 13 Ar Ra'd, verse 28:

"...Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

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

Unfortunately, many individuals fulfil their obligatory duties and perform voluntary acts of worship yet overlook these deeper levels of remembering Allah, the Exalted. They may complete acts of worship outwardly but fail to maintain awareness of Allah, the Exalted, in their intentions, speech, and behaviour throughout the rest of their daily life. As a result, they sometimes

struggle to experience the peace and balance that true remembrance of Allah, the Exalted, brings, despite the worship and good deeds they perform. This highlights the importance of ensuring that remembrance of Allah, the Exalted, is not confined only to formal acts of worship but is extended to every part of a person's life. When remembrance becomes internal, verbal, and practical, it transforms a person's character and allows them to experience the true peace promised through obedience to Allah, the Exalted. Chapter 73 Al Muzammil, verse 9:

“[He is] the Lord of the East and the West; there is no deity except Him...”

Reflecting upon Islamic knowledge naturally leads a person to reflect upon the creation, as both point clearly toward the Oneness of Allah, the Exalted, and demonstrate that He alone deserves obedience in every circumstance. The teachings of Islam encourage individuals to use their intellect and carefully observe the world around them, as the order and harmony present throughout the universe serve as powerful signs of the wisdom and power of Allah, the Exalted. When a person studies the vastness of the skies, the structure of the Earth, and the countless systems that operate with perfect balance, it becomes evident that the universe could not have come into existence or continued functioning without a single Creator who designs and sustains it. For instance, the precise distance between the Sun and the Earth is a remarkable indication of this careful design. If the Sun were positioned even slightly closer to the Earth, the intense heat would make life impossible, scorching the planet and destroying the delicate systems required for survival. Conversely, if the Sun were even a small distance farther away, the Earth would become too cold, preventing the existence of living beings and disrupting the processes that support life. The fact that the Earth is positioned at an exact distance that allows an appropriate

balance of warmth and light clearly demonstrates a deliberate arrangement rather than a random occurrence. In addition to this, the Earth itself has been formed in a manner that produces a stable and balanced atmosphere. This atmosphere maintains the necessary conditions that allow plants, animals, and humans to live and flourish, providing the correct mixture of elements required to sustain life.

Another example of this precise balance can be observed in the force of gravity present on Earth. The level of gravity has been set in a manner that perfectly suits the needs of life. If the force of gravity were significantly stronger, movement would become extremely difficult for humans and animals alike. Basic activities such as walking, running, or lifting objects would require immense effort, and many forms of life would struggle to survive under such conditions. On the other hand, if gravity were considerably weaker, people and animals would find it difficult to remain stable on the ground. Everyday movement would become dangerous and unpredictable, as individuals could easily lose balance or be unable to maintain control over their physical actions. Instead, the force of gravity exists at a precise level that enables humans, animals, and other living beings to move freely, construct homes and structures, and live comfortably upon the surface of the Earth.

A simple comparison further clarifies this reality. When a person wishes to construct even a modest building, careful thought and planning are required. The builder must position essential structural elements, such as pillars and supports, in the correct places in order to preserve the strength and stability of the building. Without this deliberate planning, the structure would become weak and unsafe, eventually collapsing or causing harm to those within it. If such careful design is necessary for the construction of a

small and simple building created by human hands, then it is unreasonable to claim that the immensely complex structure of the skies and the Earth came into existence by mere accident. If the universe had arisen through random chance, it would display signs of disorder, instability, and imperfection. Yet the opposite is clearly observed. The harmony and balance found throughout the creation unmistakably point toward the precise planning and supreme wisdom 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 path of the Sun is perfectly designed to ensure that the Earth receives a balanced division of light and darkness, providing an ideal rhythm of day and night that supports human life, animal activity, and plant growth. This balance is further refined by the seasonal variation in day and night lengths, allowing people to make optimal use of their time throughout the year. Were the days significantly longer, humans and animals would experience excessive fatigue, making it difficult to perform daily activities effectively. Conversely, if nights were extended, there would be insufficient time for work, learning, and other essential pursuits that contribute to personal and societal well-being. Likewise, if nights were too short, people would be deprived of adequate rest, which is crucial for maintaining physical and mental health. These carefully balanced cycles also have a direct effect on the natural world. Crops depend on predictable patterns of light and darkness for growth, and any significant disruption in these cycles would reduce agricultural yields, creating challenges for food production and ultimately threatening the sustenance of both humans and animals. Beyond the practical benefits for life on Earth, the flawless operation of day and night, along with countless other interdependent systems, points

clearly to the Oneness of Allah, the Exalted. If multiple gods existed, each with different wills and intentions, the harmony of the universe would inevitably collapse, resulting in chaos and instability. The precise and consistent functioning of these cosmic systems, therefore, serves as an undeniable sign of a single, all-powerful Creator who governs every aspect of the universe with wisdom, order, and balance. Chapter 21 Al Anbiya, verse 22:

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

The Moon serves as a natural reflector of sunlight, illuminating the night and guiding people in their movements, particularly in deserts and across oceans—a method of navigation that remains fundamental for the transportation of goods even in modern times. Its phases govern the rhythm of the tides, which in turn play a critical role in maintaining the ecological balance of oceans and seas. Any disruption to these tides could result in significant harm to both marine and terrestrial environments. Together, the Sun and Moon allow humans to measure the passage of time with remarkable accuracy, a system essential for agriculture, daily activities, and social organization. The precise placement and function of these celestial bodies, working in perfect harmony, clearly indicate the influence of a deliberate and wise Creator.

The formation of the Earth itself further demonstrates this divine precision. Its land is distributed in a way that supports both agriculture and construction, creating an environment in which humans can sustain

themselves and build communities. Observing the planet reveals varying altitudes, where regions of high elevation present challenges due to thinner air and limited accessibility. Yet the majority of habitable land lies at optimal altitudes, striking a balance between usability and natural protection. Certain areas are intentionally difficult to reach, preserving resources and maintaining ecological stability, while the majority of Earth remains accessible for human activity. Beyond topography, natural resources are distributed with remarkable consideration: the more essential a resource is for human survival, the more easily it can be accessed. This meticulous arrangement of land and resources cannot be accidental and serves as a clear indication of a Creator who plans and sustains life with wisdom.

The water cycle offers yet another profound example of divine balance. Water evaporates from the seas, rises, and eventually condenses into rain, which often falls upon mountains. These mountains neutralize the naturally acidic rain, making it safe and usable for humans, animals, and plants. Any disruption in this system would cause severe consequences, threatening life on Earth. The salinity of the oceans ensures that decayed matter does not contaminate marine life, while simultaneously allowing ships to navigate the waters. Even minor variations in water composition could either endanger sea life or impede maritime transport, but the system is perfectly calibrated to support both. Rainfall itself is carefully balanced: too little causes drought and famine, while excessive rainfall results in flooding and destruction. The precision of the water cycle, alongside the arrangement of the oceans and seas, highlights the intricate planning and sustaining power of Allah, the Exalted, underscoring the undeniable evidence of His existence and wisdom. Chapter 23 Al Mu'minun, verse 18:

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

The winds play a vital role in sustaining life on Earth, as they are crucial for wind pollination, enabling crops, plants, and trees to reproduce and thrive. In earlier times, wind was indispensable for sea travel, allowing goods and people to traverse vast distances; even today, wind remains a fundamental factor in many maritime activities. Beyond these uses, winds are responsible for transporting rainclouds to specific regions, ensuring that water reaches areas where life depends upon it. Without this precise movement, the survival of countless living beings would be compromised. The system of winds across the Earth demonstrates remarkable balance. A lack of wind would disrupt essential natural processes, leading to stagnation, scarcity, and environmental chaos. Conversely, excessive winds would cause destruction, erode landscapes, and destabilize ecosystems. This equilibrium—maintained consistently across time and space—highlights an extraordinary level of order and design within the natural world.

Those who contemplate these intricately balanced systems—the winds, the water cycle, celestial bodies, and the Earth itself—cannot reasonably deny the existence of a single, all-powerful Creator. The harmony and precision observed in creation point unmistakably to Allah, the Exalted, as the sole source of authority, wisdom, and sustenance for all that exists. Chapter 73 Al Muzammil, verse 9:

“[He is] the Lord of the East and the West; there is no deity except Him...”

A person must accept and act upon Islamic teachings for their own well-being, even when these teachings contradict personal desires and worldly inclinations. Their approach should resemble that of a wise patient who follows the advice of their physician: even if the prescribed medicine is bitter or the dietary regimen is strict, the patient knows that adherence will ultimately restore health and strengthen the body. Similarly, acting on Islamic teachings ensures spiritual, mental, and physical well-being, bringing balance and harmony to all aspects of life. This guidance is only truly effective because Allah, the Exalted, alone possesses complete knowledge of human nature, including the intricate workings of the mind, body, and heart. Society's understanding of mental and physical states, no matter how advanced, will always be limited. Research, psychology, and medicine can provide partial remedies, but they cannot address every challenge a person encounters, nor can they guarantee the correct placement of relationships, responsibilities, or priorities in life. Human advice is inevitably constrained by limited knowledge, personal experience, foresight, and subconscious biases. In contrast, Allah, the Exalted, has perfect knowledge of every situation, past, present, and future. He understands the subtle interplay between circumstances, character, and destiny, and He alone can prescribe guidance that leads to true peace and balance in both worlds. This divine wisdom is conveyed to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources provide a complete framework for living a life that cultivates contentment, harmony, and preparedness for accountability on the Day of Judgement. Therefore, just as a wise patient trusts the expertise of a physician, one must trust Allah, the Exalted, as the ultimate Disposer of affairs. Chapter 73 Al Muzammil, verse 9:

“...so take Him as Disposer of affairs.”

But as obeying Allah, the Exalted, often contradicts the worldly desires and aspirations of people, many of them will reject, ignore and oppose Islamic teachings. Chapter 73 Al Muzammil, verse 10:

“And be patient over what they say...”

In general, when a person chooses a path different from that of their peers, it often stirs feelings of inadequacy in others regarding their own choices—especially when those choices prioritise personal desires over the teachings of Allah, the Exalted. This discomfort frequently manifests as criticism directed at the one who remains steadfast upon their faith, and such criticism often comes from those closest to them, including family members. Their objections are rarely rooted in genuine concern; rather, they arise from an inner unease caused by witnessing someone uphold principles they themselves have neglected.

Moreover, societal influences such as social media, fashion trends, and cultural expectations exert significant pressure on those who strive to uphold Islamic values. The public promotion of Islam is often perceived as an obstacle to the ambitions of those who seek wealth, status, and social validation. Industries whose practices Islam critiques—whether related to immodesty, exploitation, or moral corruption—naturally oppose the

integration of Islamic principles and discourage people from acting upon their faith. This opposition fuels the widespread anti-Islamic sentiments that are visible across various platforms, particularly on social media, where hostility toward Islamic teachings is frequently normalised and amplified.

Furthermore, individuals who sincerely attempt to follow Islamic teachings—which call for moderation in personal desires and responsible enjoyment of the blessings granted to them—are often met with negativity from those who indulge in excess. Such individuals act on impulse without restraint, a behaviour that Islam likens to animalistic instinct. They frequently attempt to dissuade others from accepting Islam and discourage those who already follow it from practising their faith. Their aim is to draw others into a lifestyle defined by unchecked desires and fleeting pleasures. They often target specific aspects of Islam, such as the dress code for women, in an attempt to undermine its appeal. Yet perceptive individuals easily recognise the superficiality of these criticisms, which stem from a disdain for Islam's emphasis on self-discipline and moral boundaries. For example, while they object to the Islamic dress code for women, they do not subject other professions—such as law enforcement, the military, healthcare, education, or business—to the same level of scrutiny, even though these fields also impose strict dress requirements. This selective criticism exposes the fragility and inconsistency of their arguments. Ultimately, it is the core principles of Islam and the disciplined conduct of those who adhere to them that provoke such attacks, leading critics to oppose Islam in any manner they can. In every circumstance, a person must remain unwaveringly committed to the sincere obedience of Allah, the Exalted, recognising that such dedication will grant them serenity and shield them from the negative influences of others, even if this protection is not immediately visible. Chapter 73 Al Muzammil, verse 10:

“And be patient over what they say and avoid them with gracious avoidance.”

Their loyalty to Allah, the Exalted, ensures that they make proper use of the blessings granted to them. This correct usage enables them to achieve a harmonious mental and physical state, allowing them to organise all aspects of their life with clarity and wisdom while preparing for their accountability on the Day of Judgement. As a result, they cultivate tranquillity in both worlds. They become rightly guided in every situation they encounter—whether in ease or difficulty—thereby strengthening their peace of mind and guaranteeing that they receive boundless rewards in this life and the next.

In contrast, choosing to disregard the commands of Allah, the Exalted, in pursuit of the approval of others inevitably leads to the loss of inner tranquillity. Such behaviour encourages the misuse of the blessings He has bestowed, resulting in a state of mental and physical chaos. A person who follows this path misplaces everything and everyone around them, losing balance and clarity. They become unprepared for their accountability on the Day of Judgement, and this negligence leads to stress, hardship, and difficulty in both this world and the next, regardless of any material comforts they may temporarily enjoy.

To maintain a resolute and unwavering mindset, a person must strive to cultivate a strong and deeply rooted faith. A firm faith is essential for remaining devoted to the obedience of Allah, the Exalted, in every circumstance—whether during moments of ease or periods of hardship.

Such unwavering faith develops 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 teachings consistently demonstrate that sincere obedience to Allah, the Exalted, is the path to tranquillity in this life and the next. Conversely, those who lack knowledge of Islamic principles possess a fragile and unstable faith, making them more susceptible to drifting away from obedience, especially when their personal desires conflict with divine guidance. This deficiency in understanding prevents them from recognising that surrendering their desires in favour of the commands of Allah, the Exalted, is the only means of attaining true peace in both worlds. For this reason, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application. This ensures that they remain obedient to Allah, the Exalted, at all times, regardless of external pressures or internal temptations. Strengthening faith involves using the blessings they have been granted in accordance with Islamic teachings, which in turn fosters a balanced mental and physical state. Through this balance, they learn to correctly prioritise all aspects of their lives—relationships, responsibilities, ambitions, and desires—placing everything and everyone in their proper place. In doing so, they secure clarity, stability, and purpose, and they prepare themselves for their accountability on the Day of Judgement with confidence and serenity.

Chapter 73 Al Muzammil, verse 10:

“And be patient over what they say and avoid them with gracious avoidance.”

This verse also serves as a warning about the dangers of bad companionship, which is one of the most significant sources of misguidance. Humans are inherently social beings, and their beliefs, habits, and character are profoundly shaped by those they associate with—whether the influence is beneficial or harmful. This effect may be immediate or may develop gradually over time, but it is always transformative, for companionship is never a neutral factor. It wields immense power over one's values, emotions, and even destiny. The Holy Prophet Muhammad, peace and blessings be upon him, confirmed this in a Hadith found in Sunan Abu Dawud, number 4833, emphasizing the profound impact that one's companions have on their spiritual and moral state. Just as a person exiting a perfume shop carries the fragrance with them, and one who lingers near a blacksmith leaves marked by smoke and soot, so too does companionship leave a lasting imprint on the heart and character. Those who surround themselves with righteous and sincere individuals find their hearts naturally drawn toward sincerity, humility, and obedience to Allah, the Exalted. Such companions encourage the proper use of the blessings bestowed upon them, inspire preparation for accountability on the Day of Judgement, and constantly remind one of their higher purpose. In this environment, hearts are uplifted, intentions refined, and conduct shaped toward balance—mental, spiritual, and physical. Life becomes purposeful, harmonious, and contented. Conversely, spending time with heedless or misguided individuals inevitably leads to the adoption of their attitudes and behaviours. This influence may begin subtly, almost imperceptibly, but over time it erodes spiritual awareness and weakens the connection with Allah, the Exalted. Those under the sway of bad companionship are prone to following desires over duty, misusing the blessings granted to them, and neglecting their ultimate purpose. Their perception of right and wrong becomes distorted, priorities are misplaced, relationships are mismanaged, and balance in life is lost. When the obedience of Allah, the Exalted, is replaced by the pursuit of fleeting pleasures and misguided ideals, the heart becomes restless. Material comfort, wealth, and status cannot fill the spiritual void created by this neglect. Outward appearances of success may

mask inner turmoil, but anxiety, instability, and dissatisfaction dominate the soul. Relationships suffer, the mind becomes unsettled, and the heart bears the weight of guilt and regret. The consequences of poor companionship extend beyond the worldly life, leading to confusion, despair, and ultimately spiritual ruin in the next. In contrast, righteous companionship nurtures faith, strengthens character, and fosters inner peace. It guides individuals toward proper conduct, balanced priorities, and preparation for eternal success. A wise person therefore exercises discernment in choosing their friends, seeking those who remind them of Allah, the Exalted, and whose character motivates adherence to truth, virtue, and the divine guidance entrusted to humanity. The right companions not only support a life of obedience but also become a source of inspiration and strength, ensuring that the path of righteousness is maintained in both worldly and spiritual affairs.

Allah, the Exalted, then issues a warning to those who persist in disobeying Him, despite the multitude of clear signs present in Islamic teachings and throughout creation that indicate the necessity of obedience. Chapter 73 Al Muzammil, verse 11:

“And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.”

This verse serves as a reminder that those who misuse the blessings granted to them should not be deceived by the absence of immediate punishment or the lack of visible consequences. In reality, their negligence and disobedience prevent them from attaining a balanced mental and

physical state and lead them to misplace priorities in every aspect of their life. Relationships, careers, and material possessions—elements often regarded as sources of comfort and success—become sources of stress, conflict, and dissatisfaction. Those who continue to disregard divine guidance may begin to assign blame to inappropriate targets, such as family members, friends, or colleagues, rather than acknowledging their own mismanagement of the blessings Allah, the Exalted, has provided. As a result, they may sever relationships with those who are actually supportive and well-intentioned, further exacerbating their emotional and mental instability. This deterioration can manifest in severe consequences, including depression, substance abuse, or even suicidal thoughts. A clear illustration of this principle can be observed in the lives of many who enjoy wealth and worldly luxuries yet remain spiritually negligent. Despite their material abundance, their mental and physical states are often unbalanced, and they experience discontent and restlessness. This worldly imbalance mirrors the spiritual neglect that will have even graver repercussions in the hereafter. Those who fail to prepare for their accountability on Judgement Day by using the blessings of this world appropriately will face far harsher consequences after death. Chapter 73 Al Muzammil, verses 12-13:

“Indeed, with Us [for them] are shackles and burning fire. And food that chokes and a painful punishment.”

One of the primary reasons the Hereafter—particularly the Day of Judgement and Hell—has been described in such vivid and detailed terms within Islamic teachings is to confront and correct the false beliefs that previous nations held. Many of these peoples dismissed these realities, mocking or belittling them, and allowed wishful thinking to guide their behavior. They persisted in disobeying Allah, the Exalted, while

erroneously believing that they would still attain salvation in both worlds. These misguided assumptions took many forms. Some relied entirely on the intercession of a righteous person without undertaking personal reform, assuming such intercession would absolve them regardless of their actions. Others believed that merely declaring faith verbally would be sufficient for salvation, without demonstrating it through their deeds. Many presumed that their excuses, regrets, or last-minute repentance would automatically be accepted on the Day of Judgement, irrespective of how they lived their lives. Still others minimized the severity of the punishments in the Hereafter, imagining that they would be no harsher than any hardships experienced in this world. Islamic teachings address these misconceptions by presenting the realities of the Hereafter in clear and often graphic detail. The purpose of these descriptions is not to instill fear or despair, but rather to awaken hearts to the seriousness of accountability and to inspire genuine, practical obedience to Allah, the Exalted. By understanding the consequences of disobedience and the significance of personal responsibility, individuals are encouraged to correctly utilise 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. Internalizing these teachings safeguards a person from complacency, shields them from false hopes, and cultivates sincerity in their intentions. This preparation leads to a life of accountability, ensuring safety from punishment and success in both worlds. True success is achieved through attaining a balanced mental and physical state and by correctly placing everything and everyone within one's life. By reflecting on the vivid realities of the Hereafter, a person is guided to make conscious, deliberate choices in this world, aligning their actions with divine guidance and securing a path of peace, purpose, and contentment in both the temporal life and the eternal life to come.

Allah, the Exalted, then emphasizes the urgent necessity for practical preparation for the Day of Judgement, illustrating its overwhelming severity

through vivid imagery. Even the most stable and formidable structures, such as mountains, will be rendered powerless under the weight of that Day's events. Chapter 73 Al Muzammil, verse 14:

“On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.”

If such mighty formations, which seem eternal and unshakable, can be reduced to dust, the condition of human beings—who are fragile, finite, and dependent—will be far more vulnerable. Those who neglect to prepare for their accountability, fail to act on Islamic guidance, or misuse the blessings granted to them will find themselves utterly unprotected. Their mental and physical states, their relationships, and their worldly achievements will offer no shelter. Without sincere obedience, reflection, and practical preparation for the Hereafter, they will face the overwhelming consequences of their actions with nothing to shield them.

This verse serves as both a warning and a call to action: just as one would not enter a battle unprepared, a person must actively and consistently prepare for the Day of Judgement. This involves learning and acting on the divine code of conduct granted to them by Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 73 Al Muzammil, verse 15:

“Indeed, We have sent to you a Messenger as a witness upon you...”

It is crucial to understand that in matters of accountability, a witness can either support or condemn an individual. In the context of the Hereafter, the blessings a person correctly uses, according to Islamic teachings, can lead to the Holy Prophet Muhammad, peace and blessings be upon him, testifying on their behalf. Conversely, those who persist in neglecting or rejecting divine guidance, even if they verbally profess belief in Allah, the Exalted, may find the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them. Chapter 25 Al Furqan, verse 30:

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

This verse specifically addresses Muslims, as they are the ones who recognize and are responsible for the Holy Quran. Consequently, abandoning it—whether through neglect, inaction, or deliberate rejection—results in accountability, highlighting the seriousness of abandoning divine guidance. The consequences for those against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies are clear and severe.

Therefore, individuals must move beyond wishful thinking and cultivate sincere hope in the mercy of Allah, the Exalted. This is achieved by

committing wholeheartedly to obedience, reflecting on the divine teachings, and utilizing the blessings granted in ways that are pleasing to Allah, the Exalted. By doing so, a person safeguards peace of mind in both worlds, attains balance in their mental and physical state, and places everything and everyone in their life correctly according to divine guidance. This path ensures that their witness, both internal and spiritual, aligns with truth and righteousness, leading to lasting success and protection on the Day of Judgement.

Allah, the Exalted, further cautions against denying or neglecting the divine code of conduct by presenting the example of Pharaoh, who arrogantly rejected the guidance brought by the Holy Prophet Musa, peace be upon him, as it conflicted with his worldly desires and aspirations. Chapter 73 Al Muzammil, verses 15-16:

“Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.”

These verses serve as a profound warning against adopting a self-centred approach to life, where one’s focus is limited to personal gain, comforts, or ambitions, while neglecting the broader truths of existence and the accountability prescribed by Allah, the Exalted. Such a narrow perspective blinds the heart from perceiving lessons embedded in history, personal experiences, and the lives of others. Reflecting on these lessons is one of the most effective means of refining character and avoiding repeated errors, which in turn cultivates true peace of mind, through maintaining

balance in mental and physical states and correctly placing everything and everyone within one's life. For instance, observing those who are wealthy or prominent yet misuse their blessings demonstrates that material comforts alone cannot secure inner tranquility. Many such individuals, despite worldly luxuries, succumb to anxiety, depression, addiction, or even suicide, revealing that peace of mind is rooted in obedience to Allah, the Exalted, rather than in the pursuit of unrestrained desires. Similarly, witnessing someone confront illness or hardship should inspire gratitude for one's own health and encourage careful and purposeful use of one's blessings before they are lost. By learning from the experiences of others—whether the struggles of the sick, the missteps of the wealthy, or the downfall of the arrogant—people are reminded that worldly circumstances are transient and insufficient for true fulfilment. Islam, therefore, calls for mindfulness, reflection, and the extraction of wisdom from both the surrounding world and the lessons of the past, guiding individuals toward a life of awareness, responsibility, and lasting tranquillity.

Those who fail to learn from the experiences of others or from the lessons of history will continue to disobey Allah, the Exalted, and as a result, they will leave themselves unprotected from the severe trials of the Day of Judgement, as well as the challenges of this world. Chapter 73 Al Muzammil, verses 17-18:

“Then how can you guard yourselves, if you disbelieve, a Day that will make the children white-haired? The heaven will break apart therefrom; ever is His promise fulfilled.”

Guarding oneself from these difficulties is only achieved by correctly using the blessings one has been granted as outlined in Islamic teachings.

Protection from such trials is only possible when a person correctly utilises the blessings they have been granted in accordance with Islamic teachings. Regular self-assessment is therefore essential, as no one knows their deeds better than themselves, except Allah, the Exalted. Honest self-evaluation encourages sincere repentance, motivates the performance of righteous deeds, and ensures that the blessings granted are used in ways pleasing to Allah, the Exalted. Conversely, neglecting this practice leads to heedlessness, the misuse of blessings, and severe difficulty during the weighing of deeds on the Day of Judgement. Such negligence may even result in eternal punishment.

This principle can be compared to the conduct of a business owner. A wise owner regularly reviews their accounts to ensure the business operates correctly, meets obligations such as taxes, and avoids financial loss. In contrast, a careless owner who fails to monitor their records risks failure, penalties, and unnecessary hardship. Similarly, failing to account for one's deeds properly before Allah, the Exalted, carries consequences far more severe than financial 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.”

It is also crucial to note that a person should not only avoid sins but must also refrain from using their blessings in vain. Acts that are neither sinful nor righteous may seem harmless in this world, but they contribute nothing to the balance of deeds on Judgement Day. Engaging excessively in vain pursuits can lead to profound regret when one realizes that these blessings could have been invested in actions that secure salvation. In some cases, even a slight imbalance between righteous and vain deeds on the Scales of Judgement can determine the difference between eternal success and loss. Through self-assessment, repentance, and the proper utilisation of blessings, a person ensures preparedness for the trials of both this world and the next, safeguarding their peace of mind, their spiritual standing, and their ultimate end. Chapter 73 Al Muzammil, verse 19:

“Indeed, this is a reminder, so whoever wills may take to his Lord a way.”

Divine revelation is described in this verse as a reminder, and indeed, Islamic teachings serve as a reminder for all people, as they are perfectly aligned with human nature. Any code of conduct that opposes the natural disposition of humanity will inevitably feel unfamiliar and burdensome, often leading to mental and physical imbalance when a person attempts to follow it. In contrast, Islamic teachings, being divinely designed, correspond precisely with the essence of human nature, and therefore feel inherently natural, fostering balance in both the mind and body. This sense of recognition is particularly evident in those who adopt Islam after following other ways of life. Many testify that, even without extensive prior knowledge, its principles resonate deeply within them, as though they are reconnecting with something already rooted within their being. This is because Islam does not impose an unnatural system upon a person; rather, it restores them to the original state upon which Allah, the Exalted,

has created all people. In comparison, other systems of thought often introduce standards and expectations that conflict with human nature, resulting in inner tension, instability, and dissatisfaction. However, this distinction is not always immediately recognized. A person may fail to appreciate the harmony of Islamic teachings if they approach them with bias, arrogance, or a blind attachment to inherited beliefs and cultural norms. Such attitudes can prevent the heart from perceiving the truth and appreciating the balance that divine guidance offers. When a person approaches Islamic teachings with sincerity and an open mind, they begin to realise that divine revelation is not a burden, but a means of restoration. It reminds them of their true nature, realigns their priorities, and nurtures tranquillity within their life. In this way, revelation functions both as a mirror and a guide: it reflects the inherent truth placed within the human soul, and it directs a person toward peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 73 Al Muzammil, verse 19:

“Indeed, this is a reminder, so whoever wills may take to his Lord a way.”

Islam, being a perfectly balanced way of life, provides guidance that harmoniously manages all aspects of a person’s existence, including spiritual, financial, and physical well-being. This balance ensures that no single dimension of life is overemphasized at the expense of others, as each plays a vital role in achieving overall stability and well-being. Because of this comprehensive approach, Allah, the Exalted, has instructed people not to overburden themselves even in acts of worship, such as the voluntary night prayer. While such acts are highly virtuous and beneficial, they are not meant to lead to exhaustion, burnout, or neglect of other responsibilities. Instead, a measured and sustainable approach is

encouraged so that acts of devotion enhance a person's life rather than disrupt its natural balance. Chapter 73 Al Muzammil, verse 20:

“Indeed, your Lord knows, that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you all will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it...”

In a broader sense, this establishes a fundamental principle that extends beyond acts of worship: a person must adopt a balanced approach in every aspect of life, ensuring that all duties—both worldly and spiritual—are fulfilled appropriately. Overburdening oneself in one area, even if it appears righteous, can lead to shortcomings in other equally important responsibilities, such as maintaining family ties, preserving one's health, fulfilling work obligations, or contributing positively to society. For example, excessive engagement in voluntary worship at the expense of rest can weaken the body, while neglecting family responsibilities in pursuit of personal devotion can lead to strained relationships. Such imbalances ultimately undermine the very purpose of Islamic teachings, which aim to establish harmony and order in all aspects of life.

Therefore, true success lies in moderation, consistency, and wisdom. A person should strive to engage in acts of worship regularly, even if they are

small, while also fulfilling their responsibilities towards themselves and others. This balanced approach allows a person to maintain their mental and physical well-being, uphold their obligations, and remain steadfast in their devotion over the long term. Chapter 73 Al Muzammil, verse 20:

“...and establish prayer and give the obligatory charity and loan Allah a goodly loan...”

Establishing the obligatory prayers is repeatedly emphasized in Islamic teachings because prayer forms the central pillar upon which all righteous actions are built. It is the foundation of a person's relationship with Allah, the Exalted, and the primary means through which they maintain consistency in obedience and remain protected from deviation. Through regular prayer, a person repeatedly renews their commitment to divine guidance, preventing themselves from becoming absorbed in worldly distractions. However, true prayer is not limited to outward physical actions; it is an act of deep reflection, humility, and awareness that connects the worshipper to the reality of the Hereafter and their ultimate accountability. This humility is developed when a person understands that each posture within the prayer carries profound meaning, particularly in relation to the Day of Judgement. The five daily prayers are distributed across the day for this very reason, ensuring that a person does not become heedless. Instead, they are given repeated opportunities to pause, detach from worldly concerns, and realign their intentions and actions with divine guidance. Each prayer acts as a spiritual checkpoint, allowing a person to assess their conduct and correct their course before they drift too far from the path of obedience. When a person stands upright in prayer, they should reflect on how this posture mirrors the standing of all people before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaaffin, verses 4-6:

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

When a person bows, they are reminded of those who will be condemned on the Day of Judgement for refusing to bow to Allah, the Exalted, during their worldly lives. Chapter 77 Al Mursalat, verse 48:

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

This serves as a warning that bowing is not merely a physical act but a symbol of submission. It includes submitting one’s will to Allah, the Exalted, in all areas of life. When a person prostrates, the most humble position in prayer, they should reflect on how people will be called to prostrate on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

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

When a person sits on their knees during prayer, it serves as a reminder of how all people will kneel before Allah, the Exalted, awaiting their judgement. Chapter 45 Al Jathiyah, verse 28:

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

The one who performs prayer with these reflections in mind will establish it in its true sense, both outwardly and inwardly. Such a prayer transforms a person’s character, strengthening their awareness of Allah, the Exalted, and guiding their actions between prayers. As a result, they become more mindful of avoiding sin and more committed to fulfilling their duties. Chapter 29 Al Ankabut, verse 45:

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

Thus, prayer becomes more than a ritual; it becomes a continuous source of guidance, discipline, and protection. By internalizing its meanings and maintaining consistency, a person ensures that their life revolves around obedience to Allah, the Exalted, leading to stability, righteousness, and success in both worlds. Chapter 73 Al Muzammil, verse 20:

“...and establish prayer and give the obligatory charity...”

The obligatory charity represents only a small fraction of a person's total wealth, and it is only required when one possesses a set minimum amount. One of its primary purposes is to instill the understanding that the wealth a person holds is not truly their own. If it were entirely theirs, they would have unrestricted freedom to use it as they pleased. Instead, all wealth is created and granted by Allah, the Exalted, and therefore it must be used in ways that align with His pleasure. In reality, every blessing a person possesses—whether it be wealth, health, knowledge, or status—is a trust placed in their care, which ultimately belongs to Allah, the Exalted. The responsibility of a person is not to return these blessings physically, but to utilise them correctly, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When this trust is fulfilled, wealth becomes a means of purification, protection from harm, and a source of immense reward in both worlds. However, the one who fails to recognise this reality and instead behaves as though their blessings belong solely to them will inevitably misuse them. This misunderstanding leads to arrogance, greed, and negligence towards the rights of others. In particular, the person who withholds the obligatory charity treats their wealth as a personal possession rather than a trust, and in doing so, fails to fulfil a fundamental duty. Just as a person who refuses to repay a loan is held accountable in worldly matters, so too will this individual face accountability before Allah, the Exalted. The seriousness of this negligence is illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that the one who neglects their obligatory charity will be confronted on the Day of Judgement by a large poisonous snake that will wrap around them and repeatedly bite them as a punishment. This powerful imagery emphasizes that wealth is not merely a comfort, but a test that carries consequences

depending on how it is used. Thus, wealth holds a dual nature: when used correctly, it elevates a person spiritually, strengthens social bonds, and secures lasting reward in the Hereafter. It becomes a means of helping others, relieving hardship, and earning the pleasure of Allah, the Exalted. But when it is hoarded or misused, it transforms into a source of regret, punishment, and loss in both this life and the next. A wise person therefore understands that every portion of wealth spent in the way of Allah, the Exalted, is not a loss, but a lasting investment that yields returns far beyond what this temporary world can offer. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

In this world, the very wealth a person clings to while neglecting their obligations will become a cause of distress rather than comfort. Instead of bringing peace and security, it often leads to anxiety, fear of loss, and constant dissatisfaction. Such a person may begin to misuse their blessings, chasing temporary pleasures or attempting to fill an inner emptiness that wealth alone cannot satisfy. As a result, they fall into an unbalanced state, both mentally and physically, where priorities become distorted, relationships are mishandled, and their purpose in life is gradually forgotten. This imbalance prevents them from preparing properly for their accountability on the Day of Judgement. Even if they appear outwardly successful and surrounded by luxury, inwardly they remain unsettled, burdened by worry, and deprived of genuine peace of mind. Their wealth, which had the potential to purify them and elevate their status, instead becomes a source of hardship and regret. Ultimately, by neglecting their

responsibility towards Allah, the Exalted, they trade lasting success for temporary comfort, and eternal peace for a fleeting and deceptive sense of security. Chapter 20 Taha, verses 124-126:

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

When a person establishes the obligatory prayers and fulfils the obligation of charity, they will naturally begin to use the blessings they have been granted in accordance with Islamic teachings in every aspect of their life, whether related to worldly matters or religious duties. These acts of worship are not isolated rituals; rather, they cultivate discipline, awareness, and responsibility, which extend into all areas of life. Chapter 73 Al Muzammil, verse 20:

"...and establish prayer and give zakah and loan Allah a goodly loan..."

Through consistent prayer, a person remains mindful of Allah, the Exalted, throughout the day, which prevents heedlessness and guides their decisions. Likewise, by giving the obligatory charity, they develop

detachment from material possessions and recognise their role as a trustee of the blessings they possess. Together, these two pillars train a person to live with balance, sincerity, and purpose, ensuring that their actions align with divine guidance rather than personal desires. As a result, a person begins to achieve a balanced mental and physical state, as their priorities become properly aligned and their responsibilities are fulfilled in a measured way. They learn to place everything and everyone within their life in its correct position, giving each right its due without excess or neglect. This balance not only improves their worldly life—by reducing stress, confusion, and misjudgement—but also ensures that they are actively preparing for their accountability on the Day of Judgement. Such a lifestyle leads to true peace of mind in both worlds. In this life, it brings clarity, stability, and contentment, as a person lives with purpose and direction. In the Hereafter, it results in safety, reward, and lasting success. Thus, by establishing prayer and fulfilling the obligation of charity, a person lays the foundation for a life of harmony, obedience, and ultimate success. Chapter 73 Al Muzammil, verse 20:

“...And whatever good you put forward for yourselves - you will find it with Allah while it is better and greater in reward...”

This verse makes it clear that obedience to Allah, the Exalted, does not benefit Him in any way; rather, it is entirely for the benefit of the person themselves. Understanding this reality is essential, as it protects a person from developing arrogance—the false notion that by obeying Allah, the Exalted, they are somehow doing Him a favour. Such an attitude is spiritually dangerous, as it weakens sincerity and makes obedience conditional. When personal desires conflict with divine commands, this arrogance can easily lead a person to abandon obedience, as they begin to prioritise their own preferences over what is right. In contrast, the one who

understands that their obedience is solely for their own benefit develops true humility before Allah, the Exalted. This humility strengthens their commitment, allowing them to remain steadfast in all circumstances, whether they are facing hardship or enjoying ease. In times of difficulty, they respond with patience, trusting that there is wisdom behind every situation. In times of comfort, they respond with gratitude, recognising that every blessing is a gift from Allah, the Exalted, and not something they inherently deserve. Gratitude itself operates on multiple levels. Gratitude in intention means that a person acts purely to please Allah, the Exalted, without seeking recognition or reward from others. Gratitude in speech involves using the tongue in a manner that is pleasing to Him, either by speaking good words or remaining silent when there is nothing beneficial to say. Gratitude in action is demonstrated by using one's blessings—such as wealth, time, health, and knowledge—in ways that align with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, gratitude becomes a comprehensive state that shapes a person's entire life. Similarly, patience is not limited to enduring hardship passively; it involves actively restraining oneself from complaining in words or actions, while continuing to obey Allah, the Exalted, with trust in His wisdom. A person who possesses true patience understands that their knowledge is limited, whereas the knowledge of Allah, the Exalted, is complete and perfect. Chapter 2 Al Baqarah, verse 216:

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

Consequently, the one who consistently adopts this balanced approach—combining humility, gratitude, and patience in all circumstances—will

receive the support, guidance, and mercy of Allah, the Exalted. This divine support brings stability, clarity, and inner peace in this world, while securing reward and safety in the Hereafter. Such a person achieves a balanced mental and physical state and correctly places everything and everyone within their life, ultimately attaining peace and success in both worlds, as indicated in a Hadith found in Sahih Muslim, number 7500.

This chapter concludes by reminding people that Allah, the Exalted, does not demand perfection from them, nor does He expect them to live without error. Chapter 73 Al Muzammil, verse 20:

“...And seek forgiveness of Allah...”

This command highlights a fundamental reality of human nature: people are prone to mistakes, shortcomings, and moments of weakness. Rather than expecting flawlessness, Allah, the Exalted, calls for continuous self-correction through repentance. This demonstrates His mercy, as He has provided a clear path for people to recover from their errors and return to the right path without despair or hopelessness. What is truly required is a life characterised by sincere effort and consistent striving. A person is expected to use the blessings they have been granted in ways that please Allah, the Exalted, while doing their utmost to fulfil His commands and avoid His prohibitions. When they fall short—as all people inevitably do—they are expected to turn back in repentance, recognising their mistake and resolving to improve. In this way, progress is not measured by perfection, but by persistence, sincerity, and the willingness to return to obedience after every slip. The real danger, therefore, does not lie in committing a sin,

but in persisting in it without remorse or the intention to change. Continuous disobedience hardens the heart, weakens awareness of accountability, and distances a person from Allah, the Exalted. In contrast, regular repentance softens the heart, renews faith, and strengthens the connection with Him. It keeps a person spiritually alive, aware of their purpose, and mindful of their ultimate return. When a person adopts this mindset of sincere striving combined with frequent repentance, they place themselves under the mercy and forgiveness of Allah, the Exalted. Chapter 73 Al Muzammil, verse 20:

“...Indeed, Allah is Forgiving and Merciful.”

This brings a unique form of inner tranquillity, as they are not burdened by the weight of their past mistakes, nor consumed by despair. Instead, they live with hope, humility, and a continuous desire to improve. As a result, they attain peace of mind in this world and hold a strong hope for success in the Hereafter, as their life becomes defined not by their shortcomings, but by their consistent return to their Lord.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this wise patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and

perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has 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.

Chapter 74 – Al Muddaththir, Verses 1-56 of 56

يَا أَيُّهَا الْمُدَّثِّرُ ١

قُمْ فَأَنْذِرْ ٢

وَرَبِّكَ فَكَبِّرْ ٣

وَتِيَابَكَ فَطَهِّرْ ٤

وَالرُّجْزَ فَاهْجُرْ ٥

وَلَا تَمْنُنْ تَسْتَكْثِرُ ٦

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

وَبَنِينَ شُهُودًا ﴿١٣﴾

وَمَهَّدْتُ لَهُ، تَمْهِيدًا ﴿١٤﴾

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

كَلَّا إِنَّهُ، كَانَ لِآيَاتِنَا عِنِيدًا ﴿١٦﴾

سَأَرْهُقُهُ، صَعُودًا ﴿١٧﴾

إِنَّهُ، فَكَّرَ وَقَدَّرَ ﴿١٨﴾

فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾

ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

ثُمَّ نَظَرَ ﴿٢١﴾

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ ﴿٢٣﴾

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

لَوَّاحَةٌ لِلْبَشَرِ ﴿٢٩﴾

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا
فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ
الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ
جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾

وَالصُّبْحِ إِذَا أَصْفَرَ ﴿٣٤﴾

إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿٤٤﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

حَتَّى أَتَيْنَا الْيَقِينَ ﴿٤٧﴾

فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾

فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

بَلْ يُرِيدُ كُلُّ أَمْرٍ مِنْهُمْ أَنْ يُوْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

فَمَنْ شَاءَ ذَكَّرْهُ ﴿٥٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفْرِ

﴿٥٦﴾

O you who covers himself [with a garment].

Arise and warn.

And your Lord glorify.

And your clothing purify.

And uncleanness avoid.

And do not confer favor to acquire more.

But for your Lord be patient.

And when the trumpet is blown.

That Day will be a difficult day.

For the disbelievers - not easy.

Leave Me with the one I created alone.

And to whom I granted extensive wealth.

And [granted] children present [with him].

And spread [everything] before him, easing [his life].

Then he desires that I should add more.

No! Indeed, he has been toward Our signs obstinate.

I will cover him with arduous torment.

Indeed, he thought and deliberated.

So may he be destroyed [for] how he deliberated.

Then may he be destroyed [for] how he deliberated.

Then he considered [again].

Then he frowned and scowled.

Then he turned back and was arrogant.

And said, "This [the Holy Quran] is not but magic imitated [from others].

This is not but the word of a human being."

I will drive him into Saqar.

And what can make you know what is Saqar?

It lets nothing remain and leaves nothing [unburned].

Altering [i.e., burning] the skins.

Over it [Hell] are nineteen [angels].

And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [the Quran] is not but a reminder to humanity.

No! By the moon.

And [by] the night when it departs.

And [by] the morning when it brightens.

Indeed, it [Quran] is of the greatest [signs].

As a warning to humanity.

To whoever wills among you to proceed [to obedience] or stay behind.

Every soul, for what it has earned, will be retained.

Except the companions of the right.

In gardens, questioning each other.

About the criminals.

"What put you into Saqar [Hell]?"

They will say, "We were not of those who prayed.

Nor did we used to feed the poor.

And we used to enter into vain discourse with those who engaged [in it].

And we used to deny the Day of Recompense.

Until there came to us the certainty [death].

So there will not benefit them the intercession of intercessors.”

*Then what is [the matter] with them that they are, from the reminder,
turning away.*

As if they were alarmed donkeys.

Fleeing from a lion?

*Rather, every person among them desires that he would be given
scriptures spread about.*

No! But they do not fear the Hereafter.

No! Indeed, it [the Quran] is a reminder.

Then whoever wills will take heed of it.

*And they will not take heed of it except that Allah wills. He is worthy of fear
and adequate for [granting] forgiveness.*

Discussion on Verses 1-56 of 56

The previous chapter primarily focused on spiritual discipline and how it serves as the foundation for discipline in all other aspects of life. Building upon this, this chapter begins by addressing one of those additional areas that require determination, commitment, and practical effort. Chapter 74 Al Muddaththir, verses 1-2:

“O you who covers himself. Arise and warn.”

This command highlights the transition from personal spiritual development to outward responsibility. After establishing inner discipline, a person is called to act—to convey truth, to encourage what is right, and to warn against what is harmful. This requires not only knowledge, but also courage, consistency, and sincerity, as it involves engaging with others and striving to bring about positive change.

It is important to understand that receiving guidance, whether in the form of good news or warnings, only becomes beneficial when a person responds to it in a practical manner. Mere acknowledgment without action does not bring about any real change. The one who responds correctly will begin to use the blessings granted by Allah, the Exalted, in ways that align with Islamic teachings. This practical response transforms knowledge into action, allowing a person to gradually develop a balanced mental and

physical state. They will begin to organise their life properly, giving each responsibility its due place, and actively preparing for their accountability on the Day of Judgement. As a result, they experience peace of mind in both worlds, as their life becomes guided by purpose and clarity. On the other hand, the one who hears these warnings and glad tidings but fails to act upon them will continue to misuse the blessings they have been granted. This neglect leads to imbalance, where desires and distractions take precedence over guidance and responsibility. Such a person gradually loses direction, misplaces priorities, and fails to organise their life in a meaningful way. Their lack of preparation for the Day of Judgement further deepens their state of heedlessness. Consequently, this imbalance manifests in the form of stress, confusion, and ongoing difficulty in both this world and the Hereafter. Even if such a person appears to enjoy comfort, success, or luxury on the surface, their inner state remains unsettled and deprived of true peace. This demonstrates that real success is not defined by outward appearances, but by one's response to divine guidance and their ability to translate it into consistent, meaningful action.

When a person remains firm in obeying Allah, the Exalted, and continues to encourage others towards the same, they will inevitably come into conflict with the worldly desires and ambitions of people. This often leads to rejection and opposition, which may range from criticism and mockery to hostility and harm. Such reactions are a natural consequence of upholding truth in a world where many are attached to their desires. In these situations, a person is commanded to glorify Allah, the Exalted, by maintaining a correct understanding of Him and never attributing anything negative to Him, even though all events occur by His permission. Chapter 74 Al Muddaththir, verse 3:

“And your Lord glorify.”

One of the most effective ways to uphold this is by cultivating a positive and balanced mindset. This does not mean ignoring difficulties, but rather interpreting them through the lens of faith and trust in Allah, the Exalted. A person should remind themselves that every hardship could have been far worse, which helps reduce distress and nurtures gratitude. If a challenge relates to worldly matters, they should be thankful that their faith remains intact, as this is the greatest blessing. Instead of focusing solely on the immediate discomfort of a trial, they should reflect on the immense reward promised to those who respond with patience and obedience. When a person experiences the loss of certain blessings, they should consciously reflect on the many blessings that still remain. This shifts their focus from deprivation to appreciation, strengthening their emotional and spiritual resilience. Furthermore, they should remember that every situation contains hidden wisdom that may only become clear over time. What appears harmful in the moment may, in reality, be beneficial in ways that are beyond human understanding. Chapter 2 Al Baqarah, verse 216:

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

By internalising this reality, a person develops trust in the plan of Allah, the Exalted, which brings calmness and clarity even during uncertainty.

In conclusion, reflecting on these principles enables a person to cultivate a positive mindset that is rooted in faith, wisdom, and trust. This mindset is essential for truly glorifying Allah, the Exalted, as it prevents a person from associating negativity with Him and instead encourages them to see His wisdom in all circumstances. Such an outlook transforms challenges into opportunities for growth and reward. Therefore, rather than viewing life through a lens of deficiency, a person should recognise the abundance within it—the cup is not half empty, but indeed half full.

An essential aspect of encouraging others to obey Allah, the Exalted, and warning them against His disobedience is ensuring that one's outward appearance and conduct are purified, reflecting the values of Islam so that they lead by example. Chapter 74 Al Muddaththir, verses 4-5:

“And your clothing purify. And uncleanness avoid.”

Purification here encompasses more than physical cleanliness; it signifies the overall presentation of oneself, including manners, behavior, speech, and actions, which collectively convey the essence of faith to the outside world. Correctly representing Islam is a responsibility that rests on every person who claims belief. It requires actively learning Islamic teachings and allowing them to shape character and daily conduct. Through this, a person internalizes noble qualities emphasized in Islam, such as generosity, patience, humility, compassion, and integrity, while consciously abandoning traits that harm oneself and society, such as greed, envy, arrogance, and selfishness. When these qualities consistently manifest in speech and behavior, a person becomes a living example of Islam, demonstrating its

truth and beauty through action rather than mere words. This is especially important in interactions with those unfamiliar with Islam, as a person's conduct serves as a reflection of the faith itself, potentially attracting others towards obedience to Allah, the Exalted. A sincere and consistent display of these qualities also reinforces the faith of fellow believers, creating an environment that nurtures righteousness, balance, and mutual accountability. Conversely, neglecting this responsibility can lead to a misrepresentation of Islam. When a person's words or actions contradict the principles they advocate, they risk discouraging others from accepting Islamic teachings or acting upon them sincerely. Such failures have real consequences: misleading others—whether through ignorance, negligence, or intentional behaviour—carries accountability both in this life and in the Hereafter. By failing to exemplify the guidance of Islam, a person not only harms others spiritually but also jeopardizes their own path to peace, balance, and success in both worlds. Therefore, purifying one's outward appearance and character is not merely personal refinement; it is a means of fulfilling a moral and spiritual duty, ensuring that the message of Islam is conveyed authentically and effectively through lived example.

Another vital aspect of obeying Allah, the Exalted, including the responsibility of encouraging others to do the same, is ensuring that all actions are performed with a sincere and correct intention. Chapter 74 Al Muddaththir, verse 6:

“And do not confer favour to acquire more.”

This verse emphasizes that deeds should not be performed for worldly gain, praise, or recognition from others. In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform actions for any reason other than to please Allah, the Exalted, will be told on the Day of Judgement to take their reward from the people or things they acted for, rather than receiving reward from Allah, the Exalted.

The foundation of all deeds, and indeed the essence of Islam itself, is one's intention. It is the intention which Allah, the Exalted, evaluates, as confirmed in a Hadith found in Sahih Bukhari, number 1. A person should therefore ensure that all religious obligations, voluntary acts of worship, and beneficial worldly actions are undertaken solely for the pleasure of Allah, the Exalted. A clear sign of this correct intention is that the person neither expects nor desires gratitude or appreciation from others. If they do, it reflects an improper intention, and the reward of their deeds may be diminished.

Moreover, acting with a proper intention protects the heart from bitterness and disappointment. When actions are performed for the sake of people rather than Allah, the Exalted, ungrateful responses are inevitable and often lead to annoyance, resentment, and emotional distress. This is a common occurrence in families, where parents or relatives may fulfill duties for the sake of their children or loved ones but feel frustrated when their efforts go unappreciated. In contrast, the person who performs actions solely for Allah, the Exalted, fulfills all responsibilities sincerely and remains unaffected by the ingratitude of others. This mindset fosters inner peace, contentment, and general happiness, as the individual knows that Allah, the

Exalted, is fully aware of their righteous deeds and will reward them accordingly.

Thus, adopting a pure intention is essential not only for spiritual reward but also for emotional and mental well-being. It aligns actions with divine guidance, safeguards the heart from negative emotions, and ensures that one benefits from their efforts in both worlds. Chapter 18 Al Kahf, verse 110:

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

When a person chooses a path guided by the teachings of Allah, the Exalted, rather than following the inclinations of peers, it often provokes discomfort or feelings of inadequacy in others. This is particularly true when others prioritize personal desires, status, or convenience over the obligations outlined in Islamic teachings. Consequently, those who steadfastly uphold their faith may face criticism or disapproval, even from family members who are close to them. Such reactions often stem from a sense of insecurity, as observing someone act righteously can highlight the contrast between their own actions and what they know to be correct.

Beyond the immediate circle of family, broader societal influences such as social media, fashion trends, and prevailing cultural norms further

challenge those committed to Islamic values. Actions and lifestyles that conform to Islam—such as modesty, self-discipline, and moderation—are frequently portrayed as obstacles to personal ambition, social advancement, or material success. Industries and social structures that profit from indulgence or excess often indirectly oppose Islamic principles, and this opposition is amplified through various online platforms, fostering anti-Islamic sentiments. Such pressures can make practicing faith appear socially inconvenient or even contentious, requiring patience and a strong connection to Allah, the Exalted, to maintain steadfastness.

Additionally, individuals who strive to live in accordance with Islamic teachings—balancing personal desires with moderation and responsible use of blessings—often encounter negative responses from those who indulge their impulses without restraint. These individuals, who may act purely on their immediate desires, may attempt to dissuade others from practicing Islam, portraying its teachings as restrictive or outdated. A frequent focus of criticism is visible elements, such as the dress code for women, yet this scrutiny is selective. Professions and roles with strict attire requirements—such as law enforcement, military, healthcare, and business—are rarely subjected to the same level of judgment. This disparity underscores the superficiality of such criticisms, which are motivated less by practical concerns and more by resentment of Islam's emphasis on discipline, self-control, and ethical conduct. Ultimately, the opposition arises from the discipline itself: those who maintain self-restraint and adhere to righteous principles challenge the unchecked desires of others, making criticism of Islam an outlet for their discomfort.

In every scenario, a person must remain resolute in their sincere obedience to Allah, the Exalted, knowing that such commitment brings serenity and

protection from harmful influences—even if the benefits are not immediately apparent. Chapter 74 Al Muddaththir, verse 7:

“But for your Lord be patient.”

Patience and steadfastness ensure that a person continues to use the blessings granted to them in ways pleasing to Allah, the Exalted. This disciplined approach cultivates a harmonious mental and physical state, allowing them to organize and prioritize all aspects of their life correctly, while preparing adequately for their accountability on the Day of Judgement. Such adherence promotes tranquility in both worlds, as the person navigates challenges and opportunities with clarity, purpose, and balance. By maintaining steadfast faith and acting consistently in alignment with Islamic teachings, they gain peace of mind and are assured rewards from Allah, the Exalted.

In contrast, yielding to the desire for approval from others or ignoring the commands of Allah, the Exalted, inevitably leads to internal turmoil. When one allows the opinions or pressures of peers and society to dictate behavior, they risk misusing the blessings granted to them. This misuse fosters mental and physical imbalance, misplacement of priorities, and failure to prepare for the Day of Judgement. Even if material comforts are present, the lack of spiritual and practical alignment produces stress, anxiety, and dissatisfaction, both in this world and the next.

To uphold a steadfast mindset in the face of such challenges, one must nurture strong faith. This faith is strengthened by understanding the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and by putting them into practical action. A strong faith allows a person to consistently obey Allah, the Exalted, regardless of external pressures or internal desires. Conversely, a lack of understanding leaves one susceptible to distraction, allowing personal desires to override obedience. Recognizing that surrendering immediate desires in favour of Allah's commands is essential for attaining lasting peace reinforces the importance of knowledge and practical application. By consistently applying Islamic teachings, a person ensures that they use their blessings correctly, maintain balance in their mental and physical state, and appropriately prioritize all aspects of their life, thereby achieving harmony and preparing effectively for both worldly and eternal responsibilities. Chapter 74 Al Muddaththir, verse 8:

“And when the trumpet is blown.”

The key lesson from this verse is that the divine call is inevitable and unavoidable. It is a summons that no one can permanently ignore, for it ultimately leads to resurrection and the final judgment. Every person will respond to this call, whether in a state of preparedness or heedlessness. Therefore, it is crucial for a person to respond now, during their worldly life, by sincerely obeying Allah, the Exalted. This involves fulfilling His commands, refraining from His prohibitions, and accepting life's circumstances with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person ensures that they utilize the blessings granted to them in ways that

are pleasing to Allah, the Exalted, fostering balance, peace, and purpose in both worldly and spiritual matters. Chapter 8 An Anfal, verse 24:

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

Responding to this call in this life prepares a person for the ultimate summons, making the experience of resurrection and final judgment easier to endure. Whoever heeds the call of Allah, the Exalted, in this life will find the final call on the Day of Judgement easier to bear and respond to. In contrast, those who live heedlessly—misusing the blessings they have been granted and ignoring divine guidance—will face immense difficulty and anguish when confronted by the trumpet’s blast. No peace will be granted to them, and responding to this ultimate call will become an overwhelming burden. A person can evade or disregard Allah’s call only for a limited time, for the final call is inevitable and unavoidable; every soul will be summoned, sooner or later. Given this certainty, it is only rational to respond today, in this life, rather than postpone obedience until it is too late. Should a person hear the trumpet blast while remaining heedless, no repentance or action afterward will avail them, and the consequences that follow will be far more terrifying than anything experienced before. Chapter 74 Al Muddaththir, verses 9-10:

“That Day will be a difficult day. For the disbelievers - not easy.”

The persistent disobedience of Allah, the Exalted, often stems from a preference for worldly desires over practical preparation for accountability. When a person chooses to prioritize comfort, wealth, or personal ambitions above divine guidance, they place themselves in a precarious position. Chapter 74 Al Muddaththir, verses 11-16:

“Leave Me with the one I created alone. And to whom I granted extensive wealth. And children present [with him]. And spread [everything] before him, easing [his life]. Then he desires that I should add more. No! Indeed, he has been toward Our verses obstinate.”

In this world, such an attitude directly undermines a person’s well-being. Their imbalance—spiritual, mental, and physical—leads them to misplace priorities and relationships. Everything meant to be a source of stability, such as family, friends, career, and wealth, transforms into stressors. Chapter 74 Al Muddaththir, verse 17:

“I will cover him with arduous torment.”

When a person fails to recognize the purpose of their blessings, they often externalize their frustrations, blaming those around them—spouses, children, or colleagues—for the stress they themselves have created. This misplaced anger and resentment can escalate into serious mental health issues, including depression, substance dependency, and even suicidal

tendencies. Observing individuals in society, particularly those who enjoy material abundance yet remain spiritually negligent, reveals how luxury and comfort alone do not guarantee peace of mind. Furthermore, the consequences extend beyond this life. Neglecting the practical obedience of Allah, the Exalted, leaves a person unprepared for Judgement Day. While worldly luxuries may temporarily mask spiritual neglect, they cannot shield one from the ultimate accountability. The punishment in the hereafter, for those who persist in disobedience despite clear guidance and blessings, is far greater and eternal. This underscores a vital lesson: true success and balance in life are achieved not through the accumulation of wealth or indulgence in desires, but through obedience, mindfulness, and the correct use of the blessings granted by Allah, the Exalted. A person who reflects on this will recognize the necessity of aligning their worldly pursuits with divine guidance, ensuring that wealth, relationships, and daily activities contribute to balance, peace of mind, and preparation for accountability in both worlds.

Every person who abandons the divine code of conduct revealed by Allah, the Exalted, and instead follows man-made systems of behavior does so primarily to satisfy their worldly desires. Human-devised systems, regardless of how sophisticated or rational they may appear, are ultimately shaped by personal inclinations, ambitions, and self-interest. Unlike the divine guidance, which is rooted in wisdom, justice, and mercy, man-made codes of conduct are limited by human understanding and often fail to produce true balance, peace, or moral consistency. These systems cater to the desires of those who create them, prioritizing convenience, personal gain, or social acceptance over long-term well-being and spiritual accountability. Individuals with wealth, influence, or power are often the most resistant to submitting to divine authority. Recognizing the truth of Islam would impose limits on their unrestrained desires, require accountability for their actions, and constrain their freedom to pursue worldly ambitions without consideration of justice or ethics. To protect their

privileges, such people not only reject divine guidance for themselves but also actively discourage others from following it, perpetuating a cycle of self-interest and moral compromise. Historically, the elites of societies were frequently the first to oppose the Holy Prophets, peace be upon them, precisely because embracing divine law would disrupt their comfort, authority, and indulgence. Their rejection was not due to uncertainty or lack of clarity regarding the truth, for the signs of Allah, the Exalted, were evident; rather, it was rooted in arrogance, pride, and unwillingness to submit to a higher moral standard. Chapter 74 Al Muddaththir, verses 18-25:

“Indeed, he thought and deliberated. So may he be destroyed [for] how he deliberated. Then may he be destroyed [for] how he deliberated. Then he considered [again]; Then he frowned and scowled; Then he turned back and was arrogant. And said, "This is not but magic imitated [from others]. This is not but the word of a human being.””

These verses describe how such individuals repeatedly deceive themselves, convincing themselves that the divine message is mere human invention or imitation, despite clear evidence to the contrary. The Holy Prophet Muhammad, peace and blessings be upon him, had no prior exposure to the revealed scriptures, nor could he have fabricated the knowledge contained within them. Yet the Meccans, who were masters of the Arabic language and had observed the Prophet’s character for forty years, could not deny the authenticity of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

The non-Muslims of Mecca, being highly skilled in the Arabic language, were fully aware that the Holy Quran could not have been the words of a human being. Its eloquence, depth, and unmatched style surpassed anything they could produce, leaving no doubt about its divine origin. Moreover, having spent forty years observing the character and conduct of the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew him to be a person of honesty and integrity. They were well aware that he had never lied or engaged in deception, which made it impossible for them to credibly claim that he fabricated the Holy Quran. Chapter 10 Yunus, verse 16:

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

Their rejection was thus not due to a lack of understanding or absence of proof, but rather stemmed from arrogance, obstinacy, and attachment to personal desires and worldly gains. This attitude reflects a broader human tendency to resist divine guidance when it challenges one's own inclinations. Those who persist in such a mindset will inevitably experience imbalance in both their mental and physical states, misplacing priorities and relationships in their lives. This misalignment generates stress, hardship, and confusion, even if they appear to enjoy certain worldly comforts. Furthermore, because this mindset prevents proper preparation for

accountability on the Day of Judgement, the consequences in the hereafter will be severe and far more grave than any worldly discomfort they may face. Chapter 74 Al Muddaththir, verses 26-30:

“I will drive him into Saqar. And what can make you know what is Saqar? It lets nothing remain and leaves nothing. Blackening the skins. Over it are nineteen [angels].”

One of the primary reasons why elements of the Hereafter—such as the Day of Judgement and Hell—are described in such vivid detail in Islamic teachings is to counter the false beliefs and misconceptions that previous nations held regarding the afterlife. These nations often dismissed these realities, mocking them or downplaying their significance, largely because of wishful thinking and attachment to worldly desires. They assumed that disobedience to Allah, the Exalted, could coexist with eventual salvation, convincing themselves that they would be spared consequences despite neglecting divine guidance. Such false assumptions manifested in various ways: reliance on the intercession of a righteous person without undertaking personal reform, belief that mere verbal declaration of faith would ensure salvation, presumption that excuses or repentance would automatically be accepted on the Day of Judgement regardless of one’s actions, and the notion that the punishments of the Hereafter would be no harsher than those experienced in this world. To correct these misunderstandings, Islamic teachings present the realities of the Hereafter in a direct and detailed manner, allowing individuals to comprehend their gravity and the necessity of practical preparation. The intent is not to instill fear or despair, but to awaken hearts to the truth and motivate sincere, actionable obedience to Allah, the Exalted. This obedience involves correctly using the blessings that have been granted—whether wealth,

health, knowledge, or time—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. By embracing these teachings and internalizing their lessons, a person is protected from complacency and false hopes. They are guided toward a life characterized by sincerity, responsibility, and mindfulness, ensuring that they correctly place everything and everyone within their lives. This practice fosters balance in both mental and physical states, equips them to act justly and wisely, and safeguards them from the consequences of heedlessness. Ultimately, it enables individuals to achieve peace of mind in both this world and the next, while preparing adequately for accountability before Allah, the Exalted.

Chapter 74 Al Muddaththir, verse 30:

“Over it are nineteen [angels].”

Allah, the Exalted, revealed certain truths in the Holy Quran, such as the precise number of angels assigned to guard Hell, not to confuse or overwhelm people, but as a deliberate test of faith and understanding. These revelations serve multiple purposes. For the people of the book, who were already aware of aspects of these realities through their own scriptures, such statements act as confirmation of the divine origin of the Holy Quran, proving that it comes solely from Allah, the Exalted, and not from a human author. For the believers, these details strengthen their faith, showing the consistency and depth of divine wisdom. Chapter 74 Al Muddaththir, verse 31:

“And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt...”

This test is not merely intellectual; it examines whether individuals accept divine knowledge with trust, even when it exceeds human comprehension. For those with strong faith, such statements reinforce conviction and inspire confidence in the wisdom of Allah, the Exalted. Conversely, those with weak faith or hearts inclined toward arrogance and worldly desire often respond differently. Because obedience to Allah, the Exalted, challenges their personal ambitions and social standing, they question or ridicule what they cannot immediately comprehend. Their objections are often intended not only to satisfy their own doubts but also to dissuade others from following the path of divine guidance, thereby preserving their influence and social advantage. Chapter 74 Al Muddaththir, verse 31:

“...and that those in whose hearts is hypocrisy and the disbelievers will say, “What does Allah intend by this as an example?”...”

Such behavior highlights a broader reality: doubt and skepticism are not always born from genuine curiosity or lack of understanding, but frequently from self-interest, pride, and a desire to resist accountability. The contrast

between the sincere believer and the hypocrite or disbeliever illustrates that faith is strengthened not by mere intellectual agreement, but by trusting and acting upon divine guidance, even when its full wisdom is not immediately apparent. Those who respond with humility, obedience, and reflection will find their faith deepened and their hearts at peace, while those who persist in rejection will remain trapped in doubt, instability, and eventual accountability before Allah, the Exalted. Chapter 74 Al Muddaththir, verse 30:

“...Thus does Allah allow to go astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of it, the Fire, is not but a reminder to humanity.”

The discussion of Hell in Islamic teachings is intended not to instill fear for its own sake or to push people into despair, but to serve as a practical reminder of the consequences of misusing the blessings granted by Allah, the Exalted. By clearly illustrating the realities of punishment, the teachings motivate individuals to act responsibly, adhere to divine guidance, and cultivate a life of righteousness. The goal is to encourage practical preparation for accountability, guiding people to avoid behaviors and choices that would lead to spiritual, mental, and physical imbalance. In this way, the descriptions of Hell function as a corrective tool, emphasizing the importance of obedience, self-discipline, and the wise use of one's resources, ensuring that individuals can attain peace of mind in both worlds while fulfilling their purpose according to the commands of Allah, the Exalted.

Allah, the Exalted, then discusses some signs within the creation which indicate His Oneness and how He alone must be obeyed at all times. Chapter 74 Al Muddaththir, verse 32:

“No! By the moon.”

The Moon reflects the light of the Sun, illuminating the darkness of the night and serving as a natural guide for people, especially in earlier times when travelers relied upon it to navigate vast deserts and open seas. Even today, despite technological advancements, the oceans remain a primary route for global trade, and the natural order established by the Sun and Moon continues to play a vital role in maintaining stability and direction. The changing phases of the Moon are not random; they are part of a precise system that governs the tides of the oceans and seas. These tides are essential for maintaining ecological balance, supporting marine life, and regulating environmental conditions. Any disturbance in this delicate system would lead to widespread disruption and harm.

In addition, the Sun and Moon provide a reliable means of measuring time, forming the basis for days, months, and years. This measurement is fundamental to organizing human life, agriculture, travel, and countless other aspects of existence. The consistent and predictable movement of these celestial bodies reflects a level of precision that cannot be attributed to chance. Their exact positioning and balance within the solar system ensure that life on Earth can exist and continue in an orderly manner.

Chapter 74 Al Muddaththir, verses 33-34:

“And [by] the night when it departs. And [by] the morning when it brightens.”

The journey of the sun has been arranged in such a precise and consistent manner that the Earth continuously receives a carefully measured balance between light and darkness. This alternation is not random, but perfectly regulated, allowing both day and night to fulfil essential roles in sustaining life. The variation in their lengths across the year further reflects a deliberate system, enabling individuals to benefit in different ways depending on the season, whether through productivity, rest, or environmental adaptation. If daylight hours were excessively prolonged, individuals would experience physical and mental exhaustion. Continuous exposure to extended periods of activity would gradually weaken the body and reduce overall well-being. On the other hand, if the night were to dominate most of the day, individuals would struggle to find sufficient time to work, seek provision, or engage in beneficial pursuits such as learning and personal development. A life deprived of adequate daylight would hinder progress and limit opportunities for growth. Similarly, if the night were shortened beyond its current balance, individuals would be deprived of the rest necessary to restore their strength. Sleep is essential for maintaining both physical health and mental clarity, and without sufficient darkness to facilitate proper rest, the human condition would deteriorate. Thus, both day and night are not only complementary but essential in preserving the natural rhythm of life. Beyond human needs, this precise balance also plays a critical role in agriculture and the wider ecosystem. Crops depend on carefully measured cycles of light and darkness to grow properly. Any disruption in this balance would negatively affect plant

development, which in turn would harm the food supply for both people and animals. This demonstrates that the harmony between day and night extends beyond individuals and supports the entire chain of life. The flawless coordination of day and night, along with the many other interconnected systems within the universe, serves as a clear indication of the absolute Oneness of Allah, the Exalted. If there were multiple creators with independent wills, conflicting intentions would inevitably arise, leading to disorder and instability within the universe. Instead, the consistent harmony and precision observed in these systems point to a single, all-powerful Creator whose control is complete and without opposition. 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...”

As previously discussed, the detailed descriptions of the hereafter—particularly the mention of Hell—are not presented merely for information, but rather to awaken individuals and urge them towards meaningful action. These realities are conveyed so that a person does not remain heedless, but instead reflects deeply and takes practical steps to avoid a harmful end. Chapter 74 Al Muddaththir, verses 35-37:

“Indeed, the Fire is of the greatest. As a warning to humanity. To whoever wills among you to proceed or stay behind.”

Guidance has been made clear, and each individual is given the choice to either move forward towards success or remain behind and face loss. The warning is universal, addressing all of humanity, and it emphasizes personal responsibility in determining one's direction.

It is essential to understand that both glad tidings and warnings only produce real benefit when they are met with a sincere and practical response. Mere awareness or acknowledgment is not sufficient. True benefit arises when an individual translates this knowledge into action. Therefore, the one who responds correctly will strive to use the blessings granted by Allah, the Exalted, in accordance with the guidance laid out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, such a person gradually attains a state of inner peace and stability. This balance manifests in both mental and physical well-being, as their life becomes structured upon purpose, discipline, and clarity. They are able to place everything and everyone in their proper position—giving priority to what truly matters, fulfilling responsibilities correctly, and maintaining harmony within their personal and social life. In contrast, the one who fails to respond in a practical manner to these warnings and promises will continue to misuse the blessings they have been granted. Instead of using their abilities, time, and resources in beneficial ways, they may direct them towards harmful or unproductive pursuits. This leads to a gradual breakdown in both mental and physical balance. Their life becomes disordered, as priorities are misplaced and responsibilities are neglected. Most importantly, they fail to prepare adequately for their accountability on the Day of Judgement, a reality that cannot be avoided. As a consequence of this neglect, such a person will experience various forms of stress, hardship, and inner turmoil in this life, regardless of any outward appearance of comfort or luxury. Material possessions and temporary pleasures cannot compensate for the absence of true inner peace. Ultimately, this imbalance extends into the hereafter, where the consequences of one's choices become fully

apparent. This demonstrates that real success is not defined by outward conditions, but by the correct response to divine guidance and the ability to live a life aligned with it.

Whether a person chooses to respond positively or negatively to Islamic teachings rests entirely with them, but this choice is not without consequence. Every individual will inevitably face the outcome of their actions in both this life and the hereafter. Chapter 74 Al Muddaththir, verse 38:

“Every soul, for what it has earned, will be retained.”

Each person is bound to their own deeds, unable to escape the reality of what they have put forward. No action, whether small or great, is lost, and every individual will be held accountable in a manner that is perfectly just.

It is therefore essential for a person to regularly examine their own actions. No one, besides Allah, the Exalted, has greater awareness of a person's inner state, intentions, and behaviour than the individual themselves. When a person engages in sincere self-assessment, they begin to recognise their shortcomings and are naturally driven towards repentance. This reflection softens the heart and encourages a person to turn back from their mistakes while striving to perform righteous deeds. Such deeds involve using the blessings granted by Allah, the Exalted, in ways that are pleasing to Him,

thereby transforming everyday actions into meaningful acts that carry lasting benefit.

In contrast, the one who neglects this process of self-evaluation drifts into a state of heedlessness. Without reflection, they continue to misuse their time, abilities, and resources without considering the consequences. Their life becomes shaped by neglect rather than purpose, and they fail to correct their course. When such a person faces the weighing of their deeds on the Day of Judgement, they will find it extremely difficult, as they did not prepare for that moment. This lack of preparation may ultimately result in a severe and painful outcome.

The example of a business owner illustrates this reality clearly. A wise and careful business owner regularly reviews their accounts, ensuring that everything is in order and that all obligations, such as financial records and tax responsibilities, are properly fulfilled. This consistent evaluation allows the business to grow steadily and prevents unexpected losses or penalties. On the other hand, a careless business owner who neglects to review their accounts will likely face financial decline and difficulties when required to present accurate records. Failure to prepare properly often results in penalties, increasing the burden upon them. However, the consequences of neglecting one's deeds are far more serious than any worldly penalty. The accountability of the hereafter is not measured in financial terms, but in outcomes that are far greater and more severe. 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.”

In addition, a person must not only strive to avoid sinful actions but should also be mindful of how they use the blessings they have been given. Engaging excessively in matters that hold no real benefit may not always be sinful, but such actions still represent lost opportunities. These moments, if used correctly, could have contributed to a person's scale of good deeds. On the Day of Judgement, this realisation may lead to deep regret, especially when a person sees how close they may be to success or failure. In some cases, the difference between the two sides of the Scales may be extremely small, yet it may determine a person's final outcome. This highlights the importance of using every blessing—time, health, wealth, and ability—in a purposeful and beneficial manner, ensuring that nothing is wasted and that one is fully prepared for the moment when all deeds are brought to account.

Those who practically prepare for their accountability will correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. And as Allah, the Exalted, does not demand perfection from people, any mistakes in their deeds will be forgiven by Him, so that they achieve peace of mind in both worlds. Chapter 74 Al Muddaththir, verses 38-40:

“Every soul, for what it has earned, will be retained. Except the companions of the right, in gardens...”

Allah, the Exalted, further warns against neglecting correct behaviour by drawing attention to an unavoidable and decisive event. Chapter 74 Al Muddaththir, verses 39-43:

“Except the companions of the right. [Who will be] in gardens, questioning each other. About the criminals. [Asking them], “What put you into Saqar?” They will say, “We were not of those who prayed.””

This scene presents a powerful contrast between those who attain safety and those who face punishment. The people of success will question those who failed, and the first reason given for their downfall is not the absence of belief being mentioned initially, but their failure to establish prayer. This highlights that actions carry decisive weight, and that a person’s ultimate outcome is tied to what they practiced in their daily life. A claim of belief in Allah, the Exalted, only brings real benefit when it is supported by consistent and sincere obedience. Chapter 74 Al Muddaththir, verse 43:

“They will say, “We were not of those who prayed.””

Establishing the obligatory prayers is repeatedly stressed in Islamic teachings because it is the central foundation upon which all other good actions are built. It forms the core of a person's connection with Allah, the Exalted, and acts as a constant means of maintaining discipline, awareness, and sincerity. However, true prayer is not limited to physical movements or recitation. It is meant to be performed with deep awareness, humility, and reflection, allowing the person to internalise the reality of their return to Allah, the Exalted. Each posture within the prayer serves as a reminder of the stages and scenes of the Day of Judgement. When a person stands in prayer, they are reminded of the moment when all people will stand before Allah, the Exalted, awaiting their reckoning. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When a person bows during prayer, it reminds them of those who will be criticized for refusing to bow during their worldly life. Chapter 77 Al Mursalat, verse 48:

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

This criticism is not limited to the physical act, but extends to a broader unwillingness to submit to the commands of Allah, the Exalted, in all

aspects of life. It reflects arrogance and neglect, which ultimately lead to regret. When a person prostrates, they experience the highest level of humility, placing themselves in the lowest physical position before their Creator. This act serves as a reminder of a moment on the Day of Judgement when people will be called to prostrate, yet those who failed to do so sincerely in this life will be unable to respond. Chapter 68 Al Qalam, verses 42-43:

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

When a person sits during prayer, it reflects the state in which all people will be gathered before Allah, the Exalted, awaiting judgement with fear and uncertainty. Chapter 45 Al Jathiyah, verse 28:

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

The one who performs prayer while reflecting on these meanings will establish it in the manner intended. This type of prayer shapes a person's character and influences their behaviour beyond the moments of worship. It

acts as a safeguard, preventing them from falling into wrongdoing and guiding them towards what is correct. Chapter 29 Al Ankabut, verse 45:

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

Through this continuous cycle of remembrance and reflection, a person is guided to live in obedience to Allah, the Exalted, not only during prayer but throughout their entire day. This obedience is demonstrated by using the blessings they have been granted in ways that are pleasing to Him, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The next response given by the people of Hell identifies another essential good deed which they failed to perform, further demonstrating that a person's final outcome is not based on inward belief alone, but on belief that is supported and proven through outward actions. Chapter 74 Al Muddaththir, verse 44:

“Nor did we used to feed the poor.”

A person is not only required to fulfil their personal acts of worship, but must also demonstrate compassion, generosity, and concern for others, especially those who are vulnerable within society.

In general, a person must ensure they support those who are considered socially weak, such as orphans and widows, according to their ability and resources. In the present time, providing such support has become extremely accessible. A person can arrange sponsorship for an orphan or assist a widow within minutes through simple online means. In many cases, the financial commitment required is small, often less than what is regularly spent on non-essential matters. This removes any significant barrier and leaves little excuse for neglecting this responsibility.

This act of supporting the needy is not only beneficial for those receiving help, but it also brings continuous support from Allah, the Exalted, to the one who gives. This is confirmed in a Hadith found in Sahih Muslim, number 6853. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has taught that the one who takes care of an orphan will be granted closeness to him in Paradise. This has been mentioned in a Hadith found in Sahih Bukhari, number 6005. Furthermore, caring for those in need, such as a widow, carries immense reward, as the one who does so is granted the same reward as a person who spends their nights in prayer and their days in fasting. This has been mentioned in a Hadith found in Sahih Bukhari, number 6006.

This guidance highlights a practical path for those who may find it difficult to engage in voluntary acts of worship such as night prayers or regular

voluntary fasting. By fulfilling the needs of others, a person can attain great reward with actions that are within their capacity, while also benefiting society in a meaningful way.

It is also essential to recognise that whatever a person possesses—such as wealth, health, or ability—has been granted by Allah, the Exalted, as a trust rather than an absolute possession. These blessings are not owned independently, but are given temporarily and must be used in a manner that is pleasing to their true Owner. In this sense, they resemble a loan that must be repaid. The repayment is fulfilled by using these blessings in obedience to Allah, the Exalted, including assisting those who are in need. When a person understands this reality, it transforms their attitude. They no longer view their acts of charity as a favour they are doing for others. Instead, they recognise that they are fulfilling a responsibility and benefiting themselves. In truth, Allah, the Exalted, has favoured them by granting them the means to give, and by providing them with opportunities to earn reward. Likewise, the one receiving help plays a role in this process, as their acceptance allows the giver to gain reward. Without those in need, many avenues of reward would not exist. Remembering these perspectives protects a person from arrogance, pride, or expecting recognition in return for their actions. It ensures that their intention remains sincere and that their reward is preserved.

Finally, supporting the needy is not limited to financial assistance alone. It includes fulfilling any lawful need that a person may have, whether it is emotional support, physical assistance, or financial help. Offering comfort, guidance, time, or effort are all forms of aiding others. Therefore, no person can excuse themselves from this responsibility based on limited wealth, as

every individual possesses some ability through which they can support others.

Another deed is then mentioned, further reinforcing the necessity of correcting one's actions, even when a person claims belief in Allah, the Exalted. Chapter 74 Al Muddaththir, verse 45:

“And we used to enter into vain activities...”

This statement reflects a pattern of neglect where time and energy were spent on matters that held no real benefit. While such activities may not always be classified as sinful, they still represent a serious loss when considered in light of accountability. The focus is not only on avoiding what is unlawful, but also on using one's time and resources in the most meaningful and purposeful way. A key aspect of piety is the conscious effort to distance oneself from matters that, while technically permissible, may lead to what is harmful or unlawful. Chapter 2 Al Baqarah, verse 187:

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

The emphasis here is not merely on avoiding crossing the limits, but on staying away from approaching them altogether. This creates a protective

boundary that safeguards a person from gradually slipping into what is prohibited. This guidance is not isolated, but consistent throughout the Holy Quran, reinforcing the importance of caution and self-discipline. A clear example of this principle is found in the command given to the Holy Prophet Adam, peace be upon him. Chapter 7 Al A'raf, verse 19:

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

Even though approaching the tree was not the same as committing the prohibited act, it was still discouraged to prevent the possibility of falling into it. This demonstrates that prevention is a fundamental principle, where distance is maintained from anything that could lead to harm, even if the initial step appears harmless.

There are many examples which show that lawful does not always mean advisable. Approaching the limits set by Allah, the Exalted, may not in itself be unlawful, but it carries risk. Certain permissible actions, especially those that are vain, should be avoided because they can gradually lead a person towards what is unlawful. For instance, engaging in vain speech may seem harmless, yet it often develops into harmful speech such as backbiting or lying. Similarly, excessive or careless spending of wealth can begin as something small, but may eventually lead to wastefulness, which is condemned. Chapter 17 Al Isra, verse 27:

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

In many cases, individuals who become misguided do not do so suddenly, but rather through a gradual process. They begin by drawing closer to harmful environments or influences without directly engaging in wrongdoing. Over time, repeated exposure weakens their resistance, making it easier for them to eventually fall into the very actions they once avoided. For example, a person who frequently accompanies those who engage in drinking alcohol may gradually become desensitised to it, increasing the likelihood that they will eventually participate themselves. This gradual decline illustrates the importance of avoiding not only unlawful actions, but also the pathways that lead towards them. This cautious approach has been emphasised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2451. It explains that a person cannot truly reach a state of piety until they are able to abandon certain lawful things out of fear that these may lead them to what is unlawful. This highlights a deeper level of discipline, where a person exercises restraint even in matters that are permissible, for the sake of safeguarding their overall state.

Therefore, a person must not only strive to avoid what is clearly unlawful, but must also be mindful of engaging in excessive or unnecessary permissible activities, especially those that are vain. This awareness ensures that they remain firm in obedience to Allah, the Exalted, by consistently 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. This way of life forms the foundation of true

righteousness, leading to a balanced mental and physical state, where responsibilities are fulfilled, priorities are correctly arranged, and inner peace is maintained. In contrast, the one who neglects this understanding and allows themselves to approach or exceed the limits set by Allah, the Exalted, often becomes absorbed in excessive lawful activities, particularly vain ones. This increases the likelihood of slipping into unlawful behaviour, while also leading to the misuse of the blessings they have been granted. Over time, this results in an unbalanced life, where priorities are misplaced, responsibilities are neglected, and preparation for the Day of Judgement is overlooked. Even if such a person experiences moments of entertainment or outward comfort, it does not bring lasting peace. Instead, it contributes to stress, difficulty, and instability in both this life and the hereafter, as their actions lead them away from what truly benefits them.

Allah, the Exalted, then warns against one of the major causes of misguidance: bad companionship, through the tongues of the inhabitants of Hell. Chapter 74 Al Muddaththir, verse 45:

“And we used to enter into vain activities with those who engaged [in it].”

Human beings are, by their very nature, deeply social, and their beliefs, habits, and character are continually shaped by the people with whom they choose to associate. This influence is not always immediately visible; at times it appears gradually, subtly affecting thoughts and behaviour over a period of time. Yet whether immediate or gradual, its impact is undeniable. Companionship is therefore never neutral—it is a powerful force that can elevate a person or lead them astray, shaping their values, emotional state,

and ultimately their destiny. This reality has been affirmed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4833. It illustrates that a person is inevitably influenced by those around them, absorbing aspects of their speech, conduct, and outlook. The analogy is clear: one who spends time in a place of pleasant fragrance will naturally carry that scent, while one who remains in a place filled with smoke or impurity will inevitably be affected by it. In the same way, a person's spiritual and moral condition is shaped by the environment and company they keep. Those who choose to associate with the righteous and sincere will find their hearts gradually aligned with goodness. Such companions serve as a source of guidance, reminding them of their responsibilities and encouraging them to use the blessings granted to them in a manner that is pleasing to Allah, the Exalted. Their presence fosters an environment of sincerity, humility, and accountability, encouraging one to remain conscious of their ultimate return to Allah, the Exalted, and their accountability on the Day of Judgement. Being in such company brings about a transformation in a person's inner state. Their intentions become more refined, their actions more deliberate, and their priorities more balanced. They develop a sense of harmony in their lives, where mental clarity, physical discipline, and spiritual awareness work together. This balanced state leads to a sense of contentment and purpose, as the person begins to align their life with meaningful and lasting values rather than temporary desires.

On the other hand, those who keep company with individuals who are heedless or misguided are at risk of gradually adopting similar traits. This influence may begin in small ways, such as adopting certain habits, attitudes, or ways of thinking, but over time it can significantly weaken one's spiritual awareness. As this influence grows, it may distance a person from the remembrance of Allah, the Exalted, and reduce their sensitivity to right and wrong. Such individuals become more susceptible to following their desires without restraint, misusing the blessings they have been

given, and neglecting their true purpose. Their sense of priority becomes distorted, leading them to place importance on matters that offer little or no lasting benefit, while neglecting what truly matters. This imbalance affects their emotional and mental state, as well as their overall outlook on life. When a person turns away from obedience to Allah, the Exalted, and instead pursues temporary pleasures and misguided aims, they begin to experience an inner emptiness. No amount of wealth, status, or outward comfort can fill the void created by spiritual neglect. Although they may appear successful or satisfied from the outside, internally they often struggle with anxiety, instability, and dissatisfaction. Their relationships may become strained, their decisions confused, and their hearts burdened with a sense of unease and regret. The consequences of poor companionship therefore extend beyond this life. It leads to confusion, misdirection, and distress in this world, and it contributes to a harmful outcome in the hereafter. In contrast, righteous companionship nurtures the heart, strengthens faith, and supports a person in maintaining balance in all aspects of life. It encourages discipline, sincerity, and a constant awareness of accountability. For this reason, it is essential for a person to be careful and deliberate in choosing their companions. By seeking the company of those who remind them of Allah, the Exalted, and who embody good character and righteous conduct, a person places themselves in an environment that supports growth, stability, and success. Such companionship becomes a means of protection, guidance, and continual improvement, helping a person remain firm on the path of truth and prepared for their ultimate return.

As a sequence of shortcomings has been presented—each reflecting neglected responsibilities—the next statement may be understood as the practical consequence of such a way of life. Chapter 74 Al Muddaththir, verse 46:

“And we used to deny the Day of Recompense.”

This denial is not limited to an open verbal rejection, but can also be understood as a practical denial through one's actions. A person may verbally affirm belief in accountability, yet live in a manner that shows no preparation for it. When actions do not align with claimed belief, the reality is that the belief has not been fully translated into practice. This results in a life where accountability is acknowledged in words, but ignored in conduct. Such a state reflects a deeper issue: a disconnect between belief and behaviour. A person who truly recognises the certainty of being held accountable would naturally adjust their priorities, actions, and use of time and resources. However, when this awareness is absent in practice, it becomes evident that the reality of the Day of Judgement has not been taken seriously.

Therefore, it is necessary for a person to guard themselves against this outcome by ensuring that their verbal declaration of faith is supported by consistent and practical action. This involves actively preparing for the Day of Judgement by using the blessings granted by Allah, the Exalted, in ways that are aligned with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such preparation includes fulfilling obligations, avoiding prohibitions, and using one's abilities, time, and wealth in meaningful and beneficial ways. When a person lives with this awareness, their actions reflect their belief, and their life becomes a true expression of their accountability. This alignment between belief and action ensures that they are not among those who deny the Day of Recompense in practice, but rather among those who affirm it through sincere preparation and responsible conduct.

In general, the Day of Judgement is an inevitable reality that must take place. When a person reflects upon the universe, they observe a remarkable level of balance in every aspect of creation. This balance is not accidental, but carefully maintained in a way that allows life to function and continue in an orderly manner. For instance, the Earth exists at an exact and suitable distance from the Sun. If it were positioned even slightly closer, the heat would be unbearable and life would not be sustainable. If it were slightly further away, the cold would prevent the existence of life as it is known. This precise positioning demonstrates a deliberate and controlled system. Similarly, the water cycle operates in a perfectly regulated manner. Water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns to the Earth as rain. This continuous cycle ensures that water is constantly redistributed, allowing plants, animals, and people to survive. Without such a balanced system, life on Earth would quickly come to an end. Even the structure of the ground reflects this balance. It is firm and stable enough to support large buildings and structures, yet it is also soft and adaptable enough to allow seeds to grow and roots to spread. This dual characteristic shows a carefully designed balance between strength and flexibility, ensuring both stability and growth. There are countless other examples within the universe that point clearly to the existence of a Creator and to the presence of precise balance in creation. However, when one observes human actions, a clear imbalance becomes evident. In many cases, individuals who are oppressive and unjust are seen escaping punishment in this world, while those who are oppressed often endure hardship without receiving full justice. Likewise, those who sincerely strive to obey Allah, the Exalted, frequently face difficulties and may receive only a limited portion of reward in this life, while those who openly disobey may enjoy comfort and luxury. This apparent imbalance in human affairs contrasts with the perfect balance seen in the rest of creation. Just as balance is maintained in the natural world, it follows that balance must also exist in the realm of accountability. Since full justice is

not consistently observed in this world, it must be established in another time and place, which is the Day of Judgement.

Allah, the Exalted, is fully capable of rewarding and punishing people in this world in a complete and immediate manner. However, one of the wisdoms behind delaying full reward and punishment is to provide individuals with repeated opportunities to reflect, repent, and correct their behaviour. By allowing time and space, individuals are given the chance to recognise their mistakes and return to what is right before facing ultimate accountability.

At the same time, believers are not granted full reward in this world because this world is not the final place of reward. The true and complete reward is reserved for the hereafter, where it will be given in full measure. This also serves an important purpose: belief in the unseen. Faith is defined by believing in realities that cannot be directly perceived by the senses. If a person were to witness all reward and punishment fully in this world, the element of unseen belief would be diminished, and the unique quality of faith would be lost. Therefore, a person maintains a balanced state by holding both fear and hope. Fear of accountability prevents a person from committing sins, while hope in the mercy and reward of Allah, the Exalted, encourages them to perform righteous deeds. This balance guides a person towards a disciplined and meaningful life.

In order for the Day of Recompense to occur, this current world must come to an end. Accountability requires that actions be complete before judgement is given. As long as people continue to act, their record remains open. Therefore, the Day of Judgement cannot take place until every

person's actions have concluded. This clearly indicates that the current world is temporary and will eventually come to an end.

When a person reflects upon this reality, their faith in the Day of Judgement becomes stronger and more certain. This increased awareness encourages them to prepare for that day by using the blessings granted by Allah, the Exalted, in the correct manner, as guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this preparation, a person achieves a balanced state in both mind and body, places everything and everyone in their proper position within their life, and ultimately attains peace, stability, and success in both this world and the hereafter. 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.”

A significant cause of neglect in practically preparing for accountability is the tendency to delay action while holding onto the false assumption of having ample time ahead. Chapter 74 Al Muddaththir, verses 46-47:

“And we used to deny the Day of Recompense. Until there came to us the certainty.”

This “certainty” refers to the moment when death arrives, leaving no opportunity for return or correction. The verse reflects how a person may live in a state of denial, postponing preparation until it is too late, only to realise the truth at the moment when action is no longer possible. Death is an absolute certainty, yet its timing remains unknown. Because of this, it is rational and necessary for a person who believes in the hereafter to prioritise preparation for it above matters that are uncertain and may never occur. Despite this, many people—despite their verbal affirmation that the world is temporary and the hereafter is permanent—reverse this priority. They invest their time and effort into planning for future possibilities such as marriage, children, or retirement, while delaying preparation for the hereafter, which is certain. This reversal of priorities is inconsistent with their stated beliefs. A person may claim certainty in the hereafter, yet their actions suggest otherwise. Regardless of how a person behaves or what they choose to prioritise, they will ultimately face judgement for their deeds. There is no escape from this reality. A person should not be deceived into thinking that they will prepare later, at a more suitable time. This type of thinking creates a cycle of delay, where each day is postponed until suddenly, death arrives without warning. At that point, the opportunity to act has ended, and the individual leaves this world carrying regrets that can no longer benefit them. The issue, therefore, is not whether death will occur, as that is unavoidable, but whether a person has prepared for it in the correct manner. True preparation requires aligning one’s life with the teachings of Islam: fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and responding to life’s challenges with patience, as taught through the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures that the blessings granted to a person are used in ways that are pleasing to Allah, the Exalted. Such preparation can only take place when a person consciously prioritises the hereafter over matters that are uncertain and temporary. When a person focuses on what is certain and eternal, their actions naturally align with what will benefit them after death. A person must also avoid being misled by the way this world often grants multiple opportunities to correct

mistakes. While this may be true in worldly matters, it does not apply to death. When death arrives, there are no second chances, no delays, and no opportunities to return and make corrections.

Furthermore, a person should be mindful of the state in which they live, as this is the state in which they are most likely to die. If a person lives in a state of heedlessness, neglecting their duties and ignoring the reality of the hereafter, they are at risk of dying in that same state. In addition, this state may continue beyond death, as individuals are raised in the condition in which they died. A Hadith found in Sahih Muslim, number 7232, highlights the seriousness of this principle, indicating that a person will be raised according to the condition they were in at the time of death. This reinforces the importance of maintaining awareness, sincerity, and consistent preparation throughout one's life. Therefore, a person must take advantage of their time, acting with urgency and purpose, ensuring that their actions today align with the outcome they hope to achieve in the hereafter.

Chapter 74 Al Muddaththir, verses 42-47:

"[And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed. Nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it]. And we used to deny the Day of Recompense. Until there came to us the certainty.""

As previously discussed, these verses emphasise the necessity of supporting a verbal declaration of faith in Allah, the Exalted, with corresponding actions, as words alone carry little weight without practical confirmation. A person may express belief, but that belief must be reflected in conduct, choices, and daily behaviour to hold true significance.

It is important to recognise a distinction between how a person is regarded in this world and how they will be judged in the hereafter. In this world, a person is treated according to their outward declaration; if they verbally profess faith, they are considered a person of that faith according to worldly laws and social understanding. However, in the hereafter, the judgement will be based entirely on what lies within a person's heart—something that is hidden from everyone except Allah, the Exalted. Therefore, if a person claims belief in Allah, the Exalted, and in accountability on the Day of Judgement, yet fails to support that claim with sincere and consistent actions, their inner reality may not match their outward words. In such a case, their claim may be empty, and they may not possess genuine faith in their heart. As a result, their final outcome will be determined based on their true inner state, and they may be treated accordingly on the Day of Judgement, regardless of how they were perceived in this world.

In addition to this, a person who neglects to align their actions with their claimed belief places themselves at serious risk of losing their faith altogether before death. Faith is not a static condition; it requires continuous effort, care, and nurturing. It can be strengthened through obedience and weakened through neglect. Faith may be compared to a delicate flame that must be carefully maintained. Just as a flame requires a steady supply of fuel to continue burning, faith requires ongoing acts of obedience to remain strong. If a flame is left unattended or deprived of

what sustains it, it gradually weakens and eventually extinguishes. In a similar way, if a person neglects their spiritual responsibilities and fails to engage in actions that support and reinforce their faith, their inner light may diminish over time. When faith weakens or is extinguished, the consequences are severe. It leaves a person without guidance, direction, and protection from harmful actions and thoughts. This loss represents one of the greatest dangers a person can face, as it affects both their present life and their outcome in the hereafter. Therefore, it is essential for a person to actively nurture their faith through consistent obedience, ensuring that their belief is not only spoken with the tongue but firmly established through action and sincerity in the heart.

Allah, the Exalted, warns against a form of wishful thinking in which a person continues to disobey Him while falsely believing that someone else will secure their salvation. Chapter 74 Al Muddaththir, verse 48:

“So there will not benefit them the intercession of [any] intercessors.”

This clearly establishes that reliance upon others, without personal responsibility, is not a means of salvation. Each individual will stand accountable for their own actions, and no one—regardless of their status, closeness, or righteousness—can remove that accountability from another person. 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.”

This reinforces the idea that a person will only receive the outcome of their own efforts. Salvation is not something that can be passively acquired through association with others, but must be actively earned through sincere effort and righteous action. Although intercession on the Day of Judgement is a real and established concept, it is important to understand that it will only benefit those who have already made sincere efforts to obey Allah, the Exalted, in this world. Intercession does not replace personal responsibility; rather, it complements the efforts of those who have strived to live according to divine guidance. 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...”

If a person adopts a careless attitude—neglecting obedience to Allah, the Exalted, while assuming that someone else will save them—they are engaging in a form of deception against themselves. This attitude diminishes the seriousness of accountability and reflects a lack of sincerity. It also contradicts the purpose of intercession, which is meant to support those who have made genuine efforts, not those who have ignored their obligations. Such a person may even find that those they hoped would intercede for them instead testify against them. Chapter 25 Al Furqan, verse 30:

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

This verse applies specifically to those who follow Islam, as they are the only community that has recognized and accepted the Holy Quran. In contrast, non-Muslims, having not accepted its guidance, cannot be described as having abandoned it. The outcome for any person among the Muslims against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is evident.

Therefore, a person must avoid relying on others for their salvation while neglecting their own responsibilities. Instead, they should focus on sincerely obeying Allah, the Exalted, by using the blessings they have been granted 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. This was the attitude of the companions, may Allah be pleased with them. Despite being in the presence of the Holy Prophet Muhammad,

peace and blessings be upon him, and having hope in his intercession on the Day of Judgement, they did not rely solely on that hope. Instead, they combined hope with action, striving to obey Allah, the Exalted, and to live according to His guidance. Their approach serves as a clear example of how a person should balance hope, fear, and action in their journey towards the hereafter.

Despite the abundance of signs already discussed—both within the natural world and within Islamic teachings that emphasise the necessity of obeying Allah, the Exalted, as the only path to true peace of mind in both worlds—many people still choose to turn away. This turning away often occurs because the guidance conflicts with their personal desires, ambitions, or attachments to worldly life. Chapter 74 Al Muddaththir, verse 49:

“Then what is [the matter] with them that they are, from the reminder, turning away.”

The description of the message as a “reminder” is significant, as it indicates that the teachings are not introducing something entirely foreign, but rather calling attention back to something already known and recognised at a deeper level. Islamic teachings function as a reminder because they align with the natural disposition upon which human beings have been created. A way of life that is in harmony with this natural state will feel balanced and coherent, supporting both mental and physical well-being. In contrast, when a person follows a system of beliefs or behaviours that contradicts this innate disposition, it often leads to inner tension. This can result in confusion, emotional strain, and a lack of balance in life, as the individual

attempts to conform to something that does not align with their inner nature. One of the notable observations is that many individuals who accept Islam after following other beliefs or lifestyles often describe a deep sense of recognition and clarity upon encountering its teachings. Even without prior exposure, they may feel as though they are reconnecting with something already familiar. This is because the guidance of Islam does not impose an artificial or unnatural structure upon a person; instead, it restores them to their original state, aligning their outward actions with their inner disposition. This restoration brings about harmony, as it aligns a person's beliefs, actions, and inner state. When a person lives in accordance with this guidance, they are more likely to experience stability, clarity, and a sense of purpose. Their mental, emotional, and physical states become more balanced, as their life is guided by principles that are in harmony with their nature. On the other hand, systems that are disconnected from this natural disposition may impose expectations or behaviours that create internal conflict. This can lead to inconsistency in behaviour, emotional distress, and a sense of dissatisfaction. Over time, this imbalance may affect a person's overall well-being, as they struggle to reconcile their actions with their inner sense of truth.

However, the ability to recognise this harmony depends greatly on a person's approach. If a person approaches guidance with sincerity, openness, and a willingness to reflect, they are more likely to perceive its wisdom. But if they approach it with prejudice, arrogance, or attachment to inherited beliefs without examination, their perception may be clouded. These barriers can prevent a person from recognising the truth, even when it is clearly presented. When approached with sincerity, divine guidance reveals itself not as a burden, but as a means of restoration. It brings balance where there was imbalance, clarity where there was confusion, and peace where there was unrest. It reconnects a person with their true purpose and guides them towards a life that is meaningful and aligned with their ultimate destination. In this sense, the reminder serves a dual

purpose: it reflects back to a person their inherent nature, and it directs them towards the correct path. It acts as both a mirror and a guide, helping a person understand themselves while also guiding them towards peace, stability, and success in both this life and the hereafter.

But since obeying Allah, the Exalted, often stands in opposition to the personal desires and ambitions of people, many choose to turn away from it and instead adopt systems and codes of conduct designed to align with their own preferences. Chapter 74 Al Muddaththir, verses 49-51:

“Then what is [the matter] with them that they are, from the reminder, turning away. As if they were alarmed donkeys. Fleeing from a lion?”

This imagery powerfully illustrates the intensity of their avoidance. Just as frightened animals flee in panic from danger without reflection, some people instinctively turn away from guidance, not because it is harmful, but because it challenges their desires and requires discipline. Their reaction is one of avoidance rather than engagement, revealing an inner resistance to change and accountability. Regardless of how advanced a society becomes, and no matter how much knowledge it acquires in various fields—including psychology, biology, and the functioning of the human body—it remains beyond human capacity to develop a code of conduct that is perfectly aligned with human nature in every possible situation. Human understanding is limited and constantly evolving. New discoveries are made over time, and what is considered correct or beneficial in one period may later be revised or corrected. This demonstrates the inherent limitations in human knowledge and the inability to create a flawless and

universal system of guidance. Even with extensive research into areas such as the brain, emotions, and behaviour, humanity cannot fully comprehend every aspect of human existence, nor can it account for every possible circumstance that individuals or societies may encounter. As a result, any man-made system will inevitably contain gaps, inconsistencies, or imbalances that may lead to unintended consequences. Such systems may work in certain situations, but they cannot guarantee harmony, justice, and stability in all cases. Only Allah, the Exalted, possesses complete and perfect knowledge. As the Creator of all things, His knowledge encompasses everything—past, present, and future. Nothing is hidden from Him, and nothing is beyond His awareness. Because of this, He alone is fully qualified to provide a comprehensive and flawless code of conduct for humanity. His guidance distinguishes clearly between what is beneficial and what is harmful, what is good and what is evil, and what leads to peace and what leads to distress. This divine guidance is not limited by time, place, or circumstance. It is designed to remain applicable in all situations, for all people, at all times. It provides a consistent and reliable framework that leads to balance, both at an individual level and within society as a whole. When followed correctly, it produces clarity in decision-making, fairness in relationships, and stability in both mental and physical states. Historical experience shows that when this divine guidance is implemented properly in the lives of individuals and communities, it leads to the establishment of justice, peace, and order. Societies flourish when they align themselves with these principles, as they are grounded in wisdom and perfect knowledge. Therefore, a person must recognise the value of the guidance provided by Allah, the Exalted, and accept it as the most beneficial path for their well-being, even when certain aspects of it may contradict personal desires. True success lies in prioritising what is correct over what is desired. This can be understood by comparing it to a patient who trusts a skilled physician. A wise patient follows the advice of their doctor, even when the treatment involves taking unpleasant medication or following a strict regimen. The patient understands that the guidance is for their own benefit, even if it is difficult to follow. In the same way, a person should place their trust in the guidance of Allah, the Exalted, recognising

that it is designed for their ultimate well-being, even when it requires sacrifice and discipline.

Allah, the Exalted, then exposes the inner motives of certain leaders among the non-Muslims of Makkah, who, despite recognising the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, still chose to reject him. Their rejection was not due to a lack of clarity in the message, but rather due to envy and a desire for personal status and authority. Chapter 74 Al Muddaththir, verse 52:

“Rather, every person among them desires that he would be given scriptures spread about.”

This verse reveals a hidden attitude within them. Instead of submitting to the truth as it was revealed, they wished that revelation would come to each of them individually, in a manner that would grant them personal recognition, authority, or independence. In other words, they were not rejecting revelation itself, but rather rejecting its current form because it elevated someone other than themselves.

The noblemen among the non-Muslims of Mecca were often individuals of status, wealth, and influence within their society. They were accustomed to leadership, and their identity was tied to their social position. When the Holy Prophet Muhammad, peace and blessings be upon him, was chosen

as a messenger by Allah, the Exalted, they struggled to accept that someone they considered socially beneath them in terms of wealth—yet noble in lineage and character—was granted such a high and honoured position. Their resistance was therefore rooted in pride and envy. Instead of acknowledging the truth, they allowed their desire for power and control to cloud their judgment. The message itself was not the issue; rather, it was the fact that accepting it meant acknowledging the authority of someone they were unwilling to follow.

This attitude demonstrates a common spiritual disease: when personal ambition and ego take precedence over truth, a person may reject what they inwardly recognise as correct. Such individuals may understand the validity of a message intellectually, yet still refuse to submit due to emotional and social barriers. This leads to inconsistency between what they know and how they act. The example of these leaders serves as a warning that rejection of truth is not always due to ignorance. At times, it is due to internal resistance, such as pride, jealousy, or attachment to status. These traits can prevent a person from benefiting from clear guidance, even when it is presented to them with clarity.

Therefore, a person must remain cautious of allowing personal desires, social standing, or comparisons with others to interfere with their acceptance of truth. True guidance requires humility—the willingness to accept and follow the truth regardless of who presents it. In this way, a person safeguards themselves from being led astray by their own ego and instead aligns themselves with the path that leads to peace, balance, and success in both worlds.

Allah, the Exalted, then draws attention to a critical underlying cause of misguidance: the absence of true awareness and fear of accountability on the Day of Judgement. Chapter 74 Al Muddaththir, verse 53:

“No! But they do not fear the Hereafter.”

When a person does not genuinely fear the Hereafter, their priorities become distorted, and their behaviour is no longer guided by responsibility or restraint. This lack of fear weakens the internal check that normally governs a person’s actions, leading them to act without considering consequences beyond this world.

The connection between belief in accountability and the establishment of peace—both internally and socially—is fundamental. When a person firmly believes that every action will be accounted for, this belief shapes their conduct in a profound way. It instils a sense of responsibility over how they use the blessings granted to them by Allah, the Exalted, such as wealth, health, knowledge, and authority. These blessings are then viewed as trusts rather than personal entitlements. In the absence of this belief, however, a person may begin to misuse these blessings. Wealth can turn into a means of selfish accumulation rather than generosity and support for others. Authority can become a tool for oppression instead of justice. Even personal relationships can be influenced by self-interest rather than sincerity and fairness. This misuse creates imbalance within the individual, as their actions are no longer aligned with a higher sense of purpose. This

internal imbalance then extends outward into society. When many individuals adopt this mindset, the collective result is widespread injustice. Rights are neglected, trust is eroded, and systems begin to break down. People may begin to act dishonestly when they believe they can avoid consequences in this life. This leads to an environment where oppression becomes more common and fairness becomes difficult to maintain. On the other hand, when belief in accountability on the Day of Judgement is present and deeply rooted, it acts as a strong moral restraint. It reminds a person that they are always accountable before Allah, the Exalted, regardless of whether others see their actions or not. This awareness encourages honesty, justice, and integrity even in situations where no worldly authority is present to enforce rules. This belief also brings balance to a person's internal state. When a person acts with awareness of accountability, they are more likely to use their blessings correctly. Their decisions become more measured, their actions more deliberate, and their intentions more sincere. This creates a sense of inner peace, as their life is aligned with a higher purpose and guided by a clear understanding of responsibility. At the societal level, the presence of this belief helps establish justice and order. Individuals become more mindful of the rights of others, leading to fair treatment in all aspects of life. Trust is strengthened within communities, and cooperation replaces exploitation. This creates an environment where people can live with dignity, security, and mutual respect.

In contrast, when belief in accountability is absent or weak, the natural consequences begin to appear. People will prioritise immediate gain over long-term responsibility, leading to harmful behaviour. This results in a gradual breakdown of social structures, as corruption spreads and fairness diminishes. Over time, this imbalance affects not only the external environment but also the inner state of individuals, leaving them with restlessness and dissatisfaction.

Thus, belief in the Hereafter and accountability is not merely a matter of doctrine, but a guiding principle that shapes behaviour and outcomes. It ensures that blessings are used appropriately, responsibilities are fulfilled, and rights are preserved. It acts as a constant reminder that every action carries weight and will ultimately be accounted for. In this way, the awareness of Judgement Day serves as a foundation for both personal discipline and societal harmony. It guides a person to act with sincerity, humility, and responsibility, leading to a life of balance and stability in both this world and the next.

Allah, the Exalted, does not compel people to accept guidance by force, as such compulsion would remove the meaningful nature of the test of life in this world. Instead, He clearly presents the distinction between right and wrong, provides guidance through revelation, and grants every person the ability to choose which path to follow. After granting this freedom, each person is held accountable for the choices they make and the direction they choose to pursue. Chapter 74 Al Muddaththir, verses 54-56:

“No! Indeed, it is [i.e. the Quran] is a reminder. Then whoever wills will remember it. And they will not remember except that Allah wills...”

These verses emphasise two important realities at the same time. Firstly, the divine message serves as a reminder, meaning it is meant to awaken a person’s awareness and reconnect them to what is already known at a

deeper level. Secondly, the response to this reminder is dependent on both human choice and the will of Allah, the Exalted. A person is given the ability to reflect and accept guidance, but the actual benefit of that guidance is ultimately tied to divine permission.

True guidance leads to a life of balance. On an individual level, it results in a balanced mental and physical state, where a person's thoughts, emotions, and actions are aligned with purpose and clarity. When a person correctly uses the blessings granted to them, such as time, health, and wealth, they begin to experience a sense of stability and inner peace. Their life becomes organised, and their priorities are placed in their proper positions. On a societal level, this guidance leads to justice and harmony. When individuals act according to the guidance of Allah, the Exalted, they fulfil the rights of others, avoid injustice, and contribute positively to the well-being of their communities. This creates an environment where trust, fairness, and compassion are established, allowing society to function in a balanced and stable manner. Without obedience to Allah, the Exalted, this balance cannot be achieved. Since He alone possesses complete and perfect knowledge, His guidance is the only source that can fully account for every situation, circumstance, and condition a person may face. Human understanding, by contrast, is limited and prone to error. Therefore, relying solely on personal judgment without divine guidance can lead to imbalance, confusion, and injustice. For this reason, a person must recognise that obedience to Allah, the Exalted, is essential in all aspects of life. Chapter 74 Al Muddaththir, verse 56:

“...He is worthy of being conscious of...”

This involves not only believing in His guidance but also acting upon it by using the blessings He has granted in accordance with the teachings outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In doing so, a person aligns their will with divine guidance, seeks what is beneficial, and avoids what is harmful. This alignment leads to peace of mind, as the individual lives in accordance with purpose and clarity, and it also contributes to the establishment of justice and balance within society. Ultimately, the reminder has been given, the path has been shown, and the choice remains with each individual. Those who choose to reflect and act upon this reminder will benefit from guidance, while those who turn away do so by their own decision and will be held accountable accordingly.

This chapter concludes by reminding people that Allah, the Exalted, does not require perfection from them. Chapter 74 Al Muddaththir, verse 56:

“...and adequate for [granting] forgiveness.”

This highlights that human beings are not expected to live without faults or shortcomings, as this is beyond their nature. Instead, what is required is sincere effort. A person is expected to strive to use the blessings granted to them in ways that are pleasing to Allah, the Exalted, to the best of their ability, while consistently attempting to fulfil His commands and avoid His prohibitions. Mistakes and errors are part of human life, but the real danger lies in persisting in wrongdoing without reflection, regret, or a willingness to

change. When a person becomes comfortable in their errors and fails to turn back, this leads to spiritual decline and distance from guidance. In contrast, the one who recognises their shortcomings and turns back sincerely demonstrates humility and awareness. The path that is required is one of continuous effort combined with regular repentance. A person strives to improve, and whenever they fall short, they return to Allah, the Exalted, seeking forgiveness and correction. This cycle of striving and returning strengthens a person's connection with their Creator and keeps their heart active and aware. When a person adopts this approach, they place themselves within the scope of divine mercy. Allah, the Exalted, has made forgiveness vast and accessible, allowing a person to recover from their mistakes regardless of how often they occur, as long as they are accompanied by sincerity and a genuine desire to improve. This attitude leads to a state of inner tranquillity. A person who strives sincerely and repents regularly does not become overwhelmed by their shortcomings, nor do they become careless. Instead, they live in a balanced state—aware of their responsibilities, hopeful in mercy, and cautious of their actions. This balance produces peace of mind in this world, as they are not burdened by unresolved guilt or heedlessness. At the same time, this approach nurtures hope for success in the hereafter. A person who consistently returns to Allah, the Exalted, lives with humility and awareness, knowing that their efforts are recognised and their repentance is accepted. Their life becomes one of continuous improvement, guided by sincerity and supported by divine mercy. In this way, the conclusion of the chapter reinforces that success is not dependent on perfection, but on sincerity, effort, and the willingness to return after every mistake.

To conclude, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings oppose their personal desires. True success lies in prioritising what is right over what is appealing. This can be understood through the example of a wise patient who follows the advice of a skilled doctor. Even when prescribed bitter medicine and a strict

diet, the patient adheres to the guidance because they recognise it is ultimately for their well-being. As a result, they attain both physical and mental health. In the same way, the one who accepts and acts upon Islamic teachings will achieve a balanced mental and physical state, and will be able to correctly place everything and everyone within their life. This is because only Allah, the Exalted, possesses complete and perfect knowledge of human beings—both their inner and outer realities. Human knowledge, regardless of how advanced it becomes, remains limited. Despite extensive research into human behaviour, mental health, and physical well-being, people are still unable to produce a system that can address every challenge a person may face, prevent all forms of stress, or ensure complete balance in life. Human understanding is restricted by limitations in knowledge, experience, foresight, and is often influenced by bias. In contrast, Allah, the Exalted, has full knowledge of what benefits and harms His creation. He has provided this guidance through the Qur'an and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This guidance is complete, balanced, and applicable in all situations. When a person observes those who live according to this guidance and those who do not, the difference becomes clear in terms of stability, purpose, and peace of mind. While patients often follow medical advice without fully understanding the scientific details behind it, Allah, the Exalted, does not require blind acceptance. Instead, He invites people to reflect, think, and observe the wisdom within Islamic teachings so that they may recognise their truth through clear evidence. This requires a person to approach the teachings with sincerity, openness, and without prejudice. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone has control over the hearts of people—the place where true peace of mind resides—He alone grants tranquillity to whom He wills. Chapter 53 An Najm, verse 43:

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

It becomes clear that true peace is not given to those who simply follow their desires, but to those who use 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. Through this, a person attains balance, fulfils their purpose, and achieves success in both this world and the hereafter. Chapter 16 An Nahl, verse 97:

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

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 75 – Al Qiyamah, Verses 1-40 of 40

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ تَجْمَعَ عِظَامَهُ، ﴿٣﴾

بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ، ﴿٤﴾

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرَأَمَامَهُ، ﴿٥﴾

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَمَةِ ﴿٦﴾

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

وَحُصِفَ الْقَمَرُ ﴿٨﴾

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَيْنَ الْمَفْرُءَ ﴿١٠﴾

كَلَّا لَا وَزَرَ ﴿١١﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ ﴿١٨﴾

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٌ ﴿٢٤﴾

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

إِلَىٰ رِيكِ يَوْمِئِذٍ الْمَسَاقُ ﴿٣٠﴾

فَلَا صَدَقَ وَلَا صَلَّى ٣١

وَلَكِنْ كَذَبَ وَتَوَلَّى ٣٢

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ٣٣

أُولَى لَكَ فَأُولَى ٣٤

ثُمَّ أُولَى لَكَ فَأُولَى ٣٥

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ٣٦

أَلَمْ يَكُنْ نَظْفَةً مِّن مَّنِيِّ يَمْنَى ٣٧

ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى ٣٨

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ٣٩

أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُخْرِجَ الْمَوْتَى ٤٠

I swear by the Day of Resurrection.

And I swear by the reproaching soul.

Does man think that We will not assemble his bones?

Yes. [We are] Able [even] to proportion his fingertips.

But man desires to continue in sin.

He asks, "When is the Day of Resurrection?"

So when vision is dazzled.

And the moon darkens.

And the sun and the moon are joined.

Man will say on that Day, "Where is the [place of] escape?"

No! There is no refuge.

To your Lord, that Day, is the [place of] permanence.

Man will be informed that Day of what he sent ahead and kept back.

Rather, man, against himself, is a witness.

Even if he presents his excuses.

Move not your tongue with it to hasten with it [recitation of the Quran].

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

So when We have recited it [through Gabriel], then follow its recitation.

Then upon Us is its clarification [to you].

No! But you [mankind] love the immediate.

And leave [neglect] the Hereafter.

[Some] faces, that Day, will be radiant.

Looking at their Lord.

And [some] faces, that Day, will be contorted.

Expecting that there will be done to them [something] backbreaking.

No! When it [the soul] has reached the collar bones.

And it is said, "Who will cure [the dying person]?"

And he [the dying one] is certain that it is the [time of] separation.

When his legs are brought together [in a shroud].

*To your Lord, that Day, will be the procession.
And he had not confirmed the truth, nor had he prayed.*

*But [instead], he denied and turned away.
And then he went to his people, swaggering [in pride].*

Woe to you, and woe!

Then woe to you, and woe!

Does man think that he will be left neglected?

Had he not been a sperm from semen emitted?

*Then he was a clinging clot, and [Allah] created [his form] and proportioned
[him].*

And made of him two mates, the male and the female.

Is not that [Creator] Able to give life to the dead?

Discussion on Verses 1-40 of 40

This chapter opens by drawing attention to the certainty of resurrection and accountability on the Day of Judgement—an event that cannot be avoided or denied. Chapter 75 Al Qiyamah, verse 1:

“I swear by the Day of Resurrection.”

When a person reflects on the universe, they will observe countless signs of balance and precision. The Earth exists at an exact distance from the Sun, allowing life to flourish. A slight variation in this distance would render it uninhabitable. Similarly, the water cycle operates with remarkable balance—water evaporates, forms clouds, and returns as rain in a measured way that sustains all living things. The ground itself reflects this balance, being soft enough for delicate shoots to emerge and grow into crops, yet firm enough to support heavy structures. These examples, and many others, clearly indicate not only the existence of a Creator but also the presence of a precise and consistent balance within creation. However, when one turns their attention to human actions, a striking imbalance becomes evident. Many individuals who act with oppression appear to escape consequences in this world, while those who endure hardship with patience often do not receive the full reward they deserve during their lifetime. Likewise, it is often observed that those who sincerely obey Allah, the Exalted, may face trials and receive only a limited share of reward in this world, whereas those who openly disobey Him may enjoy comfort and luxury. If balance is a defining feature of creation, then it must also apply to the outcomes of human actions. Yet this balance is not fully realised in this

world. Therefore, it must be completed in another stage of existence—the Day of Judgement—where every action will be accounted for with complete justice.

Allah, the Exalted, has the power to fully reward and punish in this world. However, from His wisdom is that He does not do so completely here. Instead, He grants people repeated opportunities to recognise their mistakes, repent sincerely, and correct their behaviour. This delay is a form of mercy, allowing individuals the chance to change before their time ends.

Similarly, the full reward for those who obey Allah, the Exalted, is not granted in this world because this life is not meant to be a place of complete recompense. It is a place of testing. The next life is where complete justice and reward will be established. Belief in what cannot be seen—such as the full reward and punishment of the next life—is a central aspect of faith. This belief requires trust and conviction beyond what is immediately visible. If all outcomes were fully realised in this world, belief would no longer carry the same significance, as it would be based solely on direct observation rather than conviction.

Maintaining both fear of punishment and hope for reward in the hereafter plays a vital role in shaping a person's behaviour. Fear restrains a person from committing wrong actions, while hope encourages them to perform good deeds. Together, they create a balanced approach that guides a person towards righteousness.

For the Day of Recompense to occur, this world must come to an end. As long as actions are ongoing, final judgement cannot take place. Only when every person's actions have concluded can complete and perfect justice be delivered. This makes the end of the material world a necessary step towards the establishment of final accountability.

Reflecting on these realities strengthens a person's certainty in the Day of Judgement. This, in turn, encourages them 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. Through this preparation, a person achieves peace of mind and success in both worlds, by developing a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

A profound and deeply personal sign of accountability is then highlighted—one that exists within every human being. Chapter 75 Al Qiyamah, verse 2:

“And I swear by the reproaching soul.”

This refers to the inner conscience that reproaches a person when they commit wrongdoing. It is a built-in moral awareness that causes discomfort, regret, and self-criticism after a person acts in a way they recognise as wrong. As long as a person has not completely immersed themselves in a life of persistent wrongdoing, this inner voice remains active and responsive. When a person engages in actions that are widely understood to be wrong—such as deceiving others—they often experience a sense of guilt, even if no one else is aware of their actions. This feeling arises even when they are certain they will not face consequences from society, such as legal punishment or criticism from others. Despite escaping external accountability, they are unable to escape this internal sense of unease. This raises an important question: if there were no ultimate accountability, why would such a powerful sense of guilt exist within human beings? The presence of this inner reproach suggests that human beings are created with an awareness of right and wrong that goes beyond social conditioning or external enforcement. This conscience is connected to the soul, which carries a deeper awareness of truth. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

This verse indicates that the soul has already acknowledged the truth of its Creator and its ultimate accountability. Even if a person consciously denies or ignores this reality, a trace of that awareness remains within them. It manifests as the conscience that reproaches them when they act against

what is right. The feeling of guilt, therefore, is not random or meaningless. It is a reminder from within, alerting a person that their actions are not aligned with their true purpose. It serves as an internal warning system, encouraging reflection, correction, and a return to what is right. However, this inner voice can be weakened over time. If a person repeatedly ignores their conscience and continues to engage in wrongdoing, the sense of guilt may gradually diminish. Eventually, they may reach a point where they no longer feel any remorse for their actions. This does not mean their actions are justified; rather, it indicates that their conscience has become suppressed through repeated neglect. For this reason, it is essential for a person to pay attention to their conscience while it is still active. They should reflect on its purpose and recognise it as a sign pointing towards the reality of accountability. Instead of dismissing it, they should respond to it by correcting their behaviour and striving to align their actions with what is right. Chapter 75 Al Qiyamah, verse 2:

“And I swear by the reproaching soul.”

By listening to this inner reproach and acting upon it, a person is more likely to take practical steps to prepare for their accountability. This involves using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they move towards a life of awareness, balance, and readiness for what lies ahead.

Allah, the Exalted, reminds humanity of His absolute power by directing their attention to their own origin and creation. The One who created human beings from nothing is certainly able to bring them back to life after they have turned to dust and bones. Chapter 75 Al Qiyamah, verses 3-4:

“Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips.”

This verse challenges the assumption that resurrection is difficult or impossible. From a human perspective, the idea of reconstructing a body after it has completely decomposed may seem unimaginable. However, this perception is based on limited human understanding. For Allah, the Exalted, who brought creation into existence from nothing, restoring it is not only possible but effortless. The verse draws attention specifically to the fingertips, which may appear to be a minor and insignificant part of the human body. Yet, this detail carries profound meaning. It indicates that resurrection will not be partial or approximate, but precise and complete. Every detail of a person's physical form will be restored exactly as it was. It is noteworthy that the fingertips are among the most unique features of the human body. Modern discoveries have shown that each person's fingerprints are entirely distinct, with no two individuals sharing the same pattern. This uniqueness allows individuals to be identified with precision. The verse's reference to fingertips highlights that Allah, the Exalted, has complete knowledge and control over even the most intricate details of His creation. This demonstrates that resurrection is not merely about bringing people back to life in a general sense, but about restoring them fully and accurately, preserving their identity. Every individual will be recreated in a way that perfectly corresponds to their previous existence, ensuring that accountability is just and exact. The mention of such a specific detail also

serves to remove any doubt regarding the possibility of resurrection. If even the smallest and most intricate aspects of the human body can be perfectly reconstructed, then the restoration of the entire body is even more certain. Ultimately, this verse reinforces the certainty of accountability. The One who created human beings with such precision and detail will also resurrect them with the same precision. This ensures that every person will stand on the Day of Judgement exactly as they were, ready to answer for their actions.

Beyond this clear sign, Allah, the Exalted, has placed countless examples of resurrection throughout creation itself, allowing people to witness its reality repeatedly across time. These signs are not rare or hidden; rather, they are constant and observable, appearing in daily life, in the changing seasons, and across generations. Their consistency leaves little room for doubt except for those who choose not to reflect. One of the most evident signs is seen when rain falls upon barren land. Ground that appears lifeless, dry, and devoid of any growth is suddenly revived. From soil that seemed incapable of supporting life, plants emerge, greenery spreads, and the land becomes a source of sustenance. Seeds that once appeared dry and lifeless absorb water, split open, and produce vegetation. This transformation demonstrates that life can emerge from what appears to be complete lifelessness. If Allah, the Exalted, brings life back to the earth in this way, then resurrecting human beings—who are also returned to the ground—is clearly within His power. The changing of the seasons provides another continuous reminder. During winter, trees appear lifeless, stripped of their leaves and colour, giving the impression of death. Yet with the arrival of spring, they are revived. Leaves return, flowers bloom, and landscapes that once seemed empty are filled with life again. This cycle repeats year after year, serving as a clear and ongoing demonstration of renewal after apparent death. Even within the human body, a form of renewal is constantly taking place. Cells are continuously replaced, tissues are renewed, and the body undergoes ongoing transformation. Although

this process is gradual and often unnoticed, it reflects the reality that restoration and renewal are inherent aspects of human existence. Other aspects of creation further reinforce this pattern. A caterpillar enters a state where it appears inactive and lifeless, only to emerge later in a completely transformed form. Certain plants remain dormant for long periods, yet revive quickly when conditions change. Forests that are destroyed can eventually regenerate, with new growth emerging from what once appeared ruined. Some animals enter deep states of inactivity, resembling lifelessness, yet return to full activity when conditions become suitable again. Even beyond the earth, the wider universe reflects this pattern. Celestial bodies undergo cycles of change, where what appears to be an end becomes the beginning of something new. This continuous transformation across creation points towards a consistent principle: what appears to be an end is often a transition to renewal. The daily cycle of sleep and wakefulness also serves as a subtle but powerful reminder. During sleep, a person's awareness is withdrawn, and their senses become inactive. It resembles a temporary state of lifelessness. Yet upon waking, awareness is restored, and life continues. This repeated experience serves as a small-scale example of return after a state resembling absence. Chapter 39 Az Zumar, verse 42:

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

These signs, taken together, form a consistent pattern that points towards the reality of resurrection. They demonstrate that bringing life from lifelessness is not something unfamiliar or unprecedented, but something

that occurs regularly within creation. For the one who reflects, these examples strengthen certainty that resurrection is not only possible but inevitable. They remove doubt by showing that the same principle is already present in countless forms. This understanding encourages a person to prepare for the Day of Judgement by using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this reflection, a person moves from observation to certainty, and from certainty to action.

The reluctance to prepare for accountability is then exposed as being rooted in desire rather than a lack of evidence. Chapter 75 Al Qiyamah, verse 5:

“Rather man desires to continue in sin.”

This verse reveals a fundamental reality about human behaviour. Many people do not reject guidance because it is unclear or unconvincing, but because accepting it would require them to change their way of life. Obeying Allah, the Exalted, often involves restraining desires, setting limits, and prioritising long-term success over immediate gratification. For those who are deeply attached to their desires, this becomes difficult, so they choose to ignore or reject the guidance instead—even if they verbally claim to believe in it. In essence, when a person turns away from the divine code of conduct and adopts systems created by human beings, it is often done to justify and accommodate their own inclinations. Human-made systems are inevitably influenced by personal desires, ambitions, and biases. They

may appear structured and appealing, but at their core, they reflect the limitations and preferences of those who design them. As a result, they cannot consistently ensure justice, balance, and long-term well-being. In contrast, the guidance of Allah, the Exalted, is rooted in perfect knowledge, wisdom, justice, and mercy. It sets boundaries that protect individuals and society, even if those boundaries restrict certain desires. These limits are not meant to burden people, but to preserve balance and prevent harm. This issue becomes even more pronounced among those who possess wealth, influence, or authority. Such individuals may recognise the truth of divine guidance, but hesitate to accept it because it would require them to surrender aspects of their control. Accepting this guidance would place limits on how they use their power, how they acquire and spend wealth, and how they treat others. It would prevent exploitation, excess, and injustice—things that may currently benefit them in the short term. Out of fear of losing their position or privileges, they may not only reject the truth themselves but also influence others to do the same. In doing so, they attempt to preserve their worldly standing, even though it comes at the cost of their long-term success. This pattern has been repeated throughout history. Those in positions of power have often been among the first to oppose the message of the Holy Prophets, peace be upon them. Their opposition was rarely due to a lack of clarity or evidence. Rather, it was driven by pride, arrogance, and a reluctance to give up control. This demonstrates that the rejection of truth is often not an intellectual issue, but a matter of the heart. A person may understand what is right, yet still refuse to follow it because it conflicts with their desires or challenges their sense of independence. Therefore, the verse directs attention to the real obstacle: the unwillingness to restrain oneself. Recognising this helps a person to address the root of the problem. Instead of questioning the validity of guidance, they must examine their own attachment to desires. Overcoming this requires sincerity and self-discipline. A person must be willing to prioritise what is right over what is easy, and what is beneficial over what is immediately pleasing. By doing so, they move beyond denial and begin to prepare for their accountability, using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and

blessings be upon him. This will enable them to attain equilibrium in both their mental and physical states, while ensuring that they assign everything and everyone their proper place within their lives, all the while preparing appropriately for their accountability on the Day of Judgement. Such conduct will ultimately result in inner tranquillity and peace of mind in both this world and the Hereafter.

The conduct of the leaders in Mecca is then presented as an example of a recurring pattern seen across generations. Their attempts to weaken the message were not driven by a genuine search for truth, but by a fear of losing status, influence, and authority. One of their methods was to question the timing of the Day of Judgement, seeking a precise date as a condition for acceptance. Chapter 75 Al Qiyamah, verse 6:

"He asks, "When is the Day of Resurrection?""

This question was not asked in sincerity, but as a means of rejection. When they were not given a specific answer, they used this absence as a justification to deny the reality altogether. However, this reasoning is flawed. The absence of knowledge about the timing of an event does not negate the event itself. Just as people are unaware of the exact moment of death, yet fully accept that death is inevitable, the same applies to the Day of Judgement. The certainty of an event is not dependent on knowing its exact timing. The wisdom behind concealing the exact timing of such events lies in maintaining a constant state of awareness and readiness. If people knew the exact time of their death or the Day of Judgement, many would delay preparation, assuming there is still time. This would lead to

neglect, complacency, and ultimately loss. Instead, uncertainty encourages consistent effort and continual self-improvement. Chapter 7 Al A'raf, verse 187:

“...It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly...”

In a similar way, the idea of demanding to see everything before believing is also addressed in Islamic teachings. Some individuals claim they would only accept guidance if they could directly witness unseen realities, such as the existence of angels or the nature of the unseen world. However, this stance misunderstands the nature and purpose of faith. True faith involves accepting reality beyond what can be perceived through the five senses, even when such realities are supported by clear signs and evidence. The existence of creation itself points to a Creator, especially when it displays precision, balance, and order. The presence of such signs in the universe indicates that they are not random, but the result of deliberate design. At the same time, people routinely accept and rely on things they cannot fully perceive or understand. For example, many use medicines without knowing the detailed mechanisms by which they function. They trust the knowledge of experts because the outcomes are evident and beneficial. In a similar but far greater way, the guidance provided through Islam is supported by clear signs, consistent wisdom, and observable benefits, even if some aspects remain unseen. The test of life is therefore not about witnessing everything directly, but about how a person responds to the guidance they receive. A person is tested in their ability to accept truth, act upon it, and restrain their desires, even when they are capable of doing otherwise. This capacity to choose is what gives meaning to the test. If everything were made completely visible and undeniable, there would be no room for

testing. Everyone would be forced into belief, and obedience would lose its value. The opportunity to choose between acceptance and rejection is what allows for accountability and distinction between individuals. For this reason, Allah, the Exalted, has sent messengers and revealed the Holy Quran to provide guidance while still allowing space for choice. Reality has been presented with sufficient clarity to guide those who reflect, yet not to the extent that belief becomes compulsory. If the unseen were fully revealed in this world, the purpose of testing would end. At that point, every person would recognise the truth without hesitation, but it would be too late to benefit from that recognition. The moment when all realities are unveiled, without the possibility of denial, marks the end of the test. That moment is the Day of Judgement. Chapter 75 Al Qiyamah, verses 7-13:

“So when vision and understanding are dazzled. And the moon darkens. And the sun and the moon are joined. The human will say on that Day, “Where is the [place of] escape?” No! There is no refuge. To your Lord, that Day, is the established place. Man will be informed that Day of what he sent ahead and kept back.”

A person is therefore reminded of the importance of continually evaluating their own actions, since no one is more aware of their deeds than the individual themselves, except Allah, the Exalted. When a person engages in honest self-reflection, they become more conscious of their shortcomings and more motivated to seek forgiveness and improve their conduct. This process naturally leads to sincere repentance and a stronger commitment to performing righteous actions, which includes using the blessings granted to them in ways that align with the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In contrast, a person who neglects this self-assessment begins

to live in a state of heedlessness. Over time, this leads to carelessness in how they use their time, abilities, wealth, and other blessings. Instead of directing these blessings toward beneficial and righteous purposes, they are gradually misused or wasted. This lack of accountability to oneself in this world will make the accountability on the Day of Judgement far more difficult, as the individual will be confronted with a record of actions they did not properly reflect upon or correct.

A simple worldly example can help illustrate this principle. A wise business owner consistently reviews their accounts, ensures that records are accurate, and prepares properly for any financial obligations. This regular oversight helps the business remain stable, profitable, and compliant. In contrast, a careless business owner neglects these responsibilities, leading to financial loss, errors in reporting, and penalties imposed by authorities. Their failure to stay accountable in this world results in hardship and consequences that could have been avoided. However, the consequences related to one's actions in the context of the Day of Judgement are far more severe than any worldly penalty. While a financial penalty may be difficult to bear, it is temporary and limited. The outcome of neglecting one's deeds in relation to accountability before Allah, the Exalted, is of an entirely different magnitude, as it concerns the eternal outcome of a person's life. 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.”

Beyond avoiding clear wrongdoing, a person is also guided to be attentive to how their time and resources are utilised. Not every action that is allowed necessarily brings benefit or long-term success. A person may spend time in activities that are neither sinful nor explicitly righteous, yet such actions can still lead to regret when considered in light of accountability on the Day of Judgement. This is because time is a limited blessing, and every moment spent in one pursuit is a moment not spent in another. This is the concept of opportunity cost: time and effort that could have been directed toward righteous actions, remembrance of accountability, self-improvement, or serving others. When this pattern continues over time, these seemingly minor and harmless choices begin to accumulate. A person may not notice the gradual loss of valuable opportunities, but their overall record becomes affected by the consistent absence of meaningful and beneficial actions. A life filled with habitual engagement in vain or unproductive activities can result in a record that lacks sufficient weight in righteous deeds when presented on the Day of Judgement. In such a moment, even a small imbalance between good and bad deeds can have a decisive impact on a person's final outcome. This highlights the importance of valuing every moment and recognising that even small actions carry significance when they are evaluated with perfect justice. Accountability in this context is not limited to external observation, as the person themselves will serve as a witness to their own actions. Chapter 75 Al Qiyamah, verse 14:

“Rather, man, against himself, will be a witness.”

And chapter 24 An Nur, verse 24:

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”

By prioritizing actions that bring benefit in both this world and the next, a person strengthens their record and increases the weight of their good deeds. This includes acts of remembrance, self-reflection, helping others, and using the blessings granted to them in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Even though Allah, the Exalted, does not require perfection from people, a person must remain honest with themselves about their actual level of effort and sincerity. It is possible for someone to assume they are preparing for accountability while, in reality, they continue to neglect their responsibilities and misuse the blessings granted to them. Such self-deception is dangerous because it creates a false sense of security, allowing a person to feel reassured while their actions remain inconsistent with what is required of them. A person in this state often becomes skilled at producing excuses to justify their shortcomings. They may claim that they are trying their best, even when their actions do not reflect genuine effort or discipline. However, these justifications do not change the reality of their conduct. A person is ultimately responsible for how they use the abilities, time, and opportunities that have been given to them. Since Allah, the Exalted, does not burden a person beyond their capacity, every individual is fully capable of fulfilling their obligations if they sincerely apply themselves. The consequences of persistent negligence cannot be avoided through excuses. A person may attempt to rationalise their behaviour, but on the Day of Judgement, such justifications will not hold weight. The truth

of a person's actions will become evident, and their own testimony will confirm their reality. Chapter 75 Al Qiyamah, verses 14-15:

“Rather, man, against himself, will be a witness. Even though he throws out his excuses.”

This serves as a reminder that genuine preparation requires more than intention or verbal claims. It requires consistent action, self-discipline, and a willingness to correct one's behaviour. A person must regularly examine themselves, identify their shortcomings, and actively work to improve. Without this honest self-assessment, a person risks falling into complacency while believing they are on the right path. In contrast, a person who is truthful with themselves will recognise their faults, take responsibility for their actions, and strive to improve. This includes using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, and avoiding the misuse of those blessings in both major and minor matters. Ultimately, accountability is not based on claims or appearances, but on reality. A person's deeds will reflect their true effort, and their own actions will testify to their sincerity. By acknowledging this truth and acting upon it, a person can move away from self-deception and toward genuine preparation for their accountability, guided by the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The subsequent verses further emphasize that Allah, the Exalted, does not require absolute perfection from individuals. Instead, He expects them to strive for gradual improvement, refining their conduct over time by acquiring

knowledge and consistently applying the teachings of Islam in their daily lives. This approach recognizes human limitations while encouraging sincere effort, patience, and continual moral and spiritual growth. Chapter 75 Al Qiyamah, verses 16:

“Move not your tongue with it to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it, then follow its recitation. Then upon Us is its clarification.”

These words illustrate an important lesson about the manner in which divine guidance should be received. The instruction to not hasten the recitation indicates that understanding and internalisation should take priority over speed. A person is being guided to approach the Holy Quran with attentiveness, patience, and reflection, rather than rushing through it without truly comprehending its meaning.

The assurance that the preservation, arrangement, and clarity of the message are guaranteed by Allah, the Exalted, emphasises that the responsibility of the individual is to receive, reflect, and act. A person is not required to produce or perfect the message themselves; rather, they are required to follow it once it is made clear to them. This relieves the burden of perfection while still placing responsibility on the individual to respond correctly to guidance. The instruction to follow the recitation after it has been conveyed reinforces the importance of obedience after understanding. It is not sufficient to merely hear or read the guidance; a person must translate that knowledge into action. This step-by-step

process—receiving, understanding, and then implementing—reflects a gradual path of improvement rather than an expectation of immediate perfection.

Furthermore, the promise that clarification is also from Allah, the Exalted, indicates that understanding is granted through His guidance. This means that a person who sincerely seeks to understand and apply the teachings will be assisted in gaining clarity, enabling them to act correctly. This reinforces the idea that both knowledge and guidance are ultimately granted by Allah, the Exalted, and that a person's role is to sincerely engage with what they are given. This approach aligns with the broader principle that a person is expected to strive, not to be flawless. A person may make mistakes, but what matters is that they continue to learn, correct themselves, and improve their conduct over time. By doing so, they demonstrate sincerity and a willingness to align their life with the guidance provided in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding removes the pressure of unattainable perfection while maintaining the responsibility of consistent effort. It encourages a person to remain engaged, to reflect deeply, and to act upon what they learn, thereby progressing steadily toward a balanced and righteous way of living.

The challenge faced by a person is then made clear: understanding and acting upon the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, often requires restraining one's desires. This is why many people choose to follow systems of conduct that are shaped by their own inclinations, even if those systems only provide short-term gratification. In contrast, the divine

code of conduct prioritizes long-term success, particularly success in the life to come. Chapter 75 Al Qiyamah, verses 20-21:

“No! But you love the immediate. And leave the Hereafter.”

These verses highlight a core issue: the preference for immediate, short-lived benefit over lasting, eternal reward. Many people become attached to what is quickly accessible and emotionally satisfying, even if it comes at the cost of long-term well-being. As a result, they neglect preparation for the life after death, despite its certainty and permanence.

The traditions of the Holy Prophet Muhammad, peace and blessings be upon him, further clarify this reality. In a Hadith found in Sunan Ibn Majah, number 4108, it is stated that the material world compared to the hereafter is like a drop of water compared to an ocean. This comparison is not merely symbolic but serves to emphasise the vast difference in value between the two. While the material world is limited, temporary, and subject to change, the hereafter is described as eternal and unending. In this sense, the two cannot truly be compared, as one is finite and the other infinite. A finite experience, no matter how enjoyable, cannot outweigh an eternal one. The material world can be understood through several key aspects, such as wealth, status, authority, and personal relationships. Each of these can bring temporary comfort and satisfaction, but none of them are permanent. Wealth can be lost, status can fade, authority can be removed, and relationships are ultimately interrupted by death. In contrast, the rewards of the hereafter are described as enduring, complete, and free from imperfection or loss. Another important factor is the uncertainty of

lifespan. A person does not know when their life will end, and therefore cannot guarantee that they will reach any future milestone, such as retirement or old age. Despite this uncertainty, many people dedicate their lives to preparing for these uncertain future moments, while neglecting the certain reality of the hereafter. This reflects a misplacement of priorities, as the hereafter is the one certainty every person will face. From a rational perspective, it is more logical to prioritise what is certain over what is uncertain, and what is eternal over what is temporary. A person who invests all their effort into something they may never reach, while neglecting something they are guaranteed to encounter, is not acting wisely. However, this does not mean that a person should abandon the material world entirely. Instead, the material world is to be viewed as a means rather than an end. It serves as a temporary stage through which a person must pass in order to reach the hereafter. A person is therefore expected to engage with the material world responsibly, fulfilling their needs and the needs of those under their care, without excess, waste, or extravagance. At the same time, a person should dedicate their efforts toward preparing for the hereafter by following the commands of Allah, the Exalted, avoiding what has been prohibited, and remaining patient in the face of life's difficulties. This balanced approach ensures that a person neither neglects their worldly responsibilities nor forgets their ultimate purpose. When a person adopts this way of life, they begin to use their blessings in a manner that is pleasing to Allah, the Exalted. This leads to a state of balance, where both their worldly life and their preparation for the hereafter are aligned with divine guidance. As a result, they are granted a form of peace in this world and a hopeful expectation of reward in 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."

In conclusion, a person who reflects deeply will recognise that it is unwise to prioritise something temporary over something eternal. Just as no one would exchange an entire ocean for a single drop of water, a person should not sacrifice eternal success for fleeting worldly gain. A person who understands this reality will strive to align their life with the guidance of Allah, the Exalted, thereby securing both peace in this world and success in the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 75 Al Qiyamah, verses 22-23:

“[Some] faces, that Day, will be radiant. Looking at their Lord.”

The Companions, may Allah be pleased with them, stand as a distinguished group of people, surpassed only by the Holy Prophets, peace be upon them. Their excellence was not limited to acts of worship alone, but was deeply rooted in their outlook, their priorities, and the direction of their ambitions. What set the Companions, may Allah be pleased with them, apart was that their goals were consistently directed toward the hereafter rather than being focused on temporary worldly gain. Even when one observes their daily lives without considering their acts of worship, it becomes clear that they were a people who truly believed in accountability and the hereafter. Their routine actions reflected a conscious and continuous effort to use the blessings granted to them by Allah, the Exalted, in ways that were pleasing and beneficial for their eternal success. They avoided wasting time on vain matters and stayed away from sinful actions, not only in acts of devotion but in all aspects of their daily conduct.

In contrast, if one were to remove the obligatory acts of worship from the life of many people today, their daily routines would not appear significantly different from those who do not believe in accountability. This is often not due to ignorance, but due to a difference in aims and priorities. When a person's aspirations are centred on the material world, their actions naturally reflect that focus, even if they verbally affirm belief. A person should not deceive themselves into assuming they are following the same path as the Companions, may Allah be pleased with them. The Companions, may Allah be pleased with them, did not separate their religious obligations from their worldly responsibilities. Instead, their entire lives were guided by the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They engaged in trade, supported families, and participated in everyday life, but their actions were always governed by principles that aligned with the pleasure of Allah, the Exalted. Their earning and spending were done in lawful and purposeful ways, avoiding excess, waste, and anything that would not benefit them in the hereafter. In matters of marriage, the Companions, may Allah be pleased with them, chose spouses based on faith, character, and responsibility. Their relationships were built upon fulfilling rights and acting with sincerity, rather than being driven by personal desires alone. They made every effort to uphold the rights of their spouses in accordance with divine guidance. Similarly, when raising their children, the Companions, may Allah be pleased with them, prioritised teaching them the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They instilled in them the importance of accountability and encouraged them to focus on preparing for the hereafter by using their blessings in ways that are pleasing to Allah, the Exalted. In contrast, many people today focus primarily on material success, sometimes placing greater emphasis on wealth and possessions than on spiritual and moral development.

Although modern people may perform actions that outwardly resemble those of the Companions, may Allah be pleased with them, the difference lies in intention and aspiration. When the primary goal of a person is centred on worldly gain, their actions lack the depth and sincerity that characterised the lives of the Companions, may Allah be pleased with them. True similarity lies not only in actions, but in the mindset and purpose behind those actions.

A person should strive to live in such a way that their daily conduct clearly reflects belief in the hereafter. Their speech, decisions, and use of time should all demonstrate that their priority is to seek the pleasure of Allah, the Exalted. This consistency transforms belief from a statement into a lived reality. This cannot be achieved by limiting such behaviour to acts of worship alone. If a person demonstrates awareness only during formal acts of worship, while neglecting it in other aspects of life, then their overall lifestyle does not truly reflect the mindset of prioritising the hereafter. Instead, a person should aim to carry this awareness into every aspect of their life. This was the defining quality of the Companions, may Allah be pleased with them, and it is one of the reasons for their elevated status. Their lives were a continuous reflection of sincerity, discipline, and a deep awareness of accountability, as they consistently used the blessings granted to them in ways that were pleasing to Allah, the Exalted, and avoided using them in vain or sinful ways.

If a person continues to give priority to worldly desires and personal ambitions over obedience to Allah, the Exalted, they will inevitably fall into the misuse of the blessings that have been granted to them. Such a pattern of living disrupts balance in their inner state, leading to a lack of harmony between their mental and physical well-being. Without this balance, they

begin to misplace priorities, treating relationships, responsibilities, and resources in ways that do not align with their true purpose. As a result, elements of their life that are meant to be sources of comfort and support—such as family, friends, career, and wealth—gradually become sources of stress and dissatisfaction. This is not due to these blessings themselves, but due to the way they are approached and utilised. When a person disconnects from the guidance of Allah, the Exalted, they lose the framework needed to properly manage these aspects of life, leading to imbalance and distress. Over time, this internal instability can lead to misdirected blame. Instead of recognising their own role in their difficulties, they may attribute their problems to others, such as their spouse or close companions. This misplaced blame can damage important relationships, often resulting in the removal of supportive and righteous individuals from their lives. However, such removal does not resolve the underlying issue. On the contrary, it often deepens the problem, as the individual becomes increasingly isolated and disconnected. This growing isolation can contribute to further mental and emotional decline, potentially leading to conditions such as depression, harmful dependencies, and in severe cases, thoughts of self-harm. These outcomes are not the result of external circumstances alone, but of a prolonged pattern of neglecting guidance and misusing the blessings that were meant to bring stability and purpose. This reality can often be observed in individuals who possess wealth, status, or fame. Despite having access to material luxuries, many still experience deep dissatisfaction, anxiety, and instability. This demonstrates that material abundance alone is not sufficient to bring peace of mind. Without proper guidance and correct usage of blessings, even the most outwardly successful life can be filled with inner turmoil. In addition to these worldly consequences, the spiritual consequences are far more severe. A person who persists in this state without correcting their behaviour will not have properly prepared for their accountability. On the Day of Judgement, they will face the outcome of their choices, and the reality of their situation will become fully apparent. Chapter 75 Al Qiyamah, verses 24-25:

“And [some] faces, that Day, will be contorted. Expecting that there will be done to them [something] backbreaking.”

Attention is then drawn to a reality even closer and more immediate than the Day of Judgement—something every person will inevitably face. Chapter 75 Al Qiyamah, verses 26-30:

“No! When the soul has reached the collar bones. And it is said, “Who will cure [him]?” And the dying one is certain that it is the [time of] separation. And the leg is wound about the leg [during burial]. To your Lord, that Day, will be the procession.”

These verses vividly describe the final moments of a person’s life, when death becomes undeniable and all worldly attachments begin to fall away. At that point, a person realises with certainty that departure from this world has arrived, and no effort, wealth, or connection can delay it. The return to Allah, the Exalted, for accountability is no longer something distant—it becomes an immediate and unavoidable reality.

Since death is certain while its timing remains unknown, it is only rational for a person who believes in the hereafter to prioritise preparation for it over matters that may never occur. Events such as marriage, children, or retirement are uncertain and not guaranteed, whereas death and the return for accountability are guaranteed for every person. Despite this, many

people reverse these priorities, dedicating the majority of their effort toward uncertain worldly outcomes while delaying preparation for the hereafter. This mindset leads to a dangerous form of procrastination. A person convinces themselves that they will begin preparing at a later time, assuming they will have the opportunity to change. However, this delay often continues until death arrives unexpectedly, leaving the person with regret but no ability to correct their actions. At that stage, regret holds no benefit, as the time for action has passed. The key issue is not the certainty of death itself, as this is unavoidable, but whether a person is prepared for it. True preparation lies in living a life of obedience—fulfilling the commands of Allah, the Exalted, avoiding what has been prohibited, and responding to life's circumstances with patience, all in accordance with the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. This level of preparation can only be achieved when a person consciously prioritises the hereafter over temporary and uncertain worldly ambitions. It requires a shift in focus, where daily actions are guided by awareness of accountability rather than by immediate desires.

A further danger lies in applying worldly assumptions to the reality of death. In this life, people often receive multiple chances to correct mistakes, which can lead to the false belief that opportunities will always remain available. However, death does not operate in this way. When it arrives, there is no delay, no extension, and no second opportunity to return and act differently.

It is also important to recognise that a person will die in the state in which they lived. If a person lives in heedlessness, neglecting preparation for the hereafter, then that is the condition in which death will reach them. Likewise, they will be resurrected in that same state. This is why consistent awareness and effort are essential, rather than occasional or delayed action. This reality is supported by a Hadith found in Sahih Muslim, number 7232, which indicates that a person will be raised in accordance with the state in which they passed away.

Therefore, a person should not delay preparation or rely on future intentions. Instead, they should take immediate steps to align their life with obedience to Allah, the Exalted, ensuring that every blessing they possess is used correctly. By doing so, they prepare not only for the moment of death but for what follows it, securing peace of mind in this world and success in the hereafter.

Allah, the Exalted, then portrays the condition of a person who either openly rejects Islamic teachings or lives in contradiction to them, even while claiming belief, because those teachings conflict with their personal desires and ambitions. Chapter 75 Al Qiyamah, verses 31-33:

“And he did not confirm the truth, nor had he prayed. But [instead], he denied and turned away. And then he went to his people, swaggering.”

These verses clarify a crucial reality: failing to affirm the truth through action is, in essence, a form of denial. When a person does not translate belief into practice—such as establishing the obligatory prayers—it indicates that their acceptance of the truth is only superficial. Even if they verbally acknowledge faith, their behaviour reflects rejection and avoidance. This highlights the distinction between outward identification in this world and true accountability in the hereafter. In worldly terms, a person is recognised according to their verbal declaration. However, on Judgement Day, every individual will be judged by Allah, the Exalted, based on their inner reality—something hidden from people but fully known to Him. Therefore, a person may be regarded as a person of faith in this world, yet if their actions consistently contradict their claim, it may indicate an absence of genuine faith within. As a result, their outcome in the hereafter will reflect their true condition rather than their outward identity.

Furthermore, persistently neglecting to support one's claim of faith with action places a person in serious danger. Faith is not static; it requires continual strengthening through obedience and sincere effort. It can be compared to a fragile flame that must be constantly fuelled. When that fuel—good deeds, remembrance, and obedience—is withheld, the flame begins to weaken. If this neglect continues, it may eventually be extinguished altogether. This gradual decline is often unnoticed. A person may begin by neglecting small obligations or delaying acts of obedience, but over time, this develops into a pattern of heedlessness. As this state deepens, the heart becomes less responsive to guidance, and the connection with Allah, the Exalted, weakens further. Eventually, the person may reach a stage where faith no longer influences their decisions or behaviour. Such a loss is the most severe a person can face, as it removes the very foundation needed for success in the hereafter. Chapter 75 Al Qiyamah, verses 34-35:

“Woe to you, and woe! Then woe to you, and woe!”

In order to be protected from this outcome, a person must ensure that their verbal declaration of faith is supported by consistent action. The most important of these actions, as indicated in the verse, is the establishment of the obligatory prayers, which serve as the central foundation of a person's obedience.

The emphasis placed on prayer within Islamic teachings is not without reason. It is the core around which all other righteous actions revolve and the primary means through which a person maintains their connection with Allah, the Exalted. Through it, a person is able to remain firm upon guidance and continually renew their commitment to obedience. However, true prayer is not limited to outward movements. Rather, it is an act of humility, awareness, and reflection that connects a person to the reality of the hereafter and their inevitable accountability. This depth in prayer is achieved when a person understands that each posture within it reflects scenes from the Day of Judgement, serving as a constant reminder of what lies ahead. The distribution of the five daily prayers across the day further reinforces this purpose, as each one acts as a pause in daily life—an opportunity to realign one's intentions and actions with divine guidance. When a person stands in prayer, they should reflect on the moment when all people will stand before Allah, the Exalted, for judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When a person bows, it should remind them of those who will be criticised for refusing to bow in obedience during their lives. Chapter 77 Al Mursalat, verse 48:

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

This reminder extends beyond the physical act, encompassing the broader concept of submission—living in accordance with the commands of Allah, the Exalted, in every aspect of life.

When a person prostrates, they should reflect on the reality that on Judgement Day, people will be called to prostrate once again. However, those who failed to truly submit during their lives will find themselves unable to do so. Chapter 68 Al Qalam, verses 42-43:

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

When a person sits during the prayer, it should remind them of how all people will be gathered in a state of humility and fear, awaiting their final judgement. Chapter 45 Al Jathiyah, verse 28:

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

When prayer is performed with this level of awareness and reflection, it transforms from a routine act into a powerful means of spiritual reform. It strengthens sincerity and ensures that a person remains conscious of their purpose beyond the moments of prayer itself. As a result, such a person will naturally be guided towards obedience throughout the rest of their day. Their actions, speech, and decisions will begin to reflect the discipline and awareness cultivated in prayer. Chapter 29 Al Ankabut, verse 45:

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

Through this continuous cycle of reflection and realignment, a person learns to use every blessing they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the

traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

A further warning is given regarding harmful companionship, as it plays a significant role in preventing a person from accepting and acting upon Islamic teachings. A person may be misled into believing that their social circle will support or protect them, while in reality it gradually distances them from obedience. Chapter 75 Al Qiyamah, verses 31-33:

“And he did not confirm the truth, nor had he prayed. But [instead], he denied and turned away. And then he went to his people, swaggering.”

This description highlights how a person not only turns away from the truth but does so with confidence, strengthened by the approval and influence of their companions. Instead of feeling concern over their behaviour, they feel reassured and even proud, as their environment normalises disobedience and neglect.

Human beings are naturally shaped by those they associate with. Their thinking, behaviour, and emotional responses are all influenced—sometimes immediately, and sometimes gradually—by the people around them. Because of this, companionship is never neutral; it either elevates a person or pulls them away from what is right. This reality was clearly explained by the Holy Prophet Muhammad, peace and blessings be upon

him, in a Hadith found in Sunan Abu Dawud, number 4833. He described how a person is affected by their companions in the same way someone who spends time in a place of fragrance carries a pleasant scent, while someone who stays near smoke becomes affected by it. In the same way, a person inevitably absorbs the qualities, attitudes, and behaviours of those they keep close. When a person surrounds themselves with those who are sincere and mindful of their accountability, they are naturally encouraged towards humility, obedience, and reflection. Such companions remind them of their responsibilities, guide them towards using their blessings correctly, and motivate them to prepare for the Day of Judgement. Through this environment, a person develops balance within themselves—mentally, physically, and spiritually—and moves towards a life of clarity, purpose, and inner peace. In contrast, when a person associates with those who are heedless or driven by desires, the effect is equally powerful but destructive. This influence often begins subtly, with small compromises and gradual shifts in behaviour. Over time, however, it weakens a person's awareness of Allah, the Exalted, and erodes their sense of accountability. As this continues, they begin to adopt similar habits—misusing their blessings, neglecting their duties, and prioritising temporary desires over lasting success. This decline leads to a deeper internal imbalance. A person begins to lose clarity between right and wrong, misplaces priorities, and mishandles relationships. Even if they achieve outward success or comfort, they experience inner unrest. Their heart becomes unsettled, their mind burdened, and their life filled with dissatisfaction. The absence of spiritual grounding cannot be replaced by material gain. The consequences of such companionship are not limited to this world. They extend into the hereafter, where the impact of these choices becomes fully apparent. A person may then realise that those they relied upon neither benefited them nor shared in their accountability. Chapter 75 Al Qiyamah, verses 34-35:

“Woe to you, and woe! Then woe to you, and woe!”

On the other hand, choosing righteous companionship leads to the opposite outcome. It strengthens faith, refines character, and prepares a person for lasting success. It nurtures a sense of responsibility, promotes correct use of blessings, and helps a person remain focused on their ultimate purpose. For this reason, a wise person is careful in selecting their companions. They seek those whose presence reminds them of Allah, the Exalted, whose behaviour encourages obedience, and whose character inspires them to remain firm upon the truth. Through such companionship, a person safeguards their faith and builds a path towards peace of mind in this world and success in the hereafter.

Allah, the Exalted, then rebukes those who assume that human existence is without direction, accountability, or purpose. Chapter 75 Al Qiyamah, verse 36:

“Does man think that he will be left neglected?”

This verse challenges the notion that a person can live without responsibility, consequence, or ultimate return. It exposes the flaw in believing that life unfolds aimlessly, with no final reckoning. In reality, such a belief strips existence of its true meaning. If there were no Judgement Day and no hereafter, then life in this world would be reduced to a temporary cycle with no lasting outcome. Every achievement—whether wealth, status, knowledge, or relationships—would ultimately fade. A

person would either lose these things during their lifetime or be separated from them at death. In such a framework, all effort would lead to a conclusion of loss, rendering even the greatest accomplishments insignificant. However, the certainty of Judgement Day transforms this reality entirely. It elevates human existence from something temporary and fragile into something purposeful and enduring. Every action, no matter how small, becomes meaningful because it contributes to a permanent outcome. Acts of patience, sacrifice, and obedience are no longer limited to short-term results; they become investments in an eternal future. Through this perspective, life is no longer a random sequence of events. Instead, it becomes a structured journey. Every difficulty is a test, every blessing is a responsibility, and every moment is an opportunity to prepare for what is to come. This understanding brings clarity and direction, as a person no longer lives merely to gain or enjoy, but to fulfil a higher purpose. The belief in accountability also ensures that justice is ultimately established. In this world, many injustices remain unresolved—those who oppress others may escape consequences, while those who suffer may not receive full compensation. Without a final judgement, this imbalance would remain permanent. But the promise of accountability guarantees that every action will be addressed with complete fairness: no good deed will be overlooked, and no wrongdoing will go unanswered. This assurance brings stability to the human heart. It allows a person to endure hardship with patience, knowing that their struggle is not wasted. It also restrains wrongdoing, as a person remains aware that nothing escapes accountability. In this way, belief in the hereafter gives weight to values such as truth, sincerity, patience, and compassion, as they are no longer temporary ideals but enduring principles with lasting consequences. Therefore, the hereafter is not simply a continuation of existence—it is the very foundation that gives this worldly life its meaning. Without it, life would be directionless and ultimately empty. With it, every moment gains significance, and every action becomes part of a greater purpose that extends beyond the limits of this temporary world.

Allah, the Exalted, then reminds people that their existence in this world is not without purpose, and that they will be held accountable for how they fulfill it. As evidence, He directs attention to the precise and gradual stages of human development. Just as each cell, tissue, and organ within the human body is formed in a structured manner and assigned a specific role and function, so too has each person been created with a defined purpose in this world: to successfully undergo and pass the test of life. Chapter 75 Al Qiyamah, verses 37-39:

“Had he not been a sperm from semen emitted? Then he was a clinging clot, and He created [his form] and proportioned [him]. And made of him two mates, the male and the female.”

This test revolves around how a person chooses to use the blessings granted to them by Allah, the Exalted, in accordance with Islamic teachings. Every ability, resource, and opportunity a person possesses is part of this examination, and their success depends on whether these are used in a manner that is pleasing to Him. Those who succeed in this test demonstrate this through their conduct. By aligning their actions with divine guidance, they develop balance within themselves—mentally and physically—and are able to organise their lives correctly. They place priorities in their proper order, fulfil the rights of others, and remain conscious of their ultimate return. This consistent awareness ensures that they actively prepare for their accountability on the Day of Judgement. As a result, they experience a sense of stability and tranquillity, leading to genuine peace of mind not only in this world but also in the next. In contrast, those who fail this test misuse the blessings they have been given, either through neglect or deliberate disobedience. This misuse leads to internal imbalance, affecting both their mental and physical state. Their

priorities become distorted, causing them to misplace what truly matters in life—whether in their relationships, ambitions, or daily decisions. Because they are not focused on their ultimate accountability, they fail to prepare for it adequately. This condition results in ongoing stress, difficulty, and dissatisfaction. Even if such a person appears to possess comfort or luxury outwardly, their inner state remains unsettled. Their life lacks true harmony and direction, and the consequences of this failure extend beyond this world into the hereafter, where the reality of their neglect becomes fully apparent.

This chapter concludes by directing attention to a decisive and undeniable reality: regardless of whether a person accepts or rejects their purpose, they cannot escape the power of the One who created them. Chapter 75 Al Qiyamah, verse 40:

“Is not that [Creator] Able to give life to the dead?”

This concluding verse serves as a powerful reminder that the One who brought a person into existence from nothing, and then developed them through precise and deliberate stages, certainly possesses the ability to bring them back to life after death. The process of initial creation itself stands as clear evidence of resurrection. Recreating something that has already existed is not more difficult than bringing it into existence for the first time. The verse therefore removes any doubt regarding accountability. If a person reflects on their own origin—how they were created, shaped, and sustained—it becomes clear that resurrection is not only possible but inevitable. The same power that governed their creation continues to

govern all aspects of existence, including life after death. This reminder also reinforces the reality that denial does not alter the truth. A person may choose to ignore their purpose or neglect preparation for what lies ahead, but this choice does not prevent the final outcome. The return to Allah, the Exalted, and the reckoning of deeds will occur regardless of one's attitude towards it. Thus, the chapter ends by bringing the discussion back to its central theme: accountability. It calls a person to reflect deeply on their origin and recognise that the One who created them with such precision will not leave them without being questioned. This realisation should encourage a person to act responsibly, using the blessings they have been granted in ways that lead to success, so that when they are brought back to life, they are prepared to face their reckoning with hope rather than regret.

Therefore, a person must embrace and act upon Islamic teachings for their own benefit, even when they conflict with personal desires and inclinations. This requires adopting the mindset of a wise patient who trusts and follows the guidance of a skilled doctor. Such a patient accepts difficult treatments and strict instructions, fully aware that they are essential for recovery and long-term well-being, even if they are uncomfortable in the moment. In the same way, the one who sincerely follows Islamic teachings—despite the challenge they may present—ultimately attains true balance in both their mental and physical state. This is because only Allah, the Exalted, possesses complete and perfect knowledge of human nature. He alone fully understands every aspect of a person's inner and outer condition, their strengths and weaknesses, and the complexities of their life. As a result, He alone is قادر of providing guidance that enables a person to organise their life correctly, placing everything and everyone in their proper position while achieving stability and peace of mind. In contrast, the knowledge possessed by people, regardless of how advanced it becomes, remains limited. Despite extensive research into human behaviour, psychology, and physical health, it cannot provide complete solutions for every challenge a person may face. Human understanding is restricted by limited experience,

changing perspectives, and inherent biases. Because of this, it cannot guarantee a life free from stress, nor can it ensure that a person consistently makes correct decisions in every situation. Allah, the Exalted, however, has granted the complete and perfect guidance required for success through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person observes those who live according to this guidance and those who do not, the difference becomes clear. Those who use their blessings correctly find balance, clarity, and purpose, while those who misuse them often experience confusion, imbalance, and dissatisfaction, regardless of outward success. Unlike the example of a patient who may follow medical advice without fully understanding its underlying science, Allah, the Exalted, does not call people to blind acceptance. Instead, He invites them to reflect, to think, and to recognise the truth through clear signs and evidence. Chapter 12 Yusuf, verse 108:

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

This demonstrates that divine guidance is grounded in clarity and understanding, not blind imitation. However, recognising this truth requires a person to approach it with sincerity, free from prejudice and arrogance. Furthermore, true peace of mind ultimately lies under the control of Allah, the Exalted, as He alone governs the hearts of people. He 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.”

It becomes clear, then, that true tranquillity is granted to those who use the blessings they have been given in the correct way—according to Islamic teachings. By doing so, they fulfil their purpose, maintain balance within their lives, and prepare for their ultimate return, thereby achieving success and peace in both this world and the hereafter. Chapter 16 An Nahl, verse 97:

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

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 76 – Al Insaan, Verses 1-31 of 31

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
بَصِيرًا ﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلََّا وَسْعِيرًا ﴿٤﴾
إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
وَيُطْعَمُونَ الْطَعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
إِنَّمَا نُنْطِئُكُمْ لُجَّةَ اللَّهِ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾
إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾

فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً وَسُرُورًا ﴿١١﴾
وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نَذِيلًا ﴿١٤﴾

وَيُطَافُ عَلَيْهِمْ بِغَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا نَقْدِيرًا ﴿١٦﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

﴿١٩﴾ وَيُطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا ﴿٢٠﴾

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوفٌ أُصَاوِرُ مِنْ فِضَّةٍ وَسَقَنَهُمْ
رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٢٢﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾

وَاذْكُرْ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ

بَدِيلًا ﴿٢٨﴾

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

Indeed, We guided him to the way, be he grateful or be he ungrateful.

Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr [a spring in Paradise].

A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force [and abundance].

They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

And they give food in spite of love for it to the needy, the orphan, and the captive.

[Saying], "We feed you only for the face [i.e., approval] of Allah. We wish not from you reward or gratitude.

Indeed, We fear from our Lord a Day austere and distressful."

So Allah will protect them from the evil of that Day and give them radiance and happiness.

And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

Reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

And there will be circulated among them vessels of silver and cups having been [created] clear [as glass].

Clear glasses [made] from silver of which they have determined the measure [of drink].

And they will be given to drink a cup [of wine] whose mixture is of ginger.

[From] a fountain within it [Paradise] named Salsabeel.

There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

And when you look there [in Paradise], you will see pleasure and great dominion.

Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

[And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

Indeed, it is We who have sent down to you the Quran progressively.

So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful.

And mention the name of your Lord morning and evening.

And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.

Indeed, these love the immediate and leave behind them [ignore] a grave Day.

We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

Indeed, this is a reminder, so he who wills may take to his Lord a way.

And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.

He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

Discussion on Verses 1-31 of 31

In order to instill humility within people—a quality without which accepting and acting upon divine guidance becomes extremely difficult, especially when it opposes personal desires and ambitions—Allah, the Exalted, begins this chapter by reminding them of their humble and insignificant origin. Chapter 76 Al Insaan, verses 1-2:

“Has there [not] come upon man a period of time when he was not a thing [even] mentioned? Indeed, We created man from a sperm-drop mixture...”

Reflecting on this origin softens the heart and cultivates humility. When a person recognises how they began, they become less inclined to reject truth out of pride or stubbornness. Arrogance is often the barrier that prevents a person from accepting guidance, as it causes them to prioritise their own desires, opinions, and status over submission to what is right. By contrast, humility allows a person to acknowledge their limitations and recognise their need for guidance from Allah, the Exalted.

Furthermore, these verses highlight that just as a person was created through a deliberate process from something seemingly insignificant, their existence is not without purpose. The One who brought them into existence in such a precise manner has not left them without direction. Rather, they

have been given guidance and the ability to choose, and they will be held accountable for how they respond. Chapter 76 Al Insaan, verse 2:

“...that We may try him; and We made him hearing and seeing.”

Just as every stage of a human being’s development is precisely designed for a specific and meaningful purpose, so too is the life of a human being as a whole. This purpose lies in whether a person chooses to use the blessings they have been granted correctly, in accordance with Islamic teachings. Chapter 76 Al Insaan, verse 3:

“Indeed, We guided him to the way, either grateful or ungrateful.”

When a person fulfils even a portion of another’s needs—such as providing shelter—they are naturally deserving of gratitude. Therefore, since Allah, the Exalted, is the One who has granted every blessing within existence, it is only just and right that people show Him gratitude. Gratitude manifests in three key ways. Firstly, through intention: a person should act solely to please Allah, the Exalted. Whoever acts for other motives will not receive reward from Him, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of sincerity is that a person neither expects nor seeks appreciation or compensation from others. Secondly, gratitude is expressed through speech: by speaking what is good or choosing silence when speech is unnecessary or harmful. Thirdly, gratitude is demonstrated

through actions: by using the blessings one has been granted in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This form of gratitude leads to an increase in blessings and ultimately results in peace of mind in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, it is widely accepted that the owner of something has full authority over how it is used. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything—including mankind—He alone has the right to determine what should occur within the universe. Therefore, it is only just that people obey Him. Similarly, when a person lends something to another, it is expected that the borrower will use it according to the wishes of the owner. In the same way, all the blessings a person possesses in this world are a trust from Allah, the Exalted. They are not permanent gifts but temporary provisions. Like any trust, they must be repaid, and this is done by using them in ways that are pleasing to Him.

In contrast, the blessings of Paradise are true gifts, in which people will have complete freedom in how they use them. Chapter 7 Al A'raf, verse 43:

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

A person must therefore clearly distinguish between the blessings of this world—which are a trust and responsibility—and the blessings of the next world, which are a reward and a gift.

But as showing gratitude by correctly using the blessings one has been granted as outlined in Islamic teachings often contradicts the worldly desires of people, many of them will persist on misusing them. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude prevented them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 76 Al Insaan, verse 4:

“Indeed, We have prepared for the disbelievers chains and shackles and a blaze.”

It is important to recognise that the previous verses link ingratitude with disbelief, just as they connect gratitude with true belief. This serves as a serious warning to those who verbally claim faith in Allah, the Exalted, yet persist in ingratitude by misusing the blessings they have been granted.

In this world, a person is regarded as a muslim according to the law based on their verbal declaration of faith. However, in the hereafter, every individual will be judged by Allah, the Exalted, according to their inner reality, which remains hidden from others. Therefore, a person who claims belief in Allah, the Exalted, and accountability in the hereafter, yet fails to support this claim with actions, may in reality possess no true faith in their heart. As a result, they may be treated as a non-muslim on Judgement Day, even if they were considered a muslim in this world.

Furthermore, the one who does not reinforce their verbal declaration of faith through actions places their faith in grave danger. Faith may be compared to a delicate flame that requires constant care and nourishment. Just as a fire is extinguished when deprived of fuel, faith weakens and may eventually disappear if it is not sustained through consistent obedience. Neglecting this spiritual nourishment risks extinguishing the very light that guides a person, and such a loss is among the most severe a person can face.

The connection between gratitude and true belief is further reinforced in the next verses, where the righteous—those who prove their faith through their actions—are given glad tidings of immense reward and blessings. Chapter 76 Al Insaan, verses 5-6:

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur. A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force.”

This promise highlights that true gratitude is not merely expressed through words, but is demonstrated through sincere obedience and righteous conduct. This understanding is strengthened further in the following verse, which emphasises the importance of supporting one’s verbal declaration of faith with actions. Chapter 76 Al Insaan, verse 7:

“They [are those who] fulfill [their] vows...”

The greatest promise a person makes is the one made with Allah, the Exalted, when they accept Him as their Lord. This is not merely a statement uttered by the tongue, but a binding commitment that encompasses every aspect of a person’s life. Fulfilling this promise requires consistent effort in carrying out His commands, refraining from His prohibitions, and responding to all circumstances—whether ease or hardship—with patience and trust, in accordance with the teachings of the

Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It means living in a way where one's actions reflect their claim of belief, ensuring that every blessing they possess is used in a manner that is pleasing to Allah, the Exalted.

In addition to this supreme commitment, all promises made with others must also be honoured, unless there is a valid and genuine excuse. Upholding promises is a fundamental part of good character and social harmony. This is especially crucial when dealing with children, as they learn values primarily through observation. When promises made to them are repeatedly broken, it not only harms their trust but also shapes their understanding of relationships, leading them to believe that dishonesty and unreliability are acceptable traits. In contrast, consistently fulfilling promises nurtures trust, security, and strong moral character. The seriousness of this matter is clearly emphasised in a Hadith found in Sahih Bukhari, number 2227, where Allah, the Exalted, declares that He will stand against the one who makes a promise in His name and then breaks it without a valid reason. To have Allah, the Exalted, as an opponent on Judgement Day places a person in an extremely dangerous and hopeless position, as there can be no success for the one opposed by their Creator. For this reason, it is wise for a person to be cautious and avoid making promises unnecessarily, especially when there is uncertainty about fulfilling them. However, once a lawful promise is made, it becomes a serious responsibility. A person must strive with sincerity and determination to fulfil it, recognising that doing so is a clear sign of integrity, reliability, and true faith, while neglecting it reflects weakness in character and a deficiency in one's commitment to their Lord.

A vital aspect of faith is to truly fear one's accountability, and this fear is not merely theoretical but is demonstrated through practical preparation for it. Without this, neither peace of mind on an individual level nor justice within society can be achieved. Chapter 76 Al Insaan, verse 7:

“...and fear a Day whose evil will be widespread.”

Peace of mind and societal justice are inseparably linked to belief in accountability on Judgement Day. When this belief is absent or weak, people inevitably begin to misuse the blessings they have been granted—such as wealth, health, and authority. This misuse not only deprives them of inner tranquillity but also leads to the violation of the rights of others. When a person convinces themselves that they will not be held accountable, they become emboldened to act unjustly, especially when they believe they can avoid worldly consequences. In this state, blessings lose their true purpose and are transformed into tools of harm rather than benefit. Wealth becomes a means of greed, authority becomes a vehicle for oppression, and relationships are exploited for personal gain. The result is both internal unrest and widespread corruption within society. Chapter 29 Al Ankabut, verse 36:

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

In contrast, belief in accountability on Judgement Day acts as a powerful safeguard. It restrains a person's desires, disciplines their behaviour, and ensures that the blessings they possess are used correctly. It instils a constant awareness that every action will be weighed, every right will be accounted for, and every injustice will be exposed. This awareness nurtures sincerity, humility, and responsibility, enabling a person to achieve balance within themselves and contribute to justice within society. Both history and everyday observation clearly demonstrate this reality. Societies that abandon the concept of accountability—whether divine or even moral—gradually fall into corruption. Laws are manipulated, rights are neglected, and oppression becomes widespread. On the other hand, societies that uphold accountability cultivate justice, compassion, and stability. In this way, belief in Judgement Day serves as a moral compass, guiding individuals to act with integrity even when no worldly authority is present to enforce it. On a personal level, this belief ensures that blessings are placed in their proper context. Wealth is used responsibly, authority is exercised fairly, and relationships are maintained with sincerity. This leads to a balanced mental and physical state, resulting in genuine peace of mind. On a societal level, it ensures that rights are fulfilled, justice is upheld, and harmony is established. Without this belief, imbalance becomes inevitable. People neglect their responsibilities, misuse their blessings, and harm others. Families weaken, communities divide, and societies collapse under the weight of injustice. But when this belief is present, it creates stability, order, and prosperity. Ultimately, belief in Judgement Day is not simply a matter of belief in theory; it is a practical necessity. It is the foundation upon which both personal tranquillity and social harmony are built. Without it, injustice and disorder prevail; with it, blessings are preserved, rights are fulfilled, and peace is established in both this world and the Hereafter.

A clear and practical demonstration of belief in one's accountability on Judgement Day and the hereafter is shown through caring for and assisting those in need. Chapter 76 Al Insaan, verse 8:

“And they give food in spite of love for it to the needy...”

This verse highlights a profound reality: true faith is not merely expressed in words, but is proven when a person sacrifices what they love for the sake of Allah, the Exalted. Giving to others—especially when one personally desires what they are giving—reflects sincerity, self-control, and a genuine awareness that one will be held accountable for how they used their blessings. Despite the natural inclination to hold onto and even misuse the blessings one has been granted, a person must train themselves to act with discipline and wisdom. They should behave like a wise patient who accepts and follows the guidance of a skilled doctor, knowing that it is ultimately for their benefit, even if it involves enduring something difficult, such as taking bitter medicine or adhering to a strict diet. In the same way, a person who accepts and acts upon Islamic teachings—even when they conflict with personal desires—will attain true success. By correctly using the blessings they have been granted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they achieve a balanced mental and physical state and learn to place everything and everyone in their proper position within life. This disciplined approach leads to genuine peace of mind in this world and lasting success in the hereafter, as it reflects a person who not only believes in accountability but actively prepares for it through their actions. Chapter 76 Al Insaan, verse 8:

“And they give food in spite of love for it to the needy, the orphan...”

Orphans are frequently highlighted in Islamic teachings because they are among the most vulnerable members of society and are often deprived of their rights due to their social weakness. Therefore, a person must make a conscious effort to support those who are vulnerable, such as orphans and widows, according to their means. In today's time, fulfilling this responsibility has become easier than ever, as one can arrange sponsorships online within minutes. In many cases, the cost of supporting an orphan or a widow is even less than a typical monthly phone bill. This removes any reasonable excuse for neglecting such an important aspect of Islam.

Caring for the needy is not a minor act; it carries immense reward and divine support. It has been confirmed in a Hadith found in Sahih Muslim, number 6853, that Allah, the Exalted, continues to support the one who supports others. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, taught that the one who takes care of an orphan will be close to him in Paradise, as mentioned in Sahih Bukhari, number 6005. In addition, caring for the needy, such as a widow, earns a reward similar to that of a person who spends their nights in prayer and their days in fasting, as mentioned in Sahih Bukhari, number 6006. This is a remarkable opportunity, especially for those who may struggle to perform voluntary acts of worship, as they can attain immense reward through simple, sincere acts of service.

It is also essential to maintain the correct mindset when helping others. Whatever a person possesses—whether wealth, health, or ability—is not truly their own, but a trust granted by Allah, the Exalted. These blessings are like a loan, not a permanent gift, and must be repaid by using them in ways that please Him. Therefore, when a person helps the needy, they are not doing a favour to Allah, the Exalted, or even to the one they are helping. In reality, Allah, the Exalted, has favoured them by granting them the means to give and the opportunity to earn reward. Likewise, the one receiving help is also, in a sense, doing a favour to the giver by accepting their assistance, as without them, the giver would be deprived of this reward.

Maintaining this perspective protects a person from arrogance, pride, and self-righteousness, all of which can destroy the value of good deeds. It nurtures humility, sincerity, and gratitude, ensuring that the act of giving is accepted and rewarded.

Finally, aiding the needy is not limited to financial support alone. It includes fulfilling any lawful need a person may have—whether emotional, physical, or practical. Offering comfort, support, time, or guidance are all forms of helping others. Therefore, no person, regardless of their financial situation, is exempt from acting upon this teaching. Everyone has something to give, and every sincere effort contributes towards success in both this world and the hereafter.

Chapter 76 Al Insaan, verse 8:

“And they give food in spite of love for it to the needy, the orphan, and the prisoner.”

In this day and age, aiding prisoners can take many practical and meaningful forms that support their rehabilitation and reintegration into society. One important aspect is treating them with dignity and respect after they have served their sentence, recognising that people can change and deserve a fair opportunity to rebuild their lives. Engaging with them in positive and constructive ways, rather than socially boycotting them, helps prevent isolation, which can otherwise push them back toward harmful environments. Aiding former prisoners can include offering emotional and social support. For example, listening to their concerns without judgement, encouraging them to pursue positive goals, and helping them rebuild self-confidence can make a significant difference. Many individuals leaving prison struggle with stigma, so simply being treated with respect and kindness can have a powerful impact on their sense of belonging and motivation to improve.

Another important area is assisting with practical needs. This can include helping them find employment, supporting job training opportunities, or connecting them with educational programs that teach valuable skills. Stable employment and education are among the strongest factors in preventing a return to harmful behaviour, as they provide structure, purpose, and financial independence.

Providing guidance in daily life is also beneficial. This may involve helping them develop good routines, encouraging healthy habits, and advising them on managing responsibilities such as finances, time management, and personal conduct. Introducing them to positive environments, such as community groups, educational circles, or constructive social gatherings, can help replace negative influences with beneficial ones.

In some cases, assisting with basic needs such as housing, clothing, or access to essential services can be vital, especially immediately after release when many former prisoners have limited support. Helping them secure a stable living environment reduces the likelihood of falling back into harmful situations.

At the same time, it is essential to approach this with wisdom and caution. Supporting and showing respect does not mean placing oneself in a vulnerable or unsafe situation. A person should always take appropriate measures to ensure their own safety while still maintaining good character and respectful conduct. Boundaries should be clear, and support should be offered in a responsible and balanced way.

Ultimately, aiding prisoners in these ways contributes not only to their personal rehabilitation but also to the well-being of society as a whole. By helping individuals rebuild their lives with dignity and purpose, one helps reduce harm, strengthen communities, and promote a more just and compassionate environment.

Allah, the Exalted, then reminds people of the foundation of all good deeds: a sincere intention, without which attaining reward in both worlds is not possible. Chapter 76 Al Insaan, verse 9:

“[Saying], ‘We feed you only for the countenance of Allah. We wish not from you reward or gratitude.’”

In a Hadith found in Jami At Tirmidhi, number 3154, the Holy Prophet Muhammad, peace and blessings be upon him, warned that those who perform deeds to gain recognition from others instead of seeking the pleasure of Allah, the Exalted, will be told on Judgement Day to seek their reward from those they acted for—something that will be impossible. This emphasises the seriousness of corrupt intentions and the complete loss faced by those whose actions are not sincerely for Allah, the Exalted. It is important to understand that intention is the foundation of all deeds, and it is a key basis upon which actions are judged. This is confirmed in a Hadith found in Sahih Bukhari, number 1, which shows that actions are judged according to intentions. Therefore, one must ensure that both religious duties and beneficial worldly actions are carried out purely for the sake of Allah, the Exalted, so that reward is attained in both this life and the hereafter. A clear sign of correct intention is that one does not expect or desire praise, recognition, or gratitude from others. If a person finds themselves longing for appreciation, it may indicate that their intention is not fully aligned with seeking the pleasure of Allah, the Exalted. Purifying intention requires self-reflection, humility, and a conscious effort to redirect the heart away from seeking people’s approval.

Maintaining sincere intention also protects a person from emotional distress such as disappointment, resentment, and bitterness. When actions are done for the sake of others, the inevitable lack of appreciation can lead to frustration and sadness. This is commonly seen when individuals carry out their responsibilities while expecting gratitude in return. When such appreciation is not shown, they may feel unappreciated and become emotionally burdened. However, when a person acts solely for the sake of Allah, the Exalted, they perform their duties—whether towards family or society—with patience and consistency, without becoming bitter or resentful if others fail to acknowledge their efforts. Their motivation remains rooted in the awareness that Allah, the Exalted, sees and rewards all sincere actions. This mindset brings lasting peace of mind, as the individual is not dependent on the changing opinions of others. Instead, they find contentment in knowing that their efforts are recorded and will be rewarded by Allah, the Exalted. In this way, sincerity becomes a source of both spiritual success and emotional stability. Ultimately, one must strive to purify their intentions, as neglecting this can lead to outward success in this world while resulting in loss in the hereafter. Chapter 18 Al Kahf, verse 110:

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

Those who reflect a sincere awareness of their accountability and demonstrate it through practical preparation—by correctly using the blessings they have been granted in accordance with divine guidance—will find peace of mind in both worlds. This is achieved through attaining a

balanced mental and physical state, and by placing everything and everyone within their life in its proper position. Chapter 76 Al Insaan, verses 10-20:

"Indeed, We fear from our Lord a Day austere and distressful." So Allah will protect them from the evil of that Day and give them radiance and happiness. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass]. Clear glasses [made] from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger. [From] a fountain within Paradise named Salsabeel. There will circulate among them young boys made eternal. When you see them, you would think them as scattered pearls. And when you look there [in Paradise], you will see pleasure and great dominion."

First, it is important to recognise that worldly legacies are temporary. History is filled with examples of wealthy and powerful individuals who built vast empires, only for them to collapse and be forgotten after their passing. The remnants that remain often serve as reminders, warning others not to follow the same path. One such example is the empire of Pharaoh, whose story stands as a lesson for all generations.

In contrast, guidance teaches that a person should not only send forward righteous deeds for the hereafter, but also strive to leave behind a beneficial legacy in this world. When someone passes away and leaves behind something that continues to benefit others—such as ongoing charity or any lasting good—they continue to receive reward for it. This is confirmed in a Hadith found in Sahih Muslim, number 4223. Therefore, one should aim to combine both: sending forward good deeds for the hereafter while also establishing a positive and lasting contribution in this world. Unfortunately, many become preoccupied with wealth and possessions, focusing solely on accumulating material assets that remain behind and offer no benefit after death. This is a loss, as it neglects the opportunity to leave behind something meaningful and enduring.

It is also important not to be deceived into thinking that there is ample time to build such a legacy. The moment of death is unknown and can arrive unexpectedly. For this reason, today should be used as an opportunity to reflect on the legacy one is creating. If a person's legacy is already beneficial, they should be grateful to Allah, the Exalted, for granting them the ability to do so. If not, they should begin taking steps to create something that will benefit them, ensuring that they send forward good for the hereafter and leave behind good in this world. In doing so, a person surrounds themselves with lasting benefit in both realms, and it is hoped that such a state will be a means of forgiveness from Allah, the Exalted. Therefore, every individual should reflect and ask themselves: what legacy are they leaving behind? Those who adopt the right attitude will find that the good legacy they build in this world will transform into an eternal and great legacy in the next. Chapter 76 Al Insaan, verses 20-22:

“And when you look there [in Paradise], you will see pleasure and great dominion. Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], “Indeed, this is for you a reward, and your effort has been appreciated.””

Unlike worldly standards, where a person is often judged and valued based on the results they achieve, Allah, the Exalted, judges and values the sincerity of effort and intention. What matters is whether a person sincerely seeks to please Allah, the Exalted, and supports that intention with genuine effort and perseverance in obeying Him. When this is present, a person can attain peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everything and everyone within their life—even if outward results are not achieved. Chapter 53 An Najm, verse 39:

“And that there is not for the human except that [good] for which he strives.”

This means that reward is not limited to visible success or measurable outcomes. Rather, effort itself carries value when it is rooted in sincerity and directed toward what is pleasing to Allah, the Exalted. A person who strives in doing good—whether in acts of worship, helping others, or contributing to a beneficial cause—will be rewarded for that striving, even if circumstances prevent them from completing the task or achieving the intended result. For example, a person who intends to complete a charitable project and exerts sincere effort toward it—planning, working, and dedicating their time and resources—will still be rewarded, even if the

project does not come to fruition or fails to produce visible outcomes. The reward is not lost, because the effort itself was sincere and directed toward good. This understanding removes feelings of frustration, disappointment, and self-doubt that can arise when results do not match expectations. Instead, it instils a sense of calm and contentment, as a person recognises that their responsibility is to strive sincerely, while the outcomes are ultimately determined by Allah, the Exalted. Such an outlook fosters balance, as a person is neither overly attached to results nor discouraged by failure. They continue to act with sincerity, patience, and trust, knowing that every sincere effort is seen, valued, and rewarded. In this way, both intention and effort become sources of lasting reward and inner peace, as long as they line up with Islamic teachings. Chapter 76 Al Insaan, verse 23:

“Indeed, it is We who have sent down to you the Quran progressively.”

The Holy Quran was revealed in stages to make the journey from disbelief to strong faith easier and more sustainable. If all commands, prohibitions, and guidance had been revealed at once, implementing them would have been overwhelming and difficult for people to bear. Instead, Allah, the Exalted, chose a method of gradual guidance that nurtures steady growth, allowing faith to take root, develop, and strengthen over time. This can be understood through a simple analogy: just as a medical doctor gradually adjusts treatment so that a patient can safely adapt, the guidance of the Holy Quran was revealed in measured portions so that hearts could absorb it, reflect upon it, and act upon it step by step. Chapter 25 Al Furqan, verse 32:

“And those who disbelieve say, “Why was the Qur'an not revealed to him all at once?” Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”

This verse shows that gradual revelation was designed to strengthen the heart, helping a person remain firm while facing trials, challenges, and the effort of personal transformation. It demonstrates that Allah, the Exalted, does not expect sudden perfection, but rather sincere and continuous effort toward improvement. At the same time, this principle should not be misunderstood as permission for delay or complacency. Gradual improvement does not mean remaining unchanged. A person who claims to be improving but makes no real effort has misunderstood this guidance. The purpose of gradual development is continuous progress, not procrastination. In fact, each stage of guidance is meant to be acted upon before moving to the next. Just as the early recipients of the Holy Quran were expected to implement what had already been revealed, every person is expected to act upon the knowledge they currently have before seeking more. Delaying action while waiting for further knowledge is a misuse of this wisdom. True growth is not measured by how much one knows, but by how much one puts into practice. Spiritual development, therefore, is a journey of consistent progress. Each sincere step, no matter how small, carries value when it is accompanied by effort and sincerity. Over time, these steps build a strong foundation of faith, discipline, and character. However, remaining stagnant while claiming to be on a path of improvement is self-deception. It contradicts the very spirit of gradual revelation, which is built upon action, reflection, and advancement. A person who embraces this method correctly will find their heart strengthened, their character refined, and their obedience to Allah, the Exalted, deepened. Ultimately, the gradual revelation of the Holy Quran teaches that true success lies in steady, sincere progress. It is a path of continuous effort, where each stage prepares a person for the next, leading

them toward spiritual strength and lasting success in both this world and the hereafter.

In general, when a person chooses a different path from those around them, it can sometimes cause others to feel uncomfortable or insecure about their own choices, particularly when those choices are driven by personal desires rather than guidance from Allah, the Exalted. As a result, those who remain firm in their commitment to faith may face criticism, including from family members.

In addition, broader societal influences—such as social media, fashion trends, and prevailing cultural norms—often place pressure on those who uphold Islamic values. In many cases, the promotion of Islam is viewed as a challenge to certain ambitions related to wealth, status, or lifestyle. As a result, industries that conflict with Islamic teachings may resist or discourage the adoption of those principles. This can contribute to negative perceptions and widespread criticism across various platforms, including social media.

Furthermore, individuals who strive to live according to Islamic teachings—those that encourage moderation, self-control, and the responsible use of blessings—are often criticised by those who pursue excess and follow their desires without restraint. Such behaviour, when unchecked, is described as being driven purely by impulses. These individuals may attempt to dissuade others from embracing or practising Islam, sometimes targeting specific aspects, such as the modest dress code for women, in an effort to undermine its message.

However, such criticisms often reveal inconsistency and a lack of depth. For example, while modest dress in Islam is frequently singled out, other professions—such as law enforcement, healthcare, education, or the military—also have established dress codes and standards, yet they are rarely subjected to the same level of scrutiny. This selective criticism highlights that the objection is not truly about clothing itself, but about the broader principle of discipline, restraint, and moral structure that Islam promotes. In reality, it is the emphasis on self-discipline and structured living that often draws criticism toward Islam and its followers. A perceptive observer can recognise that many objections arise not from objective reasoning, but from discomfort with a way of life that prioritises restraint, accountability, and higher purpose over unchecked desire.

In every situation, a person must remain steadfast in sincerely obeying Allah, the Exalted, recognising that this commitment leads to inner peace and protection from harmful external influences, even if that protection is not immediately apparent. Chapter 76 Al Insaan, verse 24:

“So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful.”

Remaining loyal to Allah, the Exalted, ensures that a person uses their blessings correctly. This leads to a balanced mental and physical state, where they are able to place everything and everyone in their life

appropriately, while also preparing for their accountability on the Day of Judgement. As a result, they attain peace and stability in both this world and the hereafter, being guided through both ease and hardship, and ultimately receiving great reward.

In contrast, prioritising the approval of others over the commands of Allah, the Exalted, leads to the loss of inner peace. This path often results in the misuse of blessings, which in turn creates imbalance in a person's life. They may struggle to maintain order in their thoughts, emotions, and relationships, leading to confusion, stress, and difficulty in managing responsibilities. Such a state leaves them unprepared for their accountability on the Day of Judgement. Even if a person experiences material comfort in this world, a lack of spiritual alignment leads to inner turmoil. True peace is not found in wealth or status alone, but in living a life aligned with the guidance of Allah, the Exalted.

To maintain a firm and resolute mindset, one must strive to cultivate strong faith. Such faith is essential for remaining steadfast in obedience to Allah, the Exalted, in every situation—whether in times of ease or hardship. This steadfastness is developed by understanding and applying the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 76 Al Insaan, verses 25-26:

“And mention the name of your Lord morning and evening. And during the night prostrate to Him and exalt Him a long [part of the] night.”

When a person remains mindful of Him throughout the day and night, their actions become more deliberate and balanced. This continuous awareness helps them use the blessings they have been granted in a responsible and purposeful way, leading to harmony in their mental, physical, and emotional state. On the other hand, when a person lacks knowledge and understanding of Islamic principles, their faith becomes weak and fragile. This makes them more susceptible to being influenced by their desires, especially when those desires conflict with divine guidance. Without a strong foundation of knowledge, it becomes difficult to recognise that true peace lies in submitting to the commands of Allah, the Exalted, even when it requires restraint or sacrifice. For this reason, it is essential for individuals to actively seek knowledge and apply it in their daily lives. Faith grows not only through learning, but through consistent practice and effort. By striving to align their actions with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person strengthens their connection with Allah, the Exalted. This commitment allows them to use their blessings correctly, maintain balance in their lives, and prioritise their responsibilities appropriately. As a result, they attain a state of stability and peace, remain firm in obedience, and prepare themselves for their accountability on the Day of Judgement.

A vital component of cultivating strong faith and maintaining focus on one's accountability on the Day of Judgement is the establishment of the obligatory prayers. Chapter 76 Al Insaan, verses 25-26:

“And mention the name of your Lord [in prayer] morning and evening. And during the night prostrate to Him and exalt Him a long [part of the] night.”

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

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

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

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

This criticism includes not only the refusal to bow physically but also the refusal to submit practically to the obedience of Allah, the Exalted, in all aspects of life. When a person prostrates in prayer, it should remind them of how people will be invited to prostrate before Allah, the Exalted, on the Day of Judgement. Those who did not prostrate correctly during their earthly lives—meaning they did not obey Him in all matters—will find themselves unable to do so on that Day. Chapter 68 Al Qalam, verses 42-43:

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

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

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

The one who prays with these meanings in mind establishes their prayer correctly. This, in turn, ensures that they sincerely obey Allah, the Exalted, in the time between the prayers. Chapter 29 Al Ankabut, verse 45:

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

This obedience involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they cultivate a balanced mental and physical state, correctly prioritize all aspects of their life, and prepare themselves for their accountability on the Day of Judgement.

When a person neglects the practices that strengthen their faith, such as the obligatory prayers, their inner discipline gradually weakens. As a result, they may begin to prioritize immediate desires over obedience to Allah, the Exalted, mistakenly believing that this will bring them peace and satisfaction. However, true peace cannot be achieved through neglecting one’s spiritual duties. Chapter 76 Al Insaan, verse 27:

“Indeed, these love the immediate and leave behind them a grave Day.”

This verse highlights a key reality: when a person becomes overly attached to the temporary nature of this life, they tend to overlook the lasting consequences of their actions. Their focus on immediate gratification leads them to neglect preparation for the Day of Judgement, where every action will be accounted for. As this pattern continues, it affects both their inner state and outward behaviour. Their thoughts, priorities, and relationships become disordered, leading to an imbalance in their mental and physical well-being. Without a strong spiritual foundation, it becomes difficult for them to maintain clarity, purpose, and direction in life. In this condition, even if they experience moments of comfort or access to material wealth, they are unable to find lasting peace. This is because external comfort cannot compensate for internal imbalance. Their neglect of spiritual responsibilities ultimately leaves them unprepared for their accountability, and this leads to ongoing stress, confusion, and difficulty in managing life's challenges in both this world and the hereafter.

Allah, the Exalted, then reminds people that just as He created them and granted them strength, He also has the power to gradually return them to a state of weakness through ageing, illness, and ultimately death. Chapter 76 Al Insaan, verse 28:

“We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.”

This verse highlights a profound truth: the entire journey of a person, from strength to weakness, is under the complete control of Allah, the Exalted. The stages of life are not random, nor are they permanent. Strength, health, youth, and capability are all temporary gifts, and their decline is also part of a divinely planned process. Recognising this reality leads to a logical and balanced conclusion. Since every stage of life is governed by Allah, the Exalted, it is wise for a person to remain obedient to Him in all circumstances. Obedience ensures that each stage—whether strength or weakness, ease or difficulty—is used in a beneficial way. This allows a person to maintain a stable mindset, make sound decisions, and use their blessings correctly. When a person aligns their actions with divine guidance, they are able to maintain balance in both their mental and physical state. They are also better equipped to organise their priorities, relationships, and responsibilities in a meaningful way. This creates a sense of purpose and stability throughout the different phases of life.

In contrast, ignoring this reality can lead to confusion and imbalance, as a person may rely solely on their own strength or worldly means, forgetting that these are temporary and controlled by Allah, the Exalted. This often results in misplaced priorities and a lack of preparation for the eventual return to Him on the Day of Judgement.

Therefore, a wise person recognizes the temporary nature of life and strives to live in obedience to Allah, the Exalted, at every stage. By doing so, they are able to attain peace, benefit from each phase of life, and

prepare themselves for their final return with clarity and purpose. Chapter 76 Al Insaan, verses 29-30:

“Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.”

These verses emphasise a profound balance between human choice and divine will. While everything ultimately occurs by the will of Allah, the Exalted, He has granted each person the ability to choose whether or not to follow the guidance He has revealed. This choice carries responsibility, as it determines whether a person benefits from that guidance or neglects it. Despite advancements in knowledge and technology, humanity remains unable to create a comprehensive system of guidance that perfectly aligns with human nature in every circumstance. Human understanding is limited and continues to evolve, with new discoveries constantly reshaping what is known about physical and mental processes. This limitation makes it impossible for human beings to design a flawless code of conduct that ensures balance, justice, and inner peace in all situations. Only Allah, the Exalted, possesses complete and perfect knowledge. As the Creator of all things, He knows every detail of creation—what has happened, what is happening, and what will happen. For this reason, the guidance He has provided is uniquely suited to guide people in all times and situations. It clearly distinguishes between what is beneficial and harmful, right and wrong, and leads to harmony in both individual lives and society as a whole. Chapter 76 Insaan, verse 30:

“...Indeed, Allah is ever Knowing and Wise.”

Historical examples show that when this divine guidance was sincerely implemented, it led to justice, stability, and peace within communities. This demonstrates that such guidance is not merely theoretical, but practical and effective when applied correctly. Chapter 76 Al Insaan, verse 31:

“He admits whom He wills into His mercy...”

But because obeying Allah, the Exalted, often contradicts the worldly desires and ambitions of people, many persist in disobeying Him by misusing the blessings He has granted them. In this world, such an attitude prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, every aspect of their existence—family, friendships, career, wealth, and even moments of comfort—gradually becomes a source of stress and agitation. If they continue to disobey Allah, the Exalted, they begin to blame the wrong things and the wrong people for their distress, directing their frustration toward those who are innocent, such as their spouse or close companions. When they remove these good influences from their lives, their inner turmoil only intensifies, leading them further into emotional instability until they eventually fall into depression, substance addiction, or even suicidal tendencies. This outcome is evident when one observes those who persistently misuse the blessings they have been granted, including many among the rich and famous. Despite their worldly luxuries, they often experience profound inner emptiness, fractured relationships, and destructive habits. Their material comforts cannot compensate for the

imbalance created by their disobedience. Their blessings become burdens, their desires become chains, and their lives become increasingly chaotic. Furthermore, their attitude prevents them from preparing for their accountability on the Day of Judgement. They fail to use their time, health, wealth, and opportunities in ways that would benefit them in the Hereafter. As a result, their punishment in the next world will be far more severe. The distress they experience in this life is only a small reflection of the consequences awaiting them if they persist in misusing the blessings of Allah, the Exalted, without repentance. Their worldly turmoil becomes a warning, while their Hereafter becomes a reckoning for the choices they made and the guidance they ignored. Chapter 76 Al Insaan, verse 31:

“...but the wrongdoers - He has prepared for them a painful punishment.”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person

correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

True peace is therefore not a product of wealth, status, or worldly achievement; it is a divine gift granted to those who align their lives with the guidance revealed by Allah, the Exalted. 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 77 – Al Mursalat, Verses 1-50 of 50

وَالْمُرْسَلَاتِ عُرْفًا ١

فَالْعَصْفَاتِ عَصْفًا ٢

وَالنَّشْرَتِ نَشْرًا ٣

فَالْفَرَقَتِ فَرَقًا ٤

فَالْمُلْقِيَتِ ذِكْرًا ٥

عُدْرًا أَوْ نُذْرًا ٦

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ٧

فَإِذَا النُّجُومُ طُمِسَتْ ٨

وَإِذَا السَّمَاءُ فُرِجَتْ ٩

وَإِذَا الْجِبَالُ سُفِفَتْ ١٠

وَإِذَا الرُّسُلُ أُقِنَتْ ١١

لِأَيِّ يَوْمٍ أُحِلَّتْ ١٢

لِيَوْمِ الْفَصْلِ ١٣

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ١٤

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

الَّذِينَ هَلِكُوا فِي الْأَوَّلِينَ ﴿١٦﴾

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾

الَّذِينَ خَلَقْنَا مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾

إِلَى قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

الَّذِينَ نَجَعِلُ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

وَجَعَلْنَا فِيهَا رُوسَ شَمَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

أَنْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٣١﴾

إِنَّمَا تَرْمِي بِشَرِّ كَالْقَصْرِ ﴿٣٢﴾

كَأَنَّهُ جُمِلَتْ صُفُرٌ ﴿٣٣﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

وَلَا يُؤْذَنُ لَهُمْ فَيَعْنَدُونَ ﴿٣٦﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ﴿٣٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونِ ﴿٤١﴾

وَفَوْكَهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

كُلُوا وَتَمَنَعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ ﴿٤٦﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا تِرْكَعُوتَ ﴿٤٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

By those [winds] sent forth in gusts.

And the winds that blow violently.

And [by] the winds that spread [clouds].

And those [angels] who bring criterion.

And those [angels] who deliver a message.

As justification or warning.

Indeed, what you are promised is to occur.

So when the stars are obliterated.

And when the heaven is opened.

And when the mountains are blown away.

And the messengers' time [to testify] comes up.

For what Day has all this been set?

For the Day of Judgement.

And what can make you know what is the Day of Judgement?

Woe, that Day, to the deniers.

Did We not destroy the former peoples?

Then We will follow them with the later ones [in destruction].

Thus do We deal with the criminals.

Woe, that Day, to the deniers.

Did We not create you from a liquid disdained?

And We placed it in a firm lodging [i.e., the womb].

For a known extent.

And We determined [it], and excellent [are We] to determine.

Woe, that Day, to the deniers.

Have We not made the earth a container.

Of the living and the dead?

*And We placed therein lofty, firmly set mountains and have given you to
drink sweet water.*

Woe, that Day, to the deniers.

Proceed to that which you used to deny.

Proceed to a shadow [of smoke] having three columns.

[But having] no cool shade and availing not against the flame.

Indeed, it [Hell] throws sparks [as huge] as a fortress.

As if they were yellowish [black] camels.

Woe, that Day, to the deniers.

This is a Day they will not speak.

Nor will it be permitted for them to make an excuse.

Woe, that Day, to the deniers.

This is the Day of Judgement; We will have assembled you and the former peoples.

So if you have a plan, then plan against Me.

Woe, that Day, to the deniers.

Indeed, the righteous will be among shades and springs.

And fruits from whatever they desire.

[Being told], "Eat and drink in satisfaction for what you used to do."

Indeed, We thus reward the doers of good.

Woe, that Day, to the deniers.

Eat and enjoy yourselves a little; indeed, you [the people of Hell] are criminals.

Woe, that Day, to the deniers.

And when it is said to them, "Bow," they do not bow.

Woe, that Day, to the deniers.

Then in what statement after it [the Quran] will they believe?

Discussion on Verses 1-50 of 50

The opening verses of this chapter have been explained in different ways. Many scholars understand them as referring to the winds—forces that Allah, the Exalted, employs for numerous purposes. Through them, seeds are scattered for pollination, clouds are carried across vast distances, and rain is distributed across the Earth with precision and balance. Chapter 77 Al Mursalat, verses 1-4:

“By those sent forth in gusts. Then those who blow, blowing violently. And [by] the winds that spread. Then those who separate, separately distinctly.

Similarly, the following verses are often understood to refer to the Angels, who, by the command of Allah, the Exalted, carry out various duties within creation, including delivering divine guidance through the Holy Prophets, peace be upon them. Chapter 77 Al Mursalat, verses 5-6:

“Then those who cast a reminder. As justification or warning.”

Regardless of the specific interpretation, the central message of these verses is clear: they direct attention to the precise and perfectly

coordinated systems operating throughout the natural world. Every movement of the wind, every formation of clouds, every drop of rain, and every cycle within creation unfolds with exact balance and purpose. Such harmony cannot be the result of randomness; rather, it clearly indicates the Oneness of Allah, the Exalted—the sole Creator, Sustainer, and Controller of all existence. However, within this world of perfect natural order, the behaviour of human beings stands out as an exception. While the rest of creation follows the laws set by Allah, the Exalted, human beings often act in ways that disrupt moral balance. Oppression occurs, injustice spreads, and many wrongdoers appear to escape consequences, while those who strive to obey Allah, the Exalted, may face hardship and trials. This apparent imbalance highlights a crucial reality: just as physical balance exists in the universe, moral balance must also be established. Yet, this balance is not fully realised in this world. Therefore, it must be completed in another stage of existence—on the Day of Judgement—where every action will be accounted for with absolute justice.

The wisdom of Allah, the Exalted, dictates that full reward and punishment are not given in this life. Instead, people are granted time and opportunity to repent, reform, and return to Him. Likewise, the righteous are not given complete reward here, as this world is not meant to be a place of ultimate recompense. This also preserves the essence of faith, which includes belief in unseen realities. If reward and punishment were immediate and fully visible, the depth and sincerity of faith would be diminished.

In this way, fear of accountability and hope for reward work together to guide a person's conduct. Fear restrains them from wrongdoing, while hope motivates them toward righteous actions. Together, they maintain balance and direction in a person's life.

Finally, for the Day of Recompense to occur, this worldly life must come to an end. Judgement can only take place once all actions have ceased. As long as people continue to act, the final accounting remains deferred. This confirms that the material world is temporary and will inevitably conclude, making way for the final stage where perfect justice will be established. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 77 Al Mursalat, verse 7:

“Indeed, what you are promised is to occur.”

Reflecting upon these realities deepens a person's certainty in the Day of Judgement. This strengthened conviction then motivates them to prepare for it by utilizing the blessings they have been granted in accordance with the commands of Allah, the Exalted, and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Through such preparation, an individual attains inner tranquillity, achieves balance in both mental and

physical states, and gains the ability to assign every matter and relationship its proper place. A life lived in this manner leads to success in this world and salvation in the Hereafter.

Allah, the Exalted, powerfully emphasizes the importance of preparing for one's accountability by drawing attention to the collapse of the most immense and seemingly indestructible elements of creation. Chapter 77 Al Mursalat, verses 8-14:

“So when the stars are obliterated. And when the heaven is opened. And when the mountains are blown away. And when the messengers' time has come [to testify]. For what Day was it postponed? For the Day of Judgement. And what can make you know what is the Day of Judgement?”

When a person reflects on this, a powerful realisation emerges: if such immense creations cannot endure, then the human being—who is far weaker and more vulnerable—has no chance of escape from that Day. This imagery is meant to shake a person out of heedlessness and make them recognise the seriousness of what lies ahead.

The mention of the Holy Prophets, peace be upon them, being brought forward to testify further intensifies this reality. It highlights that not only will individuals be held accountable, but the very messages they received will

stand as evidence for or against them. Nothing will be overlooked, and no excuse will remain hidden.

Altogether, these verses serve as a profound warning. They shift attention away from the false sense of security people place in the stability of the world and direct it toward the inevitable reality of its end. By witnessing the collapse of everything they once considered firm and lasting, a person is forced to confront their own fragility and their need to prepare for the moment when they will stand before Allah, the Exalted, for judgement.

However, as practically preparing for one's accountability by correctly using the blessings granted by Allah, the Exalted, often conflicts with people's worldly desires and ambitions, many choose to ignore or neglect this preparation—even if they claim to believe in it. As a consequence, they fall into imbalance, both mentally and physically, and fail to correctly prioritise the different aspects of their lives. This misplacement affects everything around them—their relationships, responsibilities, and goals—turning what should be sources of benefit into causes of stress, anxiety, and difficulty, despite any outward comforts or luxuries they may possess. Furthermore, by neglecting to prepare for their accountability on Judgement Day, they not only experience hardship in this life but also expose themselves to far greater consequences in the hereafter. Chapter 77 Al Mursalat, verse 15:

“Woe, that Day, to the deniers.”

Allah, the Exalted, then invites people to reflect on those who came before them, and by extension, those around them, so that they may recognize the consequences of persisting in disobedience. Chapter 77 Al Mursalat, verses 16-19:

“Did We not destroy the former peoples? Then We will follow them with the later ones. Thus do We deal with the criminals. Woe, that Day, to the deniers.”

These verses serve as a powerful warning against adopting a self-absorbed way of life, where a person becomes so focused on their own circumstances that they ignore the wider realities around them. Such a narrow perspective prevents a person from benefiting from the lessons found in history, in the lives of others, and even within their own personal experiences. True reflection allows a person to recognise patterns, understand consequences, and avoid repeating the same mistakes. It refines one's character and helps establish balance in both mental and physical states, while also enabling a person to correctly prioritise everything and everyone within their life. For example, observing those who possess wealth and status yet misuse the blessings granted to them often reveals a hidden reality. Despite their outward comfort, many are overtaken by anxiety, dissatisfaction, addiction, or even despair. This demonstrates that true peace of mind cannot be obtained through wealth alone or through the unchecked pursuit of desires. Likewise, witnessing someone endure illness should awaken gratitude for one's own health and encourage its proper use before it is lost. In the same way, seeing the downfall of those who persist in wrongdoing should act as a warning, reminding a person of the consequences of neglecting divine guidance. For this reason, divine teachings consistently encourage people to reflect deeply, to look beyond

their immediate situation, and to extract wisdom from everything around them. Through such reflection, a person becomes more aware, more balanced, and better prepared for their ultimate accountability.

Allah, the Exalted, then invites people to reflect on their own creation. Anyone who observes the human body with an open and unbiased mind will recognise that its precise composition—the intricate balance of organs, bones, senses, and interconnected systems—cannot be the result of chance. Such complexity clearly points to intention, knowledge, and power. If even a simple object cannot come into existence without a designer and a caretaker, then it is far more unreasonable to assume that the human being—possessing highly sophisticated physical, mental, and emotional systems—came into existence and continues to function without a Creator and Sustainer. The human body depends on countless processes working together in perfect balance. Even a slight disturbance can lead to illness or death, which further highlights the need for constant control and maintenance by Allah, the Exalted. Reflecting on this reality should naturally lead a person to gratitude. This gratitude is not merely expressed in words, but through obedience—by using the blessings granted to them in ways that are pleasing to Allah, the Exalted. At the same time, the One who created the human being in such a precise manner is fully capable of bringing them back to life after death. Chapter 77 Al Mursalat, verses 20-23:

“Did We not create you from a liquid disdained? And We placed it in a firm lodging. For a known extent. And We determined [it], and excellent [are We] to determine.”

However, showing true gratitude by living in obedience often conflicts with worldly desires and ambitions. As a result, many persist in ingratitude by misusing the blessings they have been given. This leads to imbalance in their mental and physical state and causes them to misplace everything and everyone within their life. What should have been sources of benefit instead become causes of stress, difficulty, and dissatisfaction, even if they outwardly enjoy comfort and luxury. Moreover, by neglecting to prepare for their accountability on Judgement Day, they expose themselves to far greater consequences in the hereafter. For this reason, the warning is repeated with emphasis. Chapter 77 Al Mursalat, verse 24:

“Woe, that Day, to the deniers.”

Allah, the Exalted, then directs attention to another clear sign within creation: the Earth itself, which serves as a dwelling for both the living and the dead. Chapter 77 Al Mursalat, verses 25-26:

“Have We not made the earth a container. Of the living and the dead?”

This verse highlights a profound reality that people witness constantly yet often overlook. The Earth accommodates the living—providing space, sustenance, and stability—while also receiving the dead, returning them to its soil. Generation after generation, people live upon it, and then are

placed within it, making it a silent witness to the entire cycle of human existence. This continuous pattern of life and death is a powerful indication of the complete control of Allah, the Exalted, over creation. A person has no choice in their origin, no control over the moment they enter this world, and no authority over the time or manner of their death. These realities clearly demonstrate human dependence and limitation. Reflecting on this cycle should awaken a sense of humility and awareness. Just as countless people have lived and passed on before, every person will follow the same path. This repetition is not without purpose; rather, it serves as a constant reminder that life is temporary and that a return to Allah, the Exalted, is inevitable. Recognising this truth encourages a person to prepare for what comes after death, instead of becoming overly attached to a world that they will inevitably leave behind.

In addition, the land on Earth has been created in a perfectly balanced manner, allowing people to both cultivate it and build upon it. Different regions of the Earth have varying altitudes, and this variation serves important purposes. Areas at very high altitudes are often difficult to live in due to thinner air and harsher conditions, while the vast majority of the land exists at a level that is suitable and beneficial for human habitation. This demonstrates a careful design that supports human life. Furthermore, certain parts of the Earth are naturally difficult to access due to their terrain, which limits overuse and preserves those areas. At the same time, most regions remain accessible enough for people to travel, settle, and make use of available resources. In this way, the Earth has been arranged in a balanced manner—neither completely restricted nor completely open—so that human life can function in a stable and sustainable way. It is also clear that the resources necessary for survival are generally easier to access than those that are less essential. This prioritisation reflects a deliberate and purposeful design. The Earth provides what is needed in a way that aligns with human needs, further indicating intention, knowledge, and wisdom behind its creation. These features, when observed together, point

towards the existence of a Creator. They show that the Earth is not the result of random processes, but rather a carefully designed system meant to support life in a balanced and structured way.

Similarly, the water cycle provides another clear sign. Water from large bodies such as seas evaporates, rises into the atmosphere, forms clouds, and then returns to the Earth as rain. This rain nourishes the land, replenishes rivers and streams, and supports both plant and animal life. The presence of natural formations, such as mountains, plays an important role in guiding, storing, and distributing this water. Chapter 77 Al Mursalat, verse 27:

“And We placed therein lofty, firmly set mountains and have given you to drink sweet water.”

This verse highlights how mountains and fresh water systems are part of a balanced and purposeful design. Fresh water is essential for life on land, while salt water serves a different but equally important function in the oceans. Both systems operate without interfering with one another, maintaining a clear separation that ensures stability and continuity of life. If this balance were disrupted, the consequences would be severe. The mixing or imbalance of these systems would harm both land and sea life. The fact that such a delicate system exists and functions continuously is a strong indication of precise control and wisdom. All of these signs—the structure of the Earth, the distribution of resources, the variation in landscapes, and the balance of the water cycle—point clearly to the Oneness of Allah, the Exalted. They demonstrate that creation is governed

by a single, all-knowing, and all-powerful Creator who has established order and balance in everything. These signs also serve as a reminder that just as the natural world operates under divine laws, human beings should also live in accordance with divine guidance. This reflection encourages gratitude, humility, and obedience, leading to a life that is balanced and purposeful.

But as this approach often goes against people's worldly desires, many choose to persist in disobedience to Allah, the Exalted. In this life, such a mindset prevents them from achieving balance in their mental and physical state and leads them to misplace priorities in their lives. As a result, aspects of life such as family, friendships, career, and wealth may become sources of stress rather than sources of stability. If a person continues in this state of disobedience, they may begin to misidentify the causes of their distress, blaming those around them—such as a spouse or close companions—rather than recognising the root cause within themselves. When healthy and supportive relationships are broken in this way, it often leads to further emotional and psychological instability, increasing feelings of isolation and distress. Over time, this can develop into more severe conditions such as depression, harmful addictions, or even thoughts of self-harm. This pattern can be observed in many individuals who misuse the blessings they have been given, including those who appear wealthy or successful. Despite outward comfort and luxury, they may still experience deep inner emptiness and dissatisfaction. This clearly shows that material success alone does not guarantee peace of mind. Moreover, by failing to prepare for their accountability on Judgement Day, such individuals place themselves in a position of far greater loss in the hereafter. Chapter 77 Al Mursalat, verses 28-34:

“Woe, that Day, to the deniers. [They will be told], “Proceed to that which you used to deny. Proceed to a shadow [of smoke] having three columns. [But having] no cool shade and availing not against the flame.” Indeed, it throws sparks [as huge] as a fortress. As if they were yellowish [black] camels. Woe, that Day, to the deniers.”

One of the main reasons why matters of the Hereafter—such as the Day of Judgement and the consequences that follow—are described in such vivid detail in divine teachings is to remove false beliefs that were adopted by earlier nations. Many of them belittled these realities, and some even mocked them, due to a mindset rooted in wishful thinking. They continued in disobedience while assuming they would still attain safety and success in both this life and the next. These false assumptions took many forms: relying on the status of a righteous individual without making personal reform, believing that a mere verbal claim of belief was sufficient for success, assuming that excuses or repentance would automatically be accepted regardless of one’s actions, and thinking that the consequences in the Hereafter would be no more severe than consequences experienced in this life. Such beliefs led to carelessness and a lack of accountability. In response, divine teachings present clear and detailed descriptions of the Hereafter so that people may fully understand its seriousness and prepare accordingly. The purpose of these descriptions is not to cause despair, but to awaken awareness, correct misconceptions, and encourage sincere action. This understanding should lead a person to practical obedience to Allah, the Exalted, by using the blessings they have been granted 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. Through reflection and application, a person becomes more aware of their responsibilities and more mindful of their actions. By adopting this approach, a person is protected from complacency and false hopes. Instead of relying on assumptions, they build their life upon sincerity, accountability, and conscious effort. This leads to greater clarity in

decision-making and helps them correctly place everything and everyone within their life, creating balance in both their mental and physical state. Ultimately, this path leads to success in both this world and the hereafter.

As the accountability on the Day of Judgement will be perfect and absolute, a person will not be able to talk their way out of the consequences of their actions, even if they were accustomed to doing so in this world. Chapter 77 Al Mursalat, verse 35:

“This is a Day they will not speak.”

In addition, the evidence against or for a person will be undeniable, as even their own body will testify. Chapter 24 An Nur, verse 24:

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”

Furthermore, unlike in this world, there will be no opportunity to offer excuses, seek another chance, or compensate for past actions. Chapter 77 Al Mursalat, verse 36:

“Nor will it be permitted for them to make an excuse.”

This removes any false assumption that one can delay obedience and later make up for it at a convenient time. The reality is that the time for action and repentance is in this life alone. These verses also address a common form of wishful thinking, where some believe that accountability will be flexible or that simple claims of belief will be sufficient, regardless of actions. Such assumptions are corrected by the clear message that excuses will not be accepted and opportunities will not be granted after death. If a person fails to seek reconciliation with Allah, the Exalted, through sincere obedience in this life, they will not be able to achieve it on the Day of Judgement. That Day is not a place for negotiation or delay, but a day of complete and final justice. Chapter 77 Al Mursalat, verse 37:

“Woe, that Day, to the deniers.”

This serves as a final and powerful reminder that denial, neglect, and delay have serious consequences. Therefore, a person must prepare for that Day now, while the opportunity to act and make meaningful change still exists.

One of the objections raised by those who deny the Day of Judgement is the idea that it is difficult to believe that Allah, the Exalted, will gather the scattered remains of human beings after death. They may point to

situations where bodies have turned to dust, been buried for long periods, or even dispersed in places such as oceans after cremation. From their limited perspective, they assume that reassembling such remains is impossible. However, this objection overlooks a fundamental truth: Allah, the Exalted, is All-Knowing and All-Powerful. Nothing escapes His knowledge, not even a single particle. He is fully aware of where every part of a human being exists at any moment. The same Creator who brought a person into existence from nothing in the first place is fully capable of bringing them back to life again, no matter how dispersed their remains may seem. A simple example can help clarify this idea. In everyday life, people gather ingredients from different parts of the world—grains, spices, fruits, and other materials—to create food, or they assemble various components to manufacture complex products. These items are then brought together in a single place and combined into something complete and functional. If human beings, with limited knowledge and ability, can gather and assemble scattered materials for such purposes, then it is far more reasonable to accept that Allah, the Exalted, who possesses perfect knowledge and unlimited power, can gather and restore every part of a human being. Unlike human efforts, the process of resurrection will involve no error, confusion, or limitation. Allah, the Exalted, knows every detail of every individual, including their unique characteristics. Nothing is lost, forgotten, or beyond His reach. Just as He created each person with precision the first time, He will recreate them with the same perfection when the time comes. This reflection demonstrates that denying resurrection is not based on sound reasoning, but rather on an underestimation of divine power. When a person truly considers the nature of creation and the capabilities of Allah, the Exalted, it becomes clear that bringing the dead back to life is not only possible, but entirely consistent with His complete control over all things. Chapter 75 Al Qiyamah, verses 3-4:

"Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips."

And chapter 77 Al Mursalat, verse 38:

"This is the Day of Judgement; We gathered you and the former peoples."

A person should not be deceived into thinking that the methods used to avoid accountability in this world—such as bribery or manipulation—will have any effect on the Day of Judgement. What may appear to work in a limited, imperfect worldly system will have no value when faced with the absolute justice of Allah, the Exalted. Chapter 77 Al Mursalat, verse 39:

"So if you have a plan, then plan against Me."

This statement serves as a powerful reminder of the futility of relying on human schemes when compared to divine authority. No plan, influence, or means can override the knowledge and power of Allah, the Exalted. Every action will be exposed, and every attempt to evade responsibility will fail. When a person begins to believe that they can escape consequences, it encourages a dangerous mindset. It may lead them to misuse the blessings they have been given, acting without accountability and

continuing in wrongdoing with a false sense of security. This can result in a growing detachment from responsibility, weakening both character and awareness of consequences. Such thinking is ultimately harmful because it distances a person from reflection and correction. Instead of preparing for accountability, they become more attached to temporary advantages and deceptive strategies that have no lasting value. Chapter 77 Al Mursalat, verse 40:

“Woe, that Day, to the deniers.”

Those who understand this truth will therefore ensure they correctly use the blessings they have been granted as outlined in Islamic teachings, knowing they cannot escape the control and authority of Allah, the Exalted. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 77 Al Mursalat, verses 41-44:

“Indeed, the righteous will be among shades and springs. And fruits from whatever they desire. [Being told], “Eat and drink in satisfaction for what you used to do.” Indeed, We thus reward the doers of good.”

These verses, like many others, make it clear that a mere verbal declaration of belief is not sufficient for success. A declaration must be supported by consistent actions, because words without actions hold little value. In this world, a person may be regarded under the law as a believer based on their outward declaration. However, in the Hereafter, each individual will be judged by Allah, the Exalted, according to their inner reality, which is known only to Him. This means that outward statements alone do not guarantee true belief, especially if they are not reflected in a person's conduct. Therefore, a person who claims belief in Allah, the Exalted, and in accountability in the Hereafter, but fails to act accordingly, risks having no true belief within their heart. In the final outcome, such a person will be judged based on what is truly within them, not merely what was said outwardly.

In addition, failing to align actions with belief places a person in serious danger of losing that belief before their death. Faith can be compared to something that requires continuous care and attention. If it is neglected, it weakens over time and may eventually disappear altogether. Just as a flame must be protected and sustained to remain alight, belief must be maintained through consistent obedience and righteous action. Neglecting this responsibility can lead to a gradual loss of spiritual awareness, leaving a person distant from truth and unprepared for accountability. This is one of the most serious losses a person can experience. Chapter 77 Al Mursalat, verse 45:

“Woe, that Day, to the deniers.”

In contrast to the tranquillity and clarity that come from living in accordance with the guidance of Allah, the Exalted, those who continue to misuse the blessings they have been given and persist in disobedience will inevitably experience imbalance in their lives. Their thoughts, priorities, and relationships become disordered, leading to confusion in how they manage their time, responsibilities, and connections with others. As a result, they fail to properly prepare for their accountability on the Day of Judgement. This neglect brings consequences that affect both this life and the next. Even if they enjoy moments of comfort or temporary luxury, these do not provide lasting peace. Instead, such comforts often fail to satisfy, leaving a deeper sense of restlessness and dissatisfaction. Chapter 77 Al Mursalat, verses 46-49:

“Eat and enjoy yourselves a little; indeed, you are criminals. Woe, that Day, to the deniers. And when it is said to them, “Bow [in submission],” they do not bow. Woe, that Day, to the deniers.”

These verses highlight a key reality: temporary enjoyment does not justify neglect of responsibility. A person may be given opportunities to reflect, change, and return to what is right, yet some may continue to refuse guidance and persist in the same patterns. Refusing to submit, even when clearly advised, reflects a state of inner resistance that leads to greater loss. Such a path results in regret, not only in the Hereafter, but also in the form of instability and hardship within this life. Chapter 77 Al Mursalat, verse 50:

“Then in what statement after it [the Qur'an] will they believe?”

Regardless of how advanced a society becomes, and no matter how much knowledge it acquires about human psychology, biology, and behaviour, it remains impossible for human beings to create a code of conduct that perfectly aligns with human nature in every situation. Life presents an endless variety of circumstances, and human understanding is always limited, constantly evolving as new discoveries are made. Even with ongoing research into areas such as brain function and emotional processes, a complete and flawless system that guarantees balance, justice, and peace at both individual and societal levels cannot be achieved by human effort alone. Only Allah, the Exalted, possesses the perfect knowledge required for such a system. As the Creator of all things, His knowledge encompasses everything—past, present, and future. Therefore, He alone is in the position to provide a comprehensive way of life that distinguishes clearly between what is beneficial and what is harmful, what is just and what is unjust, and what leads to peace of mind and what leads to distress. History repeatedly shows that when people and societies align their lives with this divine guidance, it leads to greater balance, justice, and stability. This demonstrates that the guidance given by Allah, the Exalted, is not only spiritually significant but also practically beneficial for human well-being. For this reason, a person should approach this guidance with sincerity and an open mind, understanding that it is intended for their own benefit, even if certain aspects may conflict with personal desires. A helpful comparison can be made with a patient who follows a doctor's advice. Although the patient may not fully understand the reasoning behind the treatment, they trust that the prescribed medicine and restrictions are for their own good. In a similar way, a person is encouraged to reflect on the teachings of Islam, to recognize their wisdom, and to apply them in their life. Allah, the Exalted, does not require blind acceptance. Instead, people are encouraged to reflect, think, and recognize the truth through clear signs and reasoning. Chapter 12 Yusuf, verse 108:

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

At the same time, it must be understood that Allah, the Exalted, alone has control over the inner state of a person, including their sense of peace and emotional stability. Chapter 53 An Najm, verse 43:

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

This highlights that emotional states are ultimately under divine control, and true peace of mind is granted by Him. However, this peace is closely connected to how a person responds to guidance. Those who use the blessings they are given in the correct way, in accordance with divine guidance, are the ones who will attain lasting balance, inner peace, and success in both this life and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 78 – An Naba, Verses 1-40 of 40

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبِإِ الْعَظِيمِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

لِلطَّغِينِ مَنَابًا ﴿٢٢﴾

لَيْثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

إِلَّا لَاحِمِيمًا وَغَسَّاقًا ﴿٢٥﴾

جَزَاءً وَفَاقًا ﴿٢٦﴾

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝٣١

حَدَائِقَ وَأَعْنَابًا ۝٣٢

وَكَوَاعِبَ أُنْرَابًا ۝٣٣

وَكُاسًا دِهَاقًا ۝٣٤

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۝٣٥

جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ۝٣٦

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝٣٧

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ
وَقَالَ صَوَابًا ۝٣٨

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَثَابًا ۝٣٩

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ۝٤٠

About what are they asking one another?

About the great news [the Day of Judgement].

That over which they are in disagreement.

No! They are going to know.

Then, no! They are going to know.

Have We not made the earth a resting place?

And the mountains as stakes?

And We created you in pairs.

And made your sleep [a means for] rest.

And made the night as clothing.

And made the day for livelihood.

And constructed above you seven strong [heavens].

And made [therein] a burning lamp.

And sent down, from the rain clouds, pouring water.

That We may bring forth thereby grain and vegetation.

And gardens of entwined growth.

Indeed, the Day of Judgement is an appointed time.

The Day the Horn is blown and you will come forth in multitudes.

And the heaven is opened and will become gateways.

And the mountains are removed and will be [but] a mirage.

Indeed, Hell has been lying in wait.

For the transgressors, a place of return.

in which they will remain for ages.

They will not taste therein [any] coolness or drink.

Except scalding water and [foul] purulence.

An appropriate recompense [punishment].

Indeed, they were not expecting an account.

And denied Our signs with [emphatic] denial.

But all things We have enumerated in writing.

So taste [the penalty], and never will We increase you except in torment.

Indeed, for the righteous is success.

Gardens and grapevines.

And youthful companions, like of age.

And a full cup.

No ill speech will they hear therein or any falsehood.

[As] reward from your Lord, [a generous] gift [made due by] account.

[From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.

The Day that the Spirit [Angel Jibrael, peace be upon him] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.

That is the True [certain] Day; so he who wills may take to his Lord a [way of] return.

Indeed, We have warned you of an impending punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

Discussion on Verses 1-40 of 40

The leaders of the non-muslims of Mecca, much like the people before them, employed different methods into order to discourage others from accepting Islam, out of fear of losing their leadership and social influence. One such method was challenging the reality of the Day of Judgement. Chapter 78 An Naba, verses 1-5:

“About what are they asking one another? About the great news. That over which they are in disagreement. No! They are going to know. Then, no! They are going to know.”

Allah, the Exalted, then invites people to reflect on the creation, which clearly points to a single Creator and Sustainer, and also serves as a reminder of the certainty of the Day of Judgement. Chapter 78 An Naba, verse 6:

“Have We not made the earth a resting place?”

The Earth has been arranged in a remarkably balanced way, allowing it to serve as a place where human life can thrive. It provides the means to

cultivate crops while also offering stable ground for building and development. When observing the different landscapes across the Earth, one can see that the vast majority of land exists at a level that is suitable for human habitation. Extremely high altitudes, which are more difficult to reach and contain thinner air, are less suitable for living, while most regions are positioned in a way that supports life comfortably. In addition, accessibility is another clear sign of deliberate design. Some areas are naturally difficult to reach due to terrain, limiting excessive exploitation, while the majority of the Earth remains accessible enough for people to benefit from its resources. Furthermore, the resources necessary for survival—such as water, food, and basic materials—are generally available in a way that aligns with human needs. The more essential a resource is, the more readily it can typically be found and utilised. This consistent pattern reflects intentional arrangement rather than random occurrence, pointing clearly to the existence of a purposeful Creator. Chapter 78 An Naba, verse 7:

“And the mountains as stakes?”

Mountains are not merely striking features of the landscape; they serve an important role in maintaining the stability of the Earth. They function in a way similar to anchors, helping to stabilise the structure of the land and reduce excessive movement. This contributes to an environment in which life can exist in relative stability, allowing rivers to flow, valleys to form, and ecosystems to flourish. In addition, mountains play a significant role in the water system. They help retain and regulate water, including rainfall, ensuring that it can be distributed and used effectively. Water that passes through or gathers in elevated regions becomes a source of fresh water for rivers and streams, supporting agriculture, drinking water, and the needs of

both people and animals. This intricate balance across the Earth demonstrates careful design and precise organisation. The combination of stable land, accessible resources, and functioning natural systems all point toward the wisdom and power of Allah, the Exalted. At the same time, these signs serve as a reminder that just as the Earth has been created with purpose and order, human life is also guided by purpose, and will ultimately be brought to account on the Day of Judgement.

Another clear aspect of divine planning is the continuation of the human race through successive generations, carried on until the appointed end of time. Chapter 78 An Naba, verse 8:

“And We created you in pairs.”

Allah, the Exalted, in His perfect wisdom, placed natural inclinations within human beings that draw them towards one another. These inclinations are not without purpose. They serve to bring comfort, companionship, and emotional stability, while also ensuring the continuation of humanity through family life and future generations. Without these deeply rooted tendencies, most people would lack the motivation to form lasting relationships or raise children, and the survival of the human race would be placed at risk. Chapter 30 Ar Rum, verse 21:

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

This verse draws attention to the wisdom behind human relationships and how they develop over time. In the earlier stages of life, relationships are often strengthened by attraction and affection, which help bring individuals together and establish families. As time passes and physical strength and outward beauty naturally decline, the bond between individuals evolves into one based on mercy, patience, and mutual care. This transition is not random. It ensures that relationships remain stable and meaningful even when the initial elements of attraction fade. Mercy becomes the foundation that sustains companionship, allowing individuals to support one another through different stages of life. This leads to stronger family structures and greater emotional balance within society. Such a system reflects careful design. It not only ensures the continuation of the human race but also nurtures qualities such as patience, responsibility, and selflessness. These qualities are essential for both personal development and the well-being of wider communities. Therefore, the pairing of human beings and the progression of their relationships from attraction to mercy is a clear sign of purposeful creation. It highlights that human life is not based on chance, but on a carefully arranged system designed by Allah, the Exalted, to provide stability, growth, and tranquillity in both individual lives and society as a whole.

The path of the sun ensures that the Earth receives a precise and balanced cycle of light and darkness, which is essential for the proper functioning of life. The alternation of day and night, along with their gradual variation throughout the year, allows human beings to benefit fully from both periods. If the days were excessively long, people would experience exhaustion, as

their bodies and minds would be strained by continuous activity. If the nights were too long, opportunities for work, education, and productivity would be severely limited. Likewise, if nights were shortened, people would be deprived of sufficient rest, leading to long-term harm to their physical and mental well-being. This balance extends beyond human routine and comfort. The cycle of day and night regulates natural processes across the Earth. Plants depend on sunlight for growth and darkness for essential biological processes, and any disruption in this balance would negatively impact agriculture and food supply. Animals also rely on these cycles for their patterns of activity, rest, migration, and survival. In this way, the harmony of day and night supports entire ecosystems, not just individual human needs. Chapter 78 An Naba, verses 9-11:

“And made your sleep [a means for] rest. And made the night as clothing. And made the day for livelihood.”

These verses highlight a deeper wisdom. Sleep is not merely a pause in activity, but a necessary means of renewal that restores strength and clarity. The night being described as a covering reflects how it brings calm, privacy, and relief from the demands of the day. The day, in contrast, is designed for movement, effort, and seeking provision. Each phase complements the other, creating a complete system that sustains both body and mind.

Furthermore, this cycle teaches discipline and structure. It encourages a natural rhythm in life, where effort is balanced with rest, and activity is balanced with reflection. When people align themselves with this pattern,

they are more likely to maintain a stable and healthy lifestyle. Disrupting this balance, on the other hand, often leads to fatigue, stress, and imbalance in both physical and mental states. The precision and consistency of these cycles, along with countless other balanced systems in the universe, clearly indicate the Oneness of Allah, the Exalted. If there were multiple creators with differing wills, such harmony would not exist. Conflicting intentions would lead to disorder and instability. 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...”

Instead, the seamless coordination observed throughout creation reflects a single, all-powerful Creator who has established perfect order. These signs are not only meant to be observed but also reflected upon. They remind a person that just as the universe operates according to a carefully designed system, human life too has been given guidance to follow. By aligning with this guidance, a person can achieve balance, fulfil their purpose, and attain peace of mind in both this life and the hereafter.

When constructing even a simple building, careful planning is essential. Foundations must be laid correctly, pillars must be positioned strategically, and materials must be selected with precision in order to ensure stability and safety. No rational person would look at a well-constructed building and assume that it came into existence by accident, without design, knowledge, or purpose. Rather, its very structure testifies to the existence of a planner, a designer, and a builder. If this is the case for something as

limited and simple as a building, then it is far more unreasonable to believe that the vast and intricate system of the skies and the Earth came into existence without intention. The skies, with their immense scale, perfect order, and precise balance, operate according to laws that never fail. The movements of celestial bodies, the consistency of natural cycles, and the harmony between different elements of creation all point towards deliberate design and complete control. An accidental origin would inevitably produce disorder, instability, and contradiction, yet what is observed is consistency, reliability, and balance at every level. Chapter 78 An Naba, verse 12:

“And constructed above you seven strong [heavens].”

The description of the skies as “strong” reflects their stability, endurance, and perfect construction. They are not fragile or chaotic, but firmly established and precisely maintained. This strength and order are signs of the power and wisdom of Allah, the Exalted, who not only created them but continues to sustain them without any flaw or collapse.

Reflecting on this comparison strengthens certainty that creation is not the result of chance, but the product of perfect knowledge, wisdom, and power. Just as a building requires a builder, the universe requires a Creator. Recognizing this truth naturally leads a person to acknowledge their dependence on Allah, the Exalted, and to understand the importance of obeying Him. For the One who designed and sustains such a flawless system is undoubtedly the One who knows best how a person should live within it, so that they may attain balance, purpose, and peace of mind in both this world and the Hereafter.

The precise positioning of the Sun in relation to the Earth is yet another powerful indication of deliberate design and perfect balance. If the Sun were even slightly closer, the intense heat and radiation would make life unbearable, scorching the Earth and destroying its ecosystems. On the other hand, if it were slightly further away, the Earth would become too cold, freezing water sources and making survival impossible. This exact distance is not random; it reflects a finely tuned system that sustains life with precision. In addition to this, the Earth has been created with a protective and balanced atmosphere. This atmosphere filters harmful radiation, regulates temperature, and allows beneficial sunlight to reach the surface in measured amounts. Without this protective layer, life would either burn under excessive radiation or perish due to extreme temperature fluctuations. This balance ensures that the Sun, despite being a powerful and potentially destructive force, becomes a source of life, energy, and growth. The movement and path of the Sun further reinforce this balance. The cycle of day and night provides a natural rhythm for life: periods of light for activity, work, and growth, and periods of darkness for rest, recovery, and reflection. This cycle is essential not only for human well-being but also for agriculture, as crops depend on consistent patterns of sunlight and darkness to grow properly. Any disruption in this balance—whether longer days, shorter nights, or irregular cycles—would have severe consequences for all living beings. Chapter 78 An Naba, verse 13:

“And made [therein] a burning lamp.”

If any aspect of this system were altered—even slightly—the result would be catastrophic for life on Earth. Such precision cannot be the product of chance. Rather, it points to the perfect knowledge and power of Allah, the Exalted, who has designed and sustained this system in a way that allows life to flourish. Reflecting on this sign leads a person to recognize not only the existence of a Creator, but also His wisdom in providing everything necessary for life, thereby encouraging gratitude, obedience, and mindful living.

When one reflects on the water cycle with an open and thoughtful mind, its precision and balance clearly point to deliberate design rather than randomness. Water from the oceans evaporates under the heat of the Sun, rises into the atmosphere, and condenses into clouds. From there, it returns to the Earth as rain in carefully measured quantities. This process is continuous, controlled, and essential for sustaining life. The rain that falls is not chaotic or excessive by default, but regulated. Too little rainfall results in drought, crop failure, and famine, while too much leads to flooding, destruction, and loss of life. Yet, in general, it descends in a balanced and measured way, sufficient to sustain ecosystems across the Earth. 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.”

Furthermore, when rainwater falls upon mountainous regions, it undergoes natural processes of filtration and purification. These landscapes play a crucial role in storing and gradually releasing fresh water into rivers,

streams, and underground reservoirs, making it accessible for people, animals, and agriculture. This demonstrates another layer of balance within creation, where different elements work together in harmony to produce life-sustaining resources. Chapter 78 An Naba, verse 14:

“And sent down, from the rain clouds, pouring water.”

The outcome of this water cycle is one of the most remarkable signs: the revival of the Earth. From seemingly lifeless soil, plants, crops, and entire ecosystems emerge. Seeds that appear dead and insignificant come to life, producing grain, vegetation, and flourishing gardens. This transformation is beyond human ability. Despite all advancements in agriculture, people cannot create life from a seed—they can only facilitate the conditions, while the actual process of growth remains under divine control. Chapter 78 An Naba, verses 15-16:

“That We may bring forth thereby grain and vegetation. And gardens of entwined growth.”

These verses draw attention to the diversity, beauty, and productivity of plant life, all of which depend on the perfectly balanced water cycle. The emergence of such variety from the same water, soil, and sunlight further demonstrates precise control and wisdom. If any part of this system were altered—the evaporation process, cloud formation, rainfall distribution, or

the Earth's ability to absorb and store water—the consequences would be catastrophic for all living beings. Such intricate balance cannot be attributed to chance. Rather, it clearly indicates the existence of a Creator who governs every detail with perfect knowledge and power.

If Allah, the Exalted, can bring a lifeless seed back to life after it has been buried in the earth, then resurrecting the human being—who is likewise placed into the ground—is not difficult for the One who created both in the first place. Chapter 78 An Naba, verses 17-18:

“Indeed, the Day of Judgement is an appointed time. The Day the Horn is blown and you will come forth in multitudes.”

The changing of the seasons offers yet another compelling sign. During winter, trees stand stripped and barren, their branches devoid of colour, life, and vitality. They appear lifeless, as though their existence has come to an end. Yet when spring arrives, a remarkable transformation takes place. Leaves begin to emerge, flowers blossom, and entire landscapes that once seemed dead are revived with colour and energy. This cycle repeats itself year after year, quietly but powerfully affirming the reality that life can return after apparent death. This pattern is not limited to the natural world around us; it is also evident within the human body itself. Renewal is a constant process. Skin cells, blood cells, and numerous other tissues are continuously dying and being replaced. The human body is in a perpetual state of regeneration, yet this ongoing renewal often goes unnoticed, even though it carries profound implications about life, death, and restoration. Similar signs can be observed across various forms of life. A caterpillar

enters a cocoon in a state that resembles lifelessness, only to emerge later as a butterfly—completely transformed, as though it has been granted a new existence. Certain desert plants can remain dry and dormant for years, appearing entirely lifeless, yet as soon as rain touches them, they spring into life with astonishing speed and beauty. Forests that have been devastated by fire, reduced to ash and ruin, eventually recover as new growth emerges from the scorched earth and entire ecosystems are restored. Even animals provide examples of this reality. Creatures that hibernate enter deep states where their bodily functions slow dramatically, closely resembling death, yet they awaken when conditions change, returning to full activity and strength. The oceans too reflect this pattern. Coral reefs that appear lifeless after bleaching can regenerate when favourable conditions return, bringing life back to underwater ecosystems. The skies above also display this principle. Stars collapse and disperse their elements into space, and from this scattered material, new stars and planets are formed. In this way, creation emerges from what appears to be destruction, reinforcing the same underlying reality. The daily cycle of sleep and awakening is another clear sign. Sleep resembles a minor form of death, as a person's senses are suspended and their awareness withdrawn. Then, upon awakening, life is restored once more. 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 of renewal, the Day of Judgement is also a necessary reality. When one reflects upon the universe, countless examples of

balance become apparent. The Earth exists at a precise distance from the Sun; even a slight change would render it uninhabitable. The water cycle operates with perfect regulation, ensuring that life can continue. The ground itself is balanced in such a way that delicate shoots can break through it to produce crops, while at the same time it is strong enough to support heavy structures. These and many other examples clearly demonstrate not only the existence of a Creator but also the presence of precise balance throughout creation. However, there is one area where this balance is not fully realised in this world: the actions of human beings. It is often observed that oppressive and tyrannical individuals escape justice, while those who suffer oppression and hardship do not receive complete compensation for their patience. Many who sincerely obey Allah, the Exalted, endure trials and receive only a limited share of reward in this life, whereas those who openly disobey Him may enjoy comfort and luxury. Since Allah, the Exalted, has established balance in all aspects of creation, it follows that the outcomes of human actions must also be balanced. As this is not fully achieved in this world, it must occur in another—on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this life, yet His wisdom dictates otherwise. He grants people repeated opportunities to repent and reform, delaying punishment as a mercy. Likewise, He does not grant complete reward to the righteous in this world, as this world is not Paradise. Moreover, belief in what is unseen—particularly the full reward awaiting in the next life—is a fundamental aspect of faith. If reward and punishment were fully visible in this world, faith would lose its depth and significance.

Maintaining a balance between fear of punishment and hope for reward encourages a person to avoid wrongdoing and strive towards righteous actions. These two forces guide behaviour and strengthen commitment to what is right.

For the Day of Recompense to take place, this worldly life must come to an end. Final judgement can only occur once all actions have ceased. As long as people continue to act, the process of recompense cannot begin. Therefore, the conclusion of this world is inevitable, whether sooner or later.

Reflecting deeply on these realities strengthens certainty in the Day of Judgement. This certainty, in turn, motivates a person to prepare by correctly using the blessings they have been granted, in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, a person attains balance within themselves, properly organises every aspect of their life, and achieves peace of mind and success in both this world and the Hereafter. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 78 An Naba, verses 17-18:

“Indeed, the Day of Judgement is an appointed time. The Day the Horn is blown and you will come forth in multitudes.”

The essential lesson is that this is a call which no one will be able to ignore or refuse. It is a summons that will inevitably be answered, leading to resurrection and final judgement. Since this outcome is certain, it is only wise for a person to respond now—willingly and sincerely—rather than being compelled to respond later when no choice remains. For this reason, a person should respond to the call of Allah, the Exalted, conveyed through the Holy Prophet Muhammad, peace and blessings be upon him, by adopting sincere obedience. This includes fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing every aspect of destiny with patience, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this response, a person ensures that the blessings they have been granted are used in ways that are pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

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

This “life” is not merely physical existence, but a higher form of life—one filled with purpose, balance, and true peace of mind. It is a life in which a

person correctly understands their role, organises their priorities, and prepares for what lies ahead.

The one who answers this call in this world will find the final call far easier to face. Their heart will already be accustomed to obedience, their actions aligned with guidance, and their preparation complete. In contrast, the one who lives in heedlessness—ignoring this call and misusing the blessings they have been granted—will not find peace even in this world. When the final call is made, they will be forced to respond, but it will be a moment of immense burden, fear, and regret. No one can ignore this call indefinitely. It will come, without doubt, sooner or later, and when it does, no one will be able to delay it, escape it, or turn away from it. Recognising this inevitability, it is only logical and beneficial to respond now, in a state of willingness and awareness, rather than waiting until one is compelled to respond without the ability to act. If a person hears that final call while remaining heedless, no regret, excuse, or delayed action will be of any benefit. What follows for such a person will be far more severe and overwhelming. Chapter 78 An Naba, verses 19-30:

“And the heaven is opened and will become gateways. And the mountains are removed and will be [but] a mirage. Indeed, Hell has been lying in wait. For the transgressors, a place of return. In which they will remain for ages. They will not taste therein [any] coolness or drink. Except scalding water and [foul] purulence. An appropriate recompense. Indeed, they were not expecting an account. And denied Our verses with [emphatic] denial. But all things We have enumerated in writing. "So taste, and never will We increase you except in torment."”

One of the key reasons why the realities of the Hereafter—such as the Day of Judgement and Hell—are described with such clarity and detail in Islamic teachings is to correct the false beliefs that developed among earlier nations. Many people came to trivialise these realities, treating them lightly or even turning them into matters of mockery. This attitude did not arise from sound understanding, but from wishful thinking, where individuals continued to disobey Allah, the Exalted, while convincing themselves that they would still achieve success and salvation. These false assumptions appeared in various forms. Some relied on the status or intercession of righteous individuals without making any effort to reform themselves. Others believed that a simple verbal declaration of faith would be sufficient for salvation, regardless of their actions. There were also those who assumed that excuses or last-minute repentance would automatically be accepted on the Day of Judgement, irrespective of how they lived their lives. In addition, some imagined that the punishments of the Hereafter would be mild or comparable to worldly hardships, thereby underestimating their severity. In order to remove these misunderstandings, Islamic teachings present the realities of the Hereafter in a vivid and detailed manner. These descriptions are meant to convey the seriousness of what lies ahead, so that people reflect deeply and prepare accordingly. Their purpose is not to drive a person into despair, but to awaken the heart, correct false hopes, and inspire a return to sincere obedience. This obedience involves using every blessing granted by Allah, the Exalted, 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. When a person internalises these teachings, they are protected from complacency and false confidence. They begin to live with a sense of accountability, sincerity, and purpose. As a result, their life becomes balanced and ordered. They place everything and everyone in their proper position, develop a stable mental and physical state, and prepare effectively for what lies ahead. In doing so, they secure not only protection from punishment but also success and peace of mind in both this world and the Hereafter. Chapter 78 An Naba, verses 31-37:

“Indeed, for the righteous is attainment. Gardens and grapevines. And young women [companions] of equal age. And a full cup. No ill speech will they hear therein or any falsehood. [As] reward from your Lord, [a generous] gift [made due by] account. [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful...”

These verses makes it clear that success in the hereafter, and by extension in this world, through peace of mind, is only obtainable to those who support their verbal declaration of faith in Allah, the Exalted, with actions. If one fails to adopt the right behaviour, no excuses or pleas will be accepted by Allah, the Exalted. Chapter 78 An Naba, verses 37-38:

“...They possess not from Him [authority for] speech. The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.”

These verses point towards the Holy Prophet Muhammad, peace and blessings be upon him, who will be granted the honour of interceding for others on the Day of Judgement. This is established in many Islamic teachings. However, although such intercession will take place by the permission of Allah, the Exalted, it must never be treated lightly or as something trivial. To do so risks losing the very mercy that one hopes to receive. A mocking attitude towards intercession often comes from a false sense of security, where a person neglects to live according to the

guidance of Islam yet still expects salvation to be granted regardless. This mindset is dangerous, as it combines negligence with misplaced confidence. A person who mocks or undermines the concept of intercession may even find that the Holy Prophet Muhammad, peace and blessings be upon him, will bear 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 is directed specifically toward those who follow Islam, as they are the community that has recognized and accepted the Holy Quran. In contrast, those who have not accepted its guidance cannot be described as having abandoned it, since they were never among its followers. The outcome for any person who belongs to the Muslims and against whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies on the Day of Judgement is clear and self-evident.

Even where intercession is granted, it should not be misunderstood as a guarantee of complete deliverance from punishment. It may, by the permission of Allah, the Exalted, reduce the severity of consequences, but it does not remove the seriousness of one's actions. Even the smallest exposure to Hell is something beyond human endurance and should not be taken lightly. For this reason, true hope in intercession must always be accompanied by genuine effort. A person should actively strive to use the blessings they have been given in a way that aligns with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace

and blessings be upon him. Hope without effort leads to deception, while effort without hope leads to despair. A balanced approach is required. Ultimately, all matters of intercession rest entirely with Allah, the Exalted. It is He alone who grants permission for it according to His wisdom. Therefore, a person should live with a sense of accountability, balancing hope in mercy with awareness of responsibility, and preparing for the Day when every action will be fully accounted for, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 78 An Naba, verse 39:

“That is the True Day; so he who wills may take to his Lord a [way of] return.”

Allah, the Exalted, concludes this chapter with a clear warning about how near the Day of Judgement truly is. Chapter 78 An Naba, verse 40:

“Indeed, We have warned you of a near punishment...”

Even if the Day of Judgement appears distant in terms of years, the reality is that a person’s accountability effectively begins at the moment of death—and death is something that is never far away. For this reason, a person should not fall into the illusion of having unlimited time, as such thinking delays sincere preparation for what is certain to come. A person only needs to reflect on their daily routine over a 24-hour period to recognise this

imbalance. How much time is spent on worldly matters compared to how much is devoted to preparing for the Hereafter? This reflection alone can reveal whether a person is truly ready or merely postponing what must be done. False hope in a long life is one of the most effective tools used by the Devil to mislead people. When a person believes they have ample time, they delay repentance, postpone self-improvement, and put off turning back to Allah, the Exalted. They tell themselves that change can happen later, yet that “later” often never arrives. Many people pass away without ever having taken those first sincere steps. This false sense of security also encourages attachment to material wealth. A person begins to accumulate and hoard, believing they must prepare for a long future in this world. Fear is instilled that, in old age, they may be alone and unable to earn, and so they rely entirely on stockpiling worldly resources. In doing so, they forget that Allah, the Exalted, who provided for them in their youth, is fully capable of providing for them in their old age as well. In fact, provision was already decreed long before creation, as confirmed in a Hadith found in Sahih Muslim, number 6748. It is remarkable how a person may spend decades saving for retirement—an outcome that is uncertain and often short-lived—yet neglect preparation for the eternal life to come. This reflects a clear imbalance in priorities.

At the same time, Islam does not forbid preparation for worldly needs. There is nothing wrong with planning for the near future or managing resources responsibly. However, the crucial point is that the Hereafter must always remain the priority. A person should live in the world, but not become consumed by it. Although many people acknowledge that death can come at any time, their actions often contradict this belief. They live as though they will remain in this world indefinitely. Yet, if they were granted the certainty of a very long life, even then they would still be unable to maximise their efforts due to the natural limitations of time, day, and night. This highlights how limited human opportunity truly is. Countless people

pass away earlier than expected. The real question is how many of those who witness such events take heed and adjust their behaviour accordingly.

One of the greatest regrets a person will experience at the time of death, or in the stages of the Hereafter, is the realisation that they delayed preparing 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 simple comparison makes this reality easier to understand. A person who invests most of their time and wealth into a temporary dwelling they will only occupy briefly would be considered unwise, especially if they neglect preparing for a permanent home they intend to live in for a very long time. The same applies to giving preference to this temporary world over the eternal Hereafter.

A person should aim to maintain a balance between fulfilling worldly responsibilities and preparing for the Hereafter. However, it must be understood that death does not arrive at a predictable time, age, or situation. It comes unexpectedly, entirely by the decree of Allah, the

Exalted. For this reason, preparation for death and what follows must take priority over planning for a future in this world, which is uncertain and not guaranteed. If a person fails to actively prepare by using the blessings granted by Allah, the Exalted, in the manner outlined in Islamic guidance, this imbalance will begin to affect their life. Their mental and physical state can become unstable, and they may lose proper perspective, placing things and people in the wrong priorities within their life. As a result, they experience stress, hardship, and ongoing difficulty, even if they possess worldly comforts and luxuries. More importantly, because they neglected to prepare for their accountability on the Day of Judgement, their outcome in the Hereafter will be far more severe. Chapter 78 An Naba, verse 40:

“...on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"”

A person should understand that regret exists in two distinct forms. The first type relates to worldly matters, such as missing opportunities in marriage, family life, or other personal goals. The second type relates to the Hereafter, such as failing to utilise time, wealth, and abilities in a way that pleases Allah, the Exalted. Worldly regrets are temporary by nature. They either come to an end when a person achieves what they desired, changes their perspective, or reaches the end of their life. Even when they cause sadness, they do not result in lasting punishment, and they will ultimately disappear—especially if the person is granted Paradise through the mercy of Allah, the Exalted. In contrast, the regrets of the Hereafter are far more serious and enduring. The time spent in the grave and on the Day of Judgement is far longer than a person’s life in this world. These regrets will not come to an end unless a person is admitted into Paradise, which is not

guaranteed and may only occur after an extended period. Chapter 22 Al Hajj, verse 47:

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

Because of this, these regrets carry far greater weight, as they are directly connected to one’s final outcome and potential punishment.

Therefore, a person should reflect carefully on this reality and show kindness to themselves by striving to remove the causes of regret in the Hereafter before focusing on removing worldly regrets. By prioritising preparation for what is eternal, a person protects themselves from lasting loss and moves towards true success and balance in both this life and the next. Chapter 78 An Naba, verse 40:

“...on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"”

Therefore, a person should accept and apply the guidance of Islam for their own benefit, even when it conflicts with personal desires. This can be understood by comparing it to a wise patient who follows a doctor’s

instructions. Such a patient may be given bitter medicine or placed on a strict diet, yet they comply because they trust that the advice is for their well-being. In the same way, a person who submits to the guidance of Islam, even when it requires discipline or sacrifice, ultimately attains true balance in both mind and body. This is because the One who possesses complete and perfect knowledge of human beings and their needs is Allah, the Exalted. No system created by society, no matter how advanced, can achieve the same level of understanding. Human knowledge remains limited, shaped by incomplete experience, restricted foresight, and personal bias. As a result, it cannot fully address every challenge a person faces, nor can it guarantee a life free from emotional or physical distress. It also cannot ensure that a person places everything and everyone in their life in the correct order. In contrast, Allah, the Exalted, has granted guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This guidance is complete and designed to lead a person toward true balance. Its effectiveness can be observed when comparing those who follow it sincerely with those who do not. Although a patient often follows medical advice without fully understanding the science behind it, placing trust in the expertise of the doctor, Allah, the Exalted, does not require blind submission. Instead, He encourages people to reflect deeply on the teachings of Islam so that they can recognise their truth through clear evidence and experience their positive effects in life. This requires approaching the teachings with sincerity, openness, and a willingness to learn. 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 has control over the inner state of a person's heart—the true centre of peace and emotional well-being—it is He alone who grants tranquillity and contentment. Chapter 53 An Najm, verse 43:

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

From this, it becomes clear that lasting peace of mind is not something that can be secured through material means alone or through human effort in isolation. Rather, it is granted by Allah, the Exalted, to those who align their lives with His guidance, using the blessings they have been given in the manner 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.

Chapter 79 – An Naziat, Verses 1-46 of 46

وَالنَّزَعَتِ غَرْقًا ١

وَالنَّشِطَتِ نَشْطًا ٢

وَالسَّيْحَتِ سَبْحًا ٣

فَالسَّيِّقَتِ سَبْقًا ٤

فَالْمُدَبِّرَاتِ أَمْرًا ٥

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٦

تَتَّبِعُهَا الرَّادِفَةُ ٧

فَلَوْبُ يَوْمٍ ذُو رَأْسٍ ٨

أَبْصَرُهَا خَشِيعَةً ٩

يَقُولُونَ أَيْنَا لِمَ رُدُّوْنَا فِي الْخَافِرَةِ ١٠

أَيْنَا كُنَّا عِظَمًا مِّنْ خَرَةٍ ١١

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ١٢

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ١٣

فَإِذَا هُمْ بِالسَّاهِرَةِ ١٤

هَلْ أَتَاكَ حَدِيثُ مُوسَى ١٥

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴿١٨﴾

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾

فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

فَكَذَّبَ وَعَصَى ﴿٢١﴾

ثُمَّ أَذْبَرَ سَعْيَ ﴿٢٢﴾

فَحَشَرَ فَنَادَى ﴿٢٣﴾

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٦﴾

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾

رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ﴿٢٨﴾

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

وَالْجِبَالِ أَرْسَهَا ﴿٣٢﴾

مَنْعًا لَكُمْ وَلِأَنْعَمِكُمْ ﴿٣٣﴾

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾

وَأَثَرُ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنْهَلَا ﴿٤٤﴾

إِنَّمَا أَنْتَ مُنْذِرُ مَنْ يَخْشَاهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

By those [angels] who extract with violence [the soul at death].

And [by] those who remove with ease [the soul at death].

And [by] those who glide [as if] swimming.

And those who race each other in a race.

And those who arrange [each] matter.

On the Day the blast [of the Horn] will convulse [creation].

There will follow it the subsequent [trumpet blast].

Hearts that Day, will tremble.

Their eyes humbled.

They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?"

Even if we should be decayed bones?"

They say, "That, then, would be a losing return."

Indeed, it will be but one shout.

And suddenly they will be [alert] upon the earth's surface.

Has there reached you the story of Moses?

When his Lord called to him in the sacred valley of Ṭuwā.

Go to Pharaoh. Indeed, he has transgressed.

And say to him, "Would you [be willing to] purify yourself.

And let me guide you to your Lord so you would fear [Him]?"

And he showed him the greatest sign.

But he denied and disobeyed.

Then he turned his back, striving [plotting].

And he gathered [his people] and called out.

And [Pharaoh] said, "I am your most exalted lord."

*So Allah seized him in exemplary punishment [as a sign and warning] for
the last and the first.*

Indeed in that is a lesson [warning] for whoever would fear [Allah].

Are you a more difficult creation or is the heaven? He [Allah] constructed it.

He raised its ceiling and proportioned it.

And He darkened its night and extracted its brightness.

And after that He spread the earth.

He extracted from it its water and its pasture.

And the mountains He set firmly.

As enjoyment [provision] for you and your grazing livestock.

But when there comes the greatest Overwhelming Calamity.

The Day when man will remember [and reflect] that for which he strove.

And Hellfire will be exposed for [all] those who see.

So as for he who transgressed.

And preferred the life of the world.

Then indeed, Hellfire will be [his] refuge.

*But as for he who feared the position of his Lord and prevented the soul
from inclination.*

Then indeed, Paradise will be [his] refuge.

*They ask you, [Prophet Muhammad, peace and blessings be upon him],
about the Hour: when is its arrival?*

In what [position] are you that you should mention it?

To your Lord is the finality.

You are only a warner for those who fear it.

It will be, on the Day they see it [Judgement Day], as though they had not remained [in the world] except for an afternoon or a morning thereof.”

Discussion on Verses 1-46 of 46

The opening verses of this chapter have been interpreted in multiple ways by scholars. One common understanding is that they refer to the winds—forces that Allah, the Exalted, has placed in creation and uses for many different purposes. These winds disperse seeds to aid in growth, move clouds across great distances, and distribute rain in a precise and measured manner across the Earth. At times, they also become powerful and destructive, serving as a form of warning or punishment. Chapter 79 An Naziat, verses 1-5:

“By those who extract with violence. And [by] those who remove with ease. And [by] those who glide [as if] swimming. And those who hasten, hastening ahead. And those who arrange [each] matter.”

No matter which interpretation is adopted, the essential message of these verses remains clear. They direct attention to the perfectly coordinated systems present throughout the natural world. Every movement of the wind, every formation of clouds, every drop of rain, and every natural process occurs with exact precision, balance, and purpose. Such order cannot arise by chance. Instead, it points directly to the Oneness of Allah, the Exalted, who alone is the Creator, Sustainer, and Controller of all existence. Despite this perfect balance in the physical world, one noticeable exception exists in the behaviour of human beings. While all other elements of creation operate in harmony with the laws set by Allah, the Exalted, human actions often deviate from this order. There are individuals who act unjustly and oppress others while appearing to escape

immediate consequences, while many others endure hardship, injustice, and loss without receiving what appears to be a fair recompense in this life. At the same time, those who sincerely obey Allah, the Exalted, may face trials and difficulties, whereas those who openly disregard His guidance may enjoy ease and worldly success. Just as balance is maintained in the natural world, a complete and perfect balance in justice must also exist. However, this balance is not fully realised in this life. Therefore, it must take place in another stage of existence—the Day of Judgement—when every action will be accounted for with absolute fairness.

Allah, the Exalted, has the power to reward and punish immediately in this world, but His wisdom requires otherwise. People are given repeated opportunities to recognise their mistakes, repent, and improve. Full reward is not granted in this world because it is not intended to be a place of ultimate reward. Furthermore, believing in what cannot be seen—particularly the reward in the Hereafter—is a defining quality of true faith. If everything were immediately visible, belief would lose its meaning and distinction.

A person who lives with awareness of accountability develops both fear and hope. Fear of consequences prevents wrongdoing, while hope in reward encourages righteous action. Together, these two qualities create balance and stability in a person's life, helping them remain steadfast.

For the Day of Recompense to occur, the current world must come to an end. Reward and punishment can only be fully carried out once all actions have ceased. As long as actions continue, final judgement cannot take

place. This confirms that the present life is temporary and will inevitably reach its conclusion, making preparation for what comes after both necessary and unavoidable. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 79 An Naziat, verses 6-7:

“On the Day the blast [of the Horn] will convulse [creation]. There will follow it the subsequent [one].”

The essential lesson to understand is that the final call—the call that signals resurrection and the beginning of the Last Judgement—is a summons that no one can refuse or escape. Every human being will respond to it, willingly or unwillingly, and it will lead directly to their resurrection and final accountability. Therefore, a person should respond to the call of Allah, the Exalted, delivered through the Holy Prophet Muhammad, peace and blessings be upon him, by demonstrating sincere obedience. This obedience is expressed through fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they ensure that the

blessings they have been granted are used in ways pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

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

Whoever responds to this divine call in this world will find the final call easy to endure and respond to. Their heart will be prepared, their mind will be steady, and their soul will be at peace. In contrast, the one who lives heedless of the call of Allah, the Exalted, by misusing the blessings they have been granted, will not find peace in this world, nor will they find ease when the trumpet is finally blown. They will be forced to answer the call of resurrection, and it will be a tremendous burden for them to endure. A person can only ignore the call of Allah, the Exalted, for a limited time, for the final call will come—sooner or later—and no one will be able to avoid or ignore it. Since this event is inevitable, it is only rational that a person responds to the divine call now, today, instead of living in heedlessness. If a person hears the trumpet blast while living in a state of heedlessness, no action, regret, or plea will benefit them. At that moment, the opportunity to obey, repent, or change will have ended. What follows for such a person will be even more terrifying, for they will face the consequences of a lifetime spent ignoring the guidance of Allah, the Exalted, and misusing the blessings He had entrusted to them. Their heedlessness in this world will become their regret in the next, and their refusal to respond to the call of guidance will become the very cause of their distress on the Day of Judgement. Chapter 79 An Naziat, verses 8-9:

“Hearts, that Day, will tremble. Their eyes humbled.”

The leaders of the non-Muslims of Mecca, like those who came before them, adopted various strategies to prevent others from accepting Islam, driven by their fear of losing authority, status, and influence. One of the approaches they used was to challenge the concept of resurrection in a way that made it appear irrational and far-fetched. Chapter 79 An Naziat, verses 10-12:

“They are [presently] saying, “Will we indeed be certainly returned to [our] former state [of life]? Even if we should be crumpled decayed bones? They say, “That, then, would be a losing return.””

This highlights an important pattern in human behaviour. When a teaching conflicts with a person’s desires or interests, they often distort it by exaggerating it to an extreme, presenting it in a way that seems unreasonable. Once it is made to appear absurd, they then use that distorted version as a basis to reject it altogether. In reality, they are not rejecting the truth itself, but a misrepresentation of it that they have constructed. A clear example of this can be seen when someone persists in poor conduct, such as mistreating relatives, and is advised to improve their behaviour. Instead of accepting the advice, they may respond by claiming that such guidance demands perfection, as though they are being asked to behave like an angel who never makes mistakes. Since such perfection is impossible, they dismiss the advice entirely. In doing so, they avoid addressing the real issue, which is the need for sincere effort and gradual improvement. This type of reasoning allows a person to escape

accountability. By refusing to acknowledge their shortcomings, they prevent themselves from developing their character and correcting their behaviour. Over time, this leads to the misuse of the blessings granted by Allah, the Exalted, as they are no longer guided by responsibility or purpose. As a result, they fall into an imbalanced state—both mentally and physically. Their priorities become disordered, and they begin to misplace people and responsibilities within their lives. Despite any material success they may achieve, they experience ongoing stress, dissatisfaction, and difficulty. More importantly, this neglect leaves them unprepared for their accountability on the Day of Judgement. In addition, avoiding responsibility often leads to the violation of the rights of others. When individuals justify their own misconduct instead of correcting it, injustice spreads within families and communities. This contributes to wider corruption, as people begin to normalise harmful behaviour and excuse wrongdoing rather than addressing it. Therefore, the rejection of truth through distortion is not merely an intellectual issue—it has serious personal and societal consequences. Chapter 79 An Naziat, verses 13-14:

“Indeed, it will be but one shout. And suddenly they will be [alert] upon the earth's surface.”

The key lesson is that this is a call which no one will be able to refuse or escape. It is a call that will inevitably lead to resurrection and final judgement. Therefore, a person should respond now to the call of Allah, the Exalted, conveyed through the Holy Prophet Muhammad, peace and blessings be upon him, by adopting sincere obedience—fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and facing all circumstances with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this

response, a person ensures that the blessings they have been granted are used in ways that please Allah, the Exalted. Chapter 8 An Anfal, verse 24:

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

Whoever answers this call during their lifetime will find that the final call is easier to face and respond to. In contrast, the one who lives in heedlessness—misusing the blessings granted to them and ignoring divine guidance—will find no true peace in this world. When they are ultimately forced to respond to the call of the trumpet, it will be an overwhelming and burdensome experience. No one can ignore the call of Allah, the Exalted, indefinitely. The final call will certainly arrive, sooner or later, and none will have the ability to avoid it. Since this reality is unavoidable, it is only logical for a person to respond willingly now rather than be compelled to respond later. If a person hears that final call while in a state of heedlessness, no regret, excuse, or action will benefit them. At that point, the opportunity to prepare will have passed, and what follows will be far more severe and terrifying.

After discussing the arrogance of the leaders of the non-muslims of Mecca and warning them not to reject or ignore practically preparing for accountability on Judgement Day, Allah, the Exalted, provides an example from history to further reinforce this warning. Chapter 79 An Naziat, verses 15-18:

“Has there reached you the story of Moses? When his Lord called to him in the sacred valley of Tuwa. “Go to Pharaoh. Indeed, he has transgressed. And say to him, ‘Would you [be willing to] purify yourself?’”

The purity that was offered to Pharaoh—and, by extension, to all people throughout history—through divine revelation has always been intended for the benefit of creation, not Allah, the Exalted. When a person strives to purify their character by adopting the noble qualities encouraged within Islamic teachings—such as generosity, patience, humility, gratitude, and compassion—while actively working to remove destructive traits like pride, envy, greed, and arrogance, they begin a process of deep inner transformation. Through this effort, the heart is cleansed and the soul is elevated, gradually moving towards a state of sincerity and refinement. This inner purification naturally produces tranquillity, as true peace of mind is a direct outcome of living in accordance with divine guidance. A person whose character is aligned with these teachings is no longer in conflict within themselves; rather, they experience clarity, purpose, and stability. Furthermore, this purification guides a person to use the blessings they have been granted—such as wealth, health, knowledge, and influence—in a manner that is pleasing to Allah, the Exalted, and in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This prevents misuse, excess, and ingratitude, and instead directs these blessings towards acts of obedience, service, and responsibility. As a result, a person develops a balanced mental and physical state, where everything and everyone in their life is placed appropriately. Their priorities become clear, their relationships are handled with justice and care, and their daily actions align with a higher purpose. This balance not only improves their worldly life but also ensures that they are properly preparing for their accountability on the Day of Judgement. Chapter 79 An Naziat, verse 19:

“And let me guide you to your Lord so you would fear [Him]?”

Such a path of purification yields a twofold success. In this world, it grants inner peace, resilience during hardship, and contentment regardless of circumstances. In the Hereafter, it leads to salvation and eternal reward with Allah, the Exalted. Therefore, purification is not simply a matter of personal improvement; it is the foundation upon which true success is built. Additionally, this purification ensures that a person fulfils the rights of others as outlined in Islamic teachings. By doing so, it contributes to the establishment of justice, harmony, and peace within society. A purified individual does not only benefit themselves but becomes a source of goodness for others, helping to create a balanced and upright community.

Despite being shown clear and extraordinary signs—such as the staff of the Holy Prophet Musa, peace be upon him, transforming into a living serpent—Pharaoh persisted in rejection. This was not due to a lack of evidence, but because accepting the truth would have conflicted with his worldly ambitions, authority, and desires. As a result, he chose denial and disobedience, even in the face of undeniable proof. Chapter 79 An Naziat, verses 20-21:

“And he showed him the greatest sign. But Pharaoh denied and disobeyed.”

This highlights a critical reality: guidance is not merely a matter of evidence, but of sincerity and willingness to submit to the truth. When desires dominate a person, even the clearest signs may fail to bring about acceptance. As indicated in a Hadith found in Sahih Bukhari, number 4981, every one of the Holy Prophets, peace be upon them, was granted miracles to support their mission. However, the Holy Prophet Muhammad, peace and blessings be upon him, was uniquely given the Holy Quran as an everlasting miracle. The miracles granted to earlier Holy Prophets, peace be upon them, were limited in time and place, primarily serving as immediate proofs for those who witnessed them. For later generations, these miracles remain accounts rather than lived experiences, and thus may not carry the same impact for those who did not directly observe them. In contrast, the Holy Quran stands as a continuous and accessible miracle for all people, across all times and places. Its linguistic excellence is unmatched, its message is clear and comprehensive, and its guidance addresses every dimension of human life. It is free from contradiction, and its depth continues to reveal new insights upon reflection. Unlike human writings, it neither loses its impact through repetition nor becomes outdated with time.

In general, the Holy Quran presents detailed accounts of past nations, despite the Holy Prophet Muhammad, peace and blessings be upon him, not being taught history in a conventional sense. It commands every form of good and prohibits every form of evil—whether on an individual level or within society—thereby establishing justice, stability, and harmony. It avoids falsehood, exaggeration, and fiction, and instead provides practical, applicable guidance. Even when narratives are repeated, each occurrence highlights new lessons and perspectives. Furthermore, it offers both warnings and promises, supported by clear and rational proofs. When

addressing abstract qualities such as patience or gratitude, it provides practical methods for embodying them in daily life. It calls people to fulfil the purpose of their creation: to sincerely obey Allah, the Exalted, by using the blessings they have been granted in ways that are pleasing to Him. Through this, a person attains peace of mind and success in both worlds, by achieving a balanced mental and physical state and correctly prioritizing all aspects of life while preparing for accountability on the Day of Judgement. The Holy Quran makes the straight path clear and appealing to those who sincerely seek truth and stability. Because it speaks directly to human nature, its guidance remains relevant and beneficial in every era and context. It serves as a comprehensive remedy for emotional, social, and practical challenges when understood and applied correctly. History itself testifies that societies which implemented its teachings properly experienced justice, unity, and prosperity. Moreover, the preservation of the Holy Quran is itself a sign of its divine origin. Over centuries, not a single letter has been altered, fulfilling the promise of Allah, the Exalted. 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.”

In addition, the Holy Quran addresses the root causes of problems within individuals and societies, rather than merely treating symptoms. By correcting these foundational issues, countless secondary problems are resolved naturally. This comprehensive approach ensures true and lasting success. Chapter 16 An Nahl, verse 89:

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

Thus, the Holy Quran stands as the greatest and most enduring miracle granted to the Holy Prophet Muhammad, peace and blessings be upon him. Yet, only those who sincerely seek the truth and act upon it will benefit from its guidance. Those who approach it selectively, driven by personal desires, will fail to gain from it and may instead increase themselves in loss in both this world and the hereafter. Chapter 17 Al Isra, verse 82:

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

Pharaoh not only persisted in rejecting the message of the Holy Prophet Musa, peace be upon him, but actively resisted it using the authority and influence at his disposal, driven by the fear that accepting the truth would strip him of his power, status, and control over others.

This pattern is not limited to him alone; rather, it reflects a recurring tendency found throughout human history. When a person chooses a path that differs from those around them—especially a path grounded in obedience to Allah, the Exalted—it often unsettles others. This is because such a choice can expose the weakness in their own decisions, particularly when those decisions are rooted in the pursuit of personal desires over divine guidance. As a result, instead of reflecting and reforming

themselves, they may respond with criticism, mockery, or even hostility toward the one who remains steadfast. In many cases, this reaction may even come from close circles, such as family and friends.

In addition, modern societal pressures intensify this challenge. Influences such as social media, fashion trends, and prevailing cultural norms frequently promote values that conflict with Islamic teachings. These platforms often glorify wealth, status, and unrestricted self-expression, creating an environment where adherence to divine guidance is portrayed as restrictive or outdated. Consequently, those who strive to uphold Islamic principles may be viewed as obstacles to these worldly ambitions. Entire industries that thrive on excess and indulgence may oppose the spread of such values, as they threaten their foundations. This contributes significantly to the widespread negative portrayal of Islam across various platforms.

Furthermore, individuals who adopt a disciplined lifestyle—moderating their desires and using their blessings responsibly in accordance with Islamic teachings—are often criticised by those who indulge without restraint. Such unrestrained behaviour, which prioritises impulse over discipline, is encouraged by many aspects of modern culture. Those who follow it may attempt to draw others into the same pattern, discouraging both the acceptance of Islam and the practice of its teachings. In doing so, they often single out particular aspects of Islam, such as the dress code for women, in an effort to undermine its appeal.

However, a thoughtful observer can recognise the inconsistency in these criticisms. While objections may be raised against Islamic guidelines, similar or even stricter codes in other fields—such as law enforcement, the military, healthcare, education, and corporate environments—are widely accepted without question. This selective criticism reveals that the issue is not truly about restrictions themselves, but rather a discomfort with the self-discipline and moral boundaries that Islam promotes. At its core, it is the strength of Islamic principles and the commitment of those who adhere to them that provokes such opposition. Chapter An Naziat, verses 22-24:

“Then he turned his back, striving. And he gathered [his people] and called out. And said, “I am your most exalted lord.””

In every circumstance, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. Such commitment safeguards them from the negative influences of others, even if this protection is not immediately apparent. Through this obedience, they are guided to use the blessings they have been granted in the correct manner. This, in turn, enables them to attain a balanced mental and physical state, properly organise their priorities and relationships, and prepare effectively for their accountability on Judgement Day. As a result, they achieve tranquillity and stability in both this world and the next, remaining guided in times of ease and hardship alike.

In contrast, seeking the approval of others at the expense of obeying Allah, the Exalted, inevitably leads to inner unrest. It encourages the misuse of blessings, resulting in confusion, imbalance, and the misplacement of

priorities and relationships. Such a person becomes increasingly unprepared for their accountability on Judgement Day, and their life—despite any outward comforts—becomes filled with stress, difficulty, and hardship in both worlds. Chapter 79 An Naziat, verses 25-26:

“So Allah seized him in exemplary punishment for the last and the first [transgression]. Indeed in that is a warning for whoever would fear [Allah].”

These verses serve as a powerful reminder against adopting a self-absorbed way of life in which a person’s attention becomes confined solely to their own circumstances while ignoring the broader realities unfolding around them. Such a narrow outlook blinds the heart and prevents it from recognising the wisdom that can be drawn from history, personal trials, and the experiences of others. Reflecting upon these lessons is one of the most effective means of refining character, avoiding repeated mistakes, and attaining lasting inner peace through achieving a balanced mental and physical state and through correctly placing everything and everyone within one’s life. For instance, observing how the wealthy and renowned misuse the blessings they have been granted—only to be overtaken by anxiety, depression, addiction, or even suicide despite their comforts—teaches that genuine tranquillity cannot be purchased with wealth nor secured through the pursuit of unchecked desires. Likewise, witnessing someone struggle with illness should stir gratitude for one’s own health and inspire its proper use before it inevitably declines. Islam therefore urges people to remain mindful, observant, and reflective, to look beyond the narrow lens of their own situation, and to extract wisdom from the world around them. Through this reflective approach, a person strengthens their faith, deepens their understanding, and safeguards

themselves from heedlessness, ensuring that they use their blessings in ways pleasing to Allah, the Exalted.

Chapter An Naziat, verses 22-24:

“Then he turned his back, striving. And he gathered [his people] and called out. And said, “I am your most exalted lord.””

In the present age, this reality can be seen in the influence of powerful segments of society whose attachment to worldly desires and ambitions leads them to resist and oppose Islamic teachings, fearing that acceptance would diminish their status, authority, and social influence. Unlike Pharaoh, who openly called people to elevate him, these figures rarely make such explicit claims. Instead, they exert their influence indirectly—through the shaping of social media, fashion, entertainment, and cultural norms. Through these channels, they guide public attitudes, values, and behaviours, often steering people away from obedience to Allah, the Exalted. As a result, many individuals begin to follow these influences unquestioningly, adjusting their beliefs, lifestyles, and priorities to align with them. In doing so, they fall into a form of obedience that resembles worship, even if they do not consciously recognise it. This mirrors the behaviour of the people of Pharaoh, who followed him without reflection, allowing his authority to dictate their actions. 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 engage in direct acts of worship toward the Devil. However, they are described in this manner because they obey him when he calls them towards disobedience to Allah, the Exalted. This demonstrates that obedience, when it contradicts divine guidance, can take on the nature of worship. Therefore, it is essential for a person to guard themselves against following any influence—whether individuals, trends, or systems—that leads them away from obedience to Allah, the Exalted. If a person turns away from the obedience of Allah, the Exalted, they will inevitably find themselves submitting to other forces. These may include societal expectations, workplace pressures, cultural trends, or influential figures. Attempting to satisfy these competing demands leads to constant strain, as each source of influence carries its own shifting expectations. It is impossible to please them all. This situation resembles that of an individual working under multiple supervisors, each demanding something different; such a person becomes overwhelmed, unable to find stability or peace. Over time, this divided loyalty results in inner conflict and emotional burden. Instead of achieving fulfilment, the person may experience anxiety, dissatisfaction, isolation, and even deeper psychological struggles, as their efforts to gain approval fail to bring lasting contentment. This pattern is often visible in those who outwardly possess wealth, fame, or influence, yet inwardly struggle with unrest and instability. Moreover, those who are followed and obeyed in this way will not offer any benefit in the hereafter. When accountability is established, each individual will stand alone, and those worldly influences will neither share the burden nor provide relief. In order to avoid this outcome, a person must consciously detach themselves from obedience to anything that leads to the disobedience of Allah, the Exalted. Instead, they should commit themselves to sincere obedience to Him by using the blessings they have been granted in accordance with Islamic teachings. Through this, they will attain clarity, stability, and true

peace of mind, achieving a balanced mental and physical state while correctly placing every matter and every relationship within their life, thereby securing success in both this world and the next.

After warning people against disobeying Him through the story of Pharaoh, Allah, the Exalted, invites humanity to reflect upon the creation so they may recognise His absolute Oneness and understand that He alone must be obeyed at all times. Chapter 79 An Naziat, verses 27-28:

“Are you a more difficult creation or is the heaven? Allah constructed it. He raised its ceiling and proportioned it.”

This invitation to reflect is not merely a call to observe the physical world; it is a call to contemplate the profound intelligence, precision, and harmony embedded within creation. When constructing even a simple building, human beings must carefully plan its structure, calculate its measurements, and strategically place supports such as pillars to ensure stability. No builder would dare to construct a building without deliberate design, for the absence of planning would inevitably result in collapse. If such meticulous thought is required for a modest human structure, how can anyone reasonably believe that the vast heavens and the expansive earth—far more complex, balanced, and magnificent—came into existence by accident or without purpose? If the heavens and the earth were the product of chance, their structure would be unstable, inconsistent, and unsafe. Yet the universe displays perfect order: the precise movement of celestial bodies, the balance of ecosystems, the laws of physics, the cycles of nature, and the harmony between countless interconnected systems.

These realities demonstrate not randomness but intentionality. They reveal the work of a Creator whose knowledge encompasses every detail and whose power sustains every aspect of existence. The heavens do not collapse, the earth does not drift aimlessly, and the natural world does not function chaotically. Instead, everything operates according to a flawless design that reflects the wisdom, authority, and perfection of Allah, the Exalted.

The course of the Sun ensures that the Earth receives a carefully measured balance of light and darkness. The precise arrangement of day and night, along with their gradual variation throughout the year, allows people to benefit from both without harm or imbalance. Chapter 79 An Naziat, verse 29:

“And He darkened its night and extracted its brightness.”

If the daylight hours were excessively long, people would become exhausted and overwhelmed by continuous activity. On the other hand, if the night were extended beyond its current measure, it would restrict people’s ability to work, learn, and carry out their daily responsibilities. Likewise, if the night were shortened too much, sufficient rest would become impossible, leading to physical and mental strain. Even agriculture depends on this balance, as crops require a specific rhythm of light and darkness to grow properly. Any disruption to this system would have severe consequences for both human life and the wider ecosystem. The flawless harmony between day and night, along with countless other systems in the universe, clearly points to the Oneness of Allah, the Exalted. If there were

multiple creators, each with independent will, conflict and disorder would inevitably arise within creation. 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 within this balanced system. By reflecting the light of the Sun, it provides illumination during the night, which has historically guided travellers across deserts and oceans—routes that continue to serve as major channels for global transport. Its phases are not random but follow a precise cycle that influences the tides of seas and oceans. These tides are essential for maintaining marine ecosystems, and any disturbance in their pattern would result in widespread environmental harm. In addition, the Sun and the Moon together provide a reliable means for measuring time, which is fundamental for organizing human life, agriculture, travel, and trade. The exact positioning and interaction of these celestial bodies within the solar system is not accidental but demonstrates careful planning and control. All of this reflects a single, all-powerful Creator, Allah, the Exalted, whose design is marked by precision, balance, and purpose.

The Earth has been designed with remarkable precision, providing a balance that allows humanity to thrive in multiple ways. Its surface is spread in such a way that people can cultivate crops, build homes, establish communities, and develop infrastructure without encountering constant natural obstacles. Chapter 79 An Naziat, verse 30:

“And after that He spread the earth.”

When one examines the Earth's topography, it becomes evident that altitudes vary widely. While high mountains present challenges for habitation due to steep slopes, limited oxygen, and harsh climates, most land exists at an ideal altitude suitable for human life. This ensures that the majority of the planet is both liveable and productive. Furthermore, areas that are difficult to access naturally limit human interference, preserving delicate ecosystems, while the more accessible regions allow people to utilize the Earth's resources effectively. The distribution of natural resources further reflects the careful planning behind creation. Essential resources such as fresh water, fertile soil, forests, and minerals are generally found in locations where people can reach them without extreme hardship. Less critical or non-essential resources may be in harder-to-access locations, preventing overuse or exploitation. This demonstrates a system of balance and wisdom, where the Earth meets human needs while maintaining natural order. The accessibility of the Earth, the placement of resources, and the careful distribution of landscapes point to intentional design. The planet has not been created haphazardly; rather, every feature serves a purpose to support human life. Observing this harmony inspires recognition of the Oneness of Allah, the Exalted, whose wisdom has ensured that the Earth functions as a stable, balanced home for humanity while providing the means to live comfortably, grow, and prosper. This balance also encourages gratitude, responsible use of resources, and thoughtful stewardship of the planet, emphasizing that humans are entrusted with the care and proper utilization of all that has been provided.

Even the arrangement of continents, rivers, mountains, and plains contributes to the overall balance. Rivers flow from higher altitudes to plains, providing water for agriculture and drinking, while natural barriers like mountains protect certain regions from environmental hazards. The varying climates across regions allow for a diversity of crops and wildlife, enabling people to adapt and benefit from different resources according to their location. Chapter 79 An Naziat, verse 31:

“He extracted from it its water and its pasture.”

And chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

This verse highlights one of the remarkable features of creation: the simultaneous existence of fresh and salt water, each fulfilling unique roles, yet carefully separated by a divinely established barrier that prevents their complete intermingling. Fresh water, flowing through rivers and streams, is indispensable for human consumption, agriculture, and sustaining life on land. Salt water, contained within seas and oceans, plays an equally critical role by supporting marine ecosystems and preventing contamination from the countless corpses of sea creatures. If these two types of water were

allowed to merge without regulation, the delicate balance of life on Earth would be destroyed. Mountains also serve an essential function in this system. They act as natural reservoirs, collecting rainwater—including acidic precipitation—and purifying it so that it becomes suitable for human and animal use. From these mountains, rivers and streams flow in carefully distributed channels, ensuring a constant supply of fresh water. This purified water remains distinct from the saline waters of the oceans, allowing both systems to operate in harmony and fulfill their respective purposes without interference. The wisdom in this arrangement is evident: fresh water sustains terrestrial life, while salt water sustains aquatic life and prevents the oceans from becoming polluted. The separation of the two is deliberate, a manifestation of divine power and precision. Any disruption to this balance—such as an uncontrolled mixing of fresh and salt water—would have catastrophic consequences for both land and sea life. The harmonious functioning of water systems, the role of mountains in purification and distribution, and the separation of the oceans all serve as clear testimony to the Oneness of Allah, the Exalted. They demonstrate that creation is not the result of chance or the actions of multiple competing powers, but the work of a single Creator who establishes order, balance, and purpose in all things. These signs call humanity to reflection, obedience, and gratitude, showing that just as the natural world operates only under divine law, human life too must be lived in accordance with the divine guidance of Allah, the Exalted.

Mountains are not simply dramatic features of the Earth's surface; they are essential components in maintaining the planet's stability and supporting life. Chapter 79 An Naziat, verse 32:

“And the mountains He set firmly.”

Functioning like natural anchors, mountains stabilize the land, limiting excessive shifts and movements of the Earth's crust. This stability ensures that rivers can flow consistently, valleys remain intact, and ecosystems thrive without frequent disruption. Without such natural support, the surface of the Earth would be far less hospitable for life. Beyond structural stability, mountains play a crucial role in the water system. They capture and retain rainfall, allowing water to gradually seep into rivers, streams, and underground reservoirs. This process not only provides fresh water for human consumption and agriculture but also sustains animals and plant life. Snow-capped peaks gradually release water as they melt, ensuring that rivers continue to flow even during dry seasons, demonstrating a carefully balanced system. Mountains also influence climate patterns and air circulation, further contributing to the balance of natural systems. Their presence affects rainfall distribution, wind patterns, and temperature regulation, creating diverse habitats that support a wide variety of life. When considered alongside other elements—the Earth's spread, accessible resources, and functioning ecosystems—mountains exemplify a remarkable integration of form and function. This intricate balance reflects deliberate design and wisdom, pointing unmistakably to the power and Oneness of Allah, the Exalted. Every mountain, river, and valley works in harmony to provide a stable, life-sustaining environment, illustrating that the natural world is carefully planned to support human existence and all living beings. Chapter 79 An Naziat, verse 33:

“As provision for you and your grazing livestock.”

A person who provides for another, such as offering housing or sustenance, naturally deserves gratitude. In the same way, every blessing in the universe has been granted to people by Allah, the Exalted, and it is both just and appropriate that people express gratitude to Him. True gratitude begins with intention: one must act solely to please Allah, the Exalted. Actions performed for any other reason, such as seeking praise or reward from people, will not earn spiritual reward, as highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of sincere intention is that a person does not anticipate or expect recognition or compensation from others. Gratitude also manifests in speech and action. Gratitude in speech means expressing what is good or remaining silent rather than speaking harmfully. Gratitude in action involves using the blessings one has been granted in ways that align with the guidance of Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When people act in this way, their blessings increase, and they attain peace of mind in both this world and the next, through maintaining balance in mental and physical states and correctly placing all elements and relationships in their lives. Chapter 14 Ibrahim, verse 7:

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

Ownership and stewardship are also important to understand. When a person possesses an object, it is natural for them to use it according to their wishes. However, because Allah, the Exalted, owns and sustains all things—including people—He alone determines how His blessings should be used. Therefore, obedience to Allah is both just and necessary.

Similarly, when someone lends an item, it must be used according to the intentions of the owner. Worldly blessings are granted to people as a loan from Allah, the Exalted, rather than as a gift. Proper repayment of this loan occurs by using these blessings in ways pleasing to Him. By contrast, the blessings of Paradise are gifts; people will be free to enjoy them without obligation. Chapter 7 Al A'raf, verse 43:

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

Understanding this distinction is crucial: worldly blessings are temporary loans meant to be used responsibly, whereas the gifts of Paradise are eternal rewards granted freely to those who have fulfilled their responsibilities. Misusing worldly blessings is therefore a violation of trust, while obedience and gratitude secure peace of mind and success in both worlds.

If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to

provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Judgement. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 79 An Naziat, verses 34-35:

“But when there comes the greatest Overwhelming Calamity. The Day when the human will remember what he strove for.”

It is essential for a person to regularly reflect on their own actions, as no one knows their deeds better than themselves, except Allah, the Exalted. Honest self-assessment encourages sincere repentance from wrongdoing and motivates the performance of righteous deeds. This includes using the blessings they have been granted in ways that are pleasing to Allah, the Exalted. By doing so, a person maintains a balanced mental and physical state, organizes their life and relationships appropriately, and prepares adequately for accountability on the Day of Judgement. Such vigilance fosters peace of mind in both this world and the next.

Conversely, neglecting self-assessment leads to heedlessness. A person who fails to evaluate their actions often misuses their blessings, resulting in imbalance in both mind and body. They misplace priorities and relationships, leaving themselves unprepared for Judgement Day. Even if they enjoy worldly comforts, their inner state becomes one of stress, disorder, and difficulty. On the Day of Judgement, this neglect will make the weighing of their deeds intensely challenging, and in many cases, may lead to eternal punishment in Hell.

This principle can be understood through the analogy of a business owner. A diligent business owner regularly checks accounts to ensure the business runs smoothly and all obligations, such as taxes, are properly met. In contrast, a negligent owner who ignores their accounts will face losses and penalties. Similarly, a person who fails to monitor their deeds risks severe consequences in the Hereafter. However, unlike worldly penalties, the repercussions of failing to account for one's deeds before Allah, the Exalted, are far more severe and truly unbearable. 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.”

Furthermore, it is not enough to simply avoid sinful acts. A person must also avoid using their blessings in vain. Actions that are neither sinful nor righteous, when repeated excessively, can lead to regret on Judgement Day. At that time, one may realize that the same blessings could have been directed toward good deeds, adding weight to the righteous side of the scales. Even minor differences on the scales may determine whether a person attains salvation or faces damnation. Regular self-assessment ensures that blessings are used wisely, increasing the likelihood of success in both worlds.

Chapter 79 An Naziat, verses 35-36:

“The Day when the human will remember what he strove for. And Hellfire will be exposed for [all] those who see.”

People should recognise that regrets fall into two distinct categories. The first type relates to worldly matters, such as not getting married, not having children, or missing out on certain opportunities in life. The second type consists of the regrets a person will experience in their grave and on the

Day of Judgement, such as failing to use their time, resources, and blessings in ways that pleased Allah, the Exalted.

Worldly regrets, regardless of their nature, are temporary. They either come to an end when a person fulfils their desire, changes their perspective, or ultimately passes away. The longest they can last is until death, and even then, they do not result in lasting harm. While they may cause sadness or disappointment, they do not lead to severe punishment or torment. Moreover, if a person is granted Paradise through the mercy of Allah, the Exalted, all such regrets will completely disappear.

In contrast, the regrets of the hereafter are far more serious and enduring. The period of the grave and the Day of Judgement is far longer than one's life in this world, and these regrets may continue until a person enters Paradise—if they are granted entry at all, or only after a prolonged period. The scale of time itself is entirely different. Chapter 22 Al Hajj, verse 47:

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

These regrets are not only long-lasting but also extremely significant, as they may be accompanied by severe consequences, including punishment and hardship in the hereafter. Unlike worldly regrets, they are not light or easily dismissed, but carry real and lasting impact.

For this reason, a person should reflect carefully and act with wisdom and care towards themselves. True kindness to oneself lies in prioritising the removal of the regrets of the hereafter before focusing on the regrets of this world. By doing so, a person safeguards their future, uses their blessings correctly, and prepares properly for their accountability on the Day of Judgement, thereby securing peace and success in both worlds. Chapter 89 Al Fajr, verses 23-24:

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

Obedying Allah, the Exalted, often goes against the desires and ambitions that people naturally incline toward. As a result, many choose to prioritise worldly pleasures, persisting in disobedience. Chapter 79 An Naziat, verses 37-38:

“So as for he who transgressed. And preferred the life of the world.”

This choice has clear consequences in this life. When a person places their desires above divine guidance, they lose balance in both their mental and

physical state. Their priorities become disordered, and they fail to give things and people their proper place. As a result, aspects of life that should bring comfort—such as family, friendships, career, and wealth—become sources of stress and frustration instead. Instead of recognising the root cause of their inner unrest, they often blame the wrong people or circumstances, such as their spouse or close companions. In some cases, they distance themselves from those who are actually beneficial to them, thinking this will solve their problems. In reality, this only deepens their difficulties, leading to further imbalance, emotional distress, and in severe cases, depression, harmful habits, and even thoughts of self-harm. This pattern is clearly observed among those who misuse the blessings they have been granted, including individuals who outwardly possess wealth and status but inwardly lack peace. More importantly, this mindset prevents a person from preparing for their accountability on the Day of Judgement. By remaining distracted and absorbed in worldly pursuits, they neglect the very purpose of their existence. As a result, the consequences they face in the hereafter will be far more severe. Chapter 79 An Naziat, verse 39:

“Then indeed, Hellfire—it is the refuge.”

Whereas, the one who fears Allah, the Exalted, All-encompassing gaze and His completely control and ability over them, and their accountability on Judgement Day, will control their intentions, speech and actions in every situation, ensuring their all a line with His obedience. Chapter 79 An Naziat, verse 40:

“But as for he who feared the position of his Lord and prevented the soul from desires.”

This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 79 An Naziat, verse 41:

“Then indeed, Paradise—it is the refuge.”

Chapter 79 An Naziat, verse 40:

“But as for he who feared the position of his Lord and prevented the soul from desires.”

It is crucial to recognize that this verse does not restrict its warning to unlawful desires alone; rather, it encompasses all forms of desires, including those that are merely vain or excessive. This broader caution highlights a deeper dimension of spiritual awareness, demonstrating that even permissible inclinations can become harmful if they distract a person or gradually lead them toward what is forbidden. Accordingly, true piety—

rooted in a conscious awareness of Allah, the Exalted—requires more than simply avoiding what is clearly unlawful. It also involves exercising restraint in certain lawful matters when there is a genuine concern that they may act as a gateway to wrongdoing. By adopting this cautious and disciplined approach, a person safeguards their faith, maintains control over their impulses, and remains firmly aligned with the guidance of Allah, the Exalted in all aspects of life. Chapter 2 Al Baqarah, verse 187:

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

Allah, the Exalted, does not merely warn people against crossing His limits; rather, He commands them not even to approach those limits. This principle is repeatedly emphasized throughout the Holy Quran. For example, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise, yet He advised him not even to approach it, even though approaching it was lawful. Chapter 7 Al A'raf, verse 19:

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

There are countless examples demonstrating that the mere permissibility of something does not mean a person should engage in it. Approaching the

limits of Allah, the Exalted, is not unlawful in itself, but crossing them is. Certain lawful matters—especially vain and purposeless activities—must be avoided because they often serve as gateways to the unlawful. For instance, vain speech, though not sinful in itself, frequently leads to backbiting, lying, and other prohibited behaviours. Similarly, vain spending of wealth often leads to wastefulness, which is a sin. Chapter 17 Al Isra, verse 27:

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

The vast majority of people who become misguided do so through a gradual, step-by-step process. They begin by approaching unlawful matters without directly engaging in them, and over time, they are tempted and encouraged to participate in those very unlawful actions. For example, a person who regularly accompanies those who drink alcohol is far more likely to eventually drink it than someone who avoids such company altogether. This attitude of avoiding certain lawful things—especially vain things—is something the Holy Prophet Muhammad, peace and blessings be upon him, emphasised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he taught that a person cannot attain true piety—meaning they cannot remain steadfast in using their blessings correctly as outlined in Islamic teachings—until they abandon some lawful matters out of fear that these may lead them toward the unlawful. Therefore, a person must pay careful attention not only to avoiding what is unlawful but also to avoiding certain lawful matters, particularly vain pursuits, out of fear that they may eventually lead to disobedience. This practice ensures that they remain firm upon the sincere obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly, as outlined

in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the essence of righteousness and the path to peace of mind in both worlds, as it enables a person to attain a balanced mental and physical state and to correctly place everything and everyone within their life.

In contrast, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful matters—especially vain ones—which increases the likelihood of falling into the unlawful. This behaviour leads to the misuse of the blessings they have been granted, resulting in stress, hardship, and difficulty in both worlds. Such a person develops an unbalanced mental and physical state, misplaces everything and everyone within their life, and fails to prepare for their accountability on the Day of Judgement, even if they experience temporary moments of entertainment. This pattern is clearly observable in the lives of those who behave in this manner, including many among the wealthy, whose indulgence in vain pursuits often leads to spiritual emptiness and moral decline.

As previously mentioned, the leaders of the non-Muslims in Mecca adopted various strategies to deter people from accepting Islam, driven by their fear of losing authority and social standing. One of their methods was to demand precise knowledge of when the Day of Judgement would occur. When no exact timing was given, they used this as a false justification to deny its reality altogether. Chapter 79 An-Nazi'at, verses 42-45:

“They ask you about the Hour: when is its arrival? In what [position] are you that you should mention it? To your Lord is its finality. You are only a warner for those who fear it.”

This reasoning is clearly flawed, as ignorance of the exact timing of an event does not negate its occurrence. In the same way, people do not know the exact moment of their death, yet no one denies that death is inevitable. Certain realities—such as death and the Day of Judgement—have been deliberately concealed so that people remain consistently prepared, rather than delaying action until the final moment approaches. This approach cultivates a proactive mindset, which is far more beneficial than a reactive one. For example, a wise student who is told to expect a surprise test will remain diligent and prepared at all times. In contrast, if given a fixed date, they may delay their efforts until the last moment, ultimately reducing their chances of success due to insufficient preparation.

In addition, Islam criticizes those who claim they will only accept or act upon its teachings once all unseen matters—such as the existence of Angels—are made visible to them. This attitude is misguided, as true faith derives its value from believing in realities that are not perceived through the physical senses. Belief in Allah, the Exalted, and other unseen matters is supported by clear signs and rational evidence found throughout creation. Just as the existence of a painting proves the presence of a painter, the existence of a perfectly ordered and balanced universe points to a Creator. Moreover, in everyday life, people regularly rely on things they do not fully perceive or understand. For instance, many consume medicine without knowing the exact processes by which it works within the body, yet they trust in its benefit. Similarly, while the teachings of Islam are grounded in reason and evidence, they also include aspects of the unseen, which

elevate the significance of faith. If these unseen realities were directly observed, belief would lose its distinction and value, as it would no longer involve trust or conviction beyond sensory perception. The true test of a person lies in their willingness to accept truth and act upon it, even when it is not directly visible, and in choosing obedience to Allah, the Exalted, despite having the freedom to disobey. Through the sending of the Holy Prophets, peace be upon them, and the revelation of divine scriptures, Allah, the Exalted, has provided sufficient guidance while still leaving room for choice. He has not revealed reality in such a way that people are compelled to believe without question, because this would eliminate the purpose of the test altogether. If the unseen were fully unveiled—if people could directly witness Allah, the Exalted, His Angels, and the realities of the hereafter—there would be no room left for denial or choice. Even the most stubborn individuals would have no option but to believe and obey. In such a situation, faith would no longer hold meaning, as it would not involve trust, sincerity, or conscious submission. Therefore, the unseen remains veiled so that individuals can be tested through their choices. The value of faith and obedience lies precisely in this condition—where truth is clear through its signs, yet not forced upon people. The moment this veil is removed marks the end of the period of choice and action. That moment is the Day of Judgement, when the opportunity to believe and act will cease, and every person will face the consequences of the path they chose.

Allah, the Exalted, concludes this chapter by reminding people how near and inevitable the Day of Judgement truly is. Chapter 79 An Naziat, verse 46:

“It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.”

In reality, even if the Day of Judgement appears distant, a person's accountability effectively begins at the moment of their death—and that moment is never far away. Among all the blessings a person is given in this world, time is unique. Nearly everything else can be acquired, even through unlawful means, but time, once it passes, can never be recovered. Although this is a truth acknowledged by all, regardless of their beliefs, many fail to truly value and utilise their time correctly. A common mindset is to delay preparation for the hereafter until “tomorrow.” Yet, as each day passes, that “tomorrow” continues to be postponed, until in many cases it never arrives. Instead, the reality of that delayed intention only becomes clear at the time of death, when no further action can be taken. Even those who are granted the opportunity to reach old age and begin turning toward acts of worship may find that years spent immersed in worldly concerns have shaped their habits and mindset. Their bodies may be present in places of worship, yet their thoughts, conversations, and concerns remain attached to worldly matters. This is something often observed by those who regularly attend such places. Due to advanced age and deeply ingrained habits, it may become difficult for them to learn, internalise, and act upon the teachings properly, resulting in a continued misuse of the blessings they have been granted.

Furthermore, delaying preparation for the hereafter is impractical because responsibilities typically increase with time. Commitments such as marriage, family, and financial obligations often grow, not diminish. Therefore, waiting for a future period of ease or freedom is unrealistic. True wisdom lies in preparing consistently, regardless of one's circumstances. Islam does not instruct people to abandon the world entirely. Rather, it teaches balance: to take from the worldly life what is necessary to fulfil responsibilities, without excess or waste, and to dedicate the remaining

effort toward preparing for the everlasting life to come. A person should reduce time spent on sinful or meaningless activities—those which bring no benefit in either world—and instead invest their time and energy in actions that yield benefit in both. This is the correct use of time. It is a standard by which a person can measure themselves: how many can sincerely say that the majority of their effort is directed toward preparing for the eternal hereafter, rather than merely enhancing their temporary existence in this world?

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when they conflict with personal desires. They should resemble a wise patient who follows the guidance of a skilled doctor, trusting that it is in their best interest, even when prescribed unpleasant medication and a strict regimen. Just as such a patient ultimately attains sound mental and physical health, the one who sincerely implements Islamic teachings will likewise achieve true balance and well-being. This is because only Allah, the Exalted, possesses complete and perfect knowledge of what is required to bring about a balanced mental and physical state, and to ensure that a person places everything and everyone in their proper position within life. Human understanding—despite extensive study and research—remains limited. It cannot fully address every situation a person may encounter, nor can it eliminate all forms of stress or guarantee correct priorities, due to its limitations in knowledge, experience, foresight, and its susceptibility to bias. Allah, the Exalted, alone holds this complete knowledge, and He has granted it 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 difference between those who use their blessings according to Islamic guidance and those who do not. While many patients follow medical advice without fully understanding the underlying science, simply trusting their doctor, Allah, the Exalted, does not require blind acceptance of His guidance. Instead, He invites people to reflect upon the teachings of Islam

so they may recognise their truth and benefit through clear evidence and experience. However, this reflection requires an open and unbiased mindset. 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 source of true peace of mind—He alone determines who attains it and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore evident that genuine peace of mind is granted only to those who utilize the blessings they have been given in the manner prescribed by Allah, the Exalted, in accordance with 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.

Chapter 80 – Abasa, Verses 1-42 of 42

عَبَسَ وَتَوَلَّى ۝١

أَن جَاءَهُ الْأَعْمَى ۝٢

وَمَا يَدْرِيكَ لَعَلَّهُ يَزَّكَّى ۝٣

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝٤

أَمَّا مَنِ اسْتَغْنَى ۝٥

فَأَن تَ لَهُ تَصَدَّى ۝٦

وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ۝٧

وَأَمَّا مَن جَاءَكَ يَسْعَى ۝٨

وَهُوَ يَخْشَى ۝٩

فَأَن تَ عَنْهُ تُلْهَى ۝١٠

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝١١

فَمَن شَاءَ ذَكَّرْهُ ۝١٢

فِي صُحُفٍ مُّكْرَمَةٍ ۝١٣

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤

بِأَيْدِي سَفَرَةٍ ۝١٥

كِرَامٍ بَرَرَةٍ ۝١٦

قُلِ الْإِنْسَنُ مَا أَكْفَرَهُ ۝١٧

مِنْ أَيْ شَيْءٍ خَلَقَهُ ۝١٨

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝١٩

ثُمَّ السَّبِيلَ يَسَّرَهُ ۝٢٠

ثُمَّ أَمَانَهُ فَإَقْبَرَهُ ۝٢١

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝٢٢

كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ۝٢٣

فَلْيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ ۝٢٤

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۝٢٥

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝٢٦

فَأَنْبَتْنَا فِيهَا حَبًّا ۝٢٧

وَعِنَبًا وَقَضْبًا ۝٢٨

وَزَيْتُونًا وَنَخْلًا ۝٢٩

وَحَدَّايَقَ غُلْبًا ﴿٣٠﴾

وَفَكَهَةً وَأَبًّا ﴿٣١﴾

مَنْعًا لَكُمْ وَلِأَنْعَمِكُمْ ﴿٣٢﴾

فَإِذَا جَاءَتِ الصَّخَّةُ ﴿٣٣﴾

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

وَصَحْبِهِ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

He frowned and turned away.

Because there came to him the blind man [interrupting].

But what would make you perceive that perhaps he [the blind person] might be purified.

Or be reminded and the remembrance would benefit him?

As for he who thinks himself without need.

To him you give attention.

And not upon you [is any blame] if he will not be purified.

But as for he who came to you striving [for knowledge].

While he fears [Allah].

From him [the seeker of truth] you are distracted.

No! Indeed, they [verses of the Quran] are a reminder.

So whoever wills may remember it [the Holy Quran].

[It is recorded] in honored sheets.

Exalted and purified.

[Carried] by the hands of messenger-angels.

[Angels] Noble and dutiful.

Destroyed is man; how ungrateful is he.

From what thing [substance] did He create him?

From a sperm-drop He created him and destined [apportioned] for him.

Then He eased the way for him.

Then He causes his death and provides a grave for him.

Then when He wills, He will resurrect him.

No! He [man] has not yet accomplished what He commanded him.

Then let mankind look at his food.

How We poured down water in torrents.

Then We broke open the earth, splitting [it with sprouts].

And caused to grow within it grain.

And grapes and herbage.

And olive and palm trees.

And gardens of dense shrubbery.

[And] fruit and grass.

[As] enjoyment [provision] for you and your grazing livestock.

But when there comes the Deafening Blast.

On the Day a man will flee from his brother.

And his mother and his father.

And his wife and his children.

For every man, that Day, will be a matter adequate for him.

[Some] faces, that Day, will be bright.

Laughing, rejoicing at good news.

And [other] faces, that Day, will have upon them dust.

Darkness will cover them.

Those are the disbelievers, the wicked ones.

Discussion on Verses 1-42 of 42

Once, a highly respected non-Muslim leader of Mecca was in conversation with the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet, peace and blessings be upon him, aimed to invite him to Islam, knowing that if he accepted, his entire tribe might follow suit. During their discussion, a blind and poor companion, Abdullah Ibn Umm Maktum, may Allah be pleased with him, approached the Holy Prophet Muhammad, peace and blessings be upon him, seeking to learn more about Islam. Out of respect for the importance of his conversation with the tribal leader, the Holy Prophet Muhammad, peace and blessings be upon him, temporarily turned away from the companion, hoping that he would understand the situation and return later. At this moment, Allah, the Exalted, revealed chapter 80, verses 1–10:

“He [the Prophet] frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive that perhaps he might be purified. Or be reminded and the remembrance would benefit him? As for he who thinks himself without need. To him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge]. While he fears [Allah]. From him you are distracted.”

This event, as recorded in Imam Ibn Kathir’s *The Life of the Prophet*, Volume 2, Page 36, offers a profound lesson about equality, guidance, and the true measure of human worth in the sight of Allah, the Exalted. It emphasizes that in matters of faith and the call of Islam, no person should

be given precedence over another based on worldly status, wealth, lineage, or social influence—even when intentions appear noble. The act of accepting Islam is not a favour conferred upon Allah, the Exalted; rather, it is an opportunity and responsibility granted to humans. Those who choose to reject Islam do not diminish Allah’s authority or favour; they simply choose a path whose consequences they will face, just as those who embrace the faith will experience the results of their choice. This reinforces the concept that guidance and accountability are entirely under the knowledge and justice of Allah, the Exalted.

Moreover, this incident highlights the fundamental principle that the only true standard distinguishing individuals is the one established by Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

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

Righteousness, in this context, is measured through sincere obedience to Allah, the Exalted, and the correct use of the blessings He has granted. This includes fulfilling moral, spiritual, and social responsibilities, seeking knowledge, and consistently striving to do good while avoiding harm. It is not measured by wealth, social position, fame, ethnicity, or any other societal benchmark. Those who sincerely obey Allah and live in accordance with His guidance are truly elevated, regardless of how the world may perceive them.

It is also important to note that intentions are hidden within the heart, and no individual can claim superiority for themselves or for others. Chapter 53 An Najm, verse 32:

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

This serves as a caution against arrogance, pride, and false claims of superiority. When humans judge each other based on superficial markers like status or appearance, it often results in harmful practices such as favouritism, discrimination, and racism—behaviours strictly prohibited in Islam. The teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, consistently uphold that justice, equality, and sincere piety are the criteria by which people are to be valued.

Furthermore, this principle has practical implications for contemporary life. In workplaces, communities, or social networks, people often assign value based on material success, connections, or public recognition. Islam challenges these notions by teaching that the true measure of a person is their character, their integrity, and their dedication to obeying Allah, the Exalted. Those who internalize this lesson are guided to treat others with fairness, avoid envy or prejudice, and prioritize moral and spiritual development over superficial or worldly standards.

Ultimately, this event underscores that true nobility is defined by Allah, the Exalted, and not by human constructs. By adhering to this standard, individuals protect themselves from pride, injustice, and societal biases, while cultivating inner discipline, humility, and the potential for eternal success. It is a timeless reminder that every human being, regardless of outward circumstance, has the capacity for righteousness, and that obedience to Allah, the Exalted, is the singular path to true honour and distinction. Chapter 80 Abasa, verses 11-12:

“No! Indeed, the verses are a reminder. So whoever wills may remember it.”

Divine revelation, as highlighted in this verse, functions as a profound reminder for humanity. Islamic teachings are uniquely designed to align with the inherent disposition of human beings, addressing both the physical and mental dimensions of life in a manner that fosters balance and harmony. Any system of conduct that conflicts with this natural disposition feels forced and alien, often producing internal tension, stress, and a sense of unease. Following such artificial frameworks can lead to physical fatigue, emotional distress, and confusion about one's purpose, as the system is fundamentally misaligned with human nature. In contrast, Islamic teachings resonate naturally with the human heart and mind. Because they are divinely designed, they nurture stability, clarity, and a sense of fulfillment. This alignment is particularly evident among those who embrace Islam after practicing another faith or following alternative ideologies. Many converts often describe an immediate and deep sense of recognition upon encountering Islamic principles—as though these truths had always existed within their hearts, waiting to be acknowledged. This innate resonance

demonstrates that Islam does not impose an artificial set of rules but restores people to the natural state on which Allah, the Exalted, has created them. In this way, Islamic guidance harmonizes the human mind, heart, and body, offering a coherent framework for thought, action, and spiritual development. By contrast, other systems—whether religious, philosophical, or social—often impose norms and practices that conflict with human nature. Individuals attempting to follow such systems frequently experience inner turmoil, imbalances in their mental or emotional health, and dissatisfaction with life. This highlights the universal truth that guidance misaligned with human nature cannot truly satisfy the soul, whereas revelation aligned with the Creator’s wisdom supports holistic well-being. However, this innate harmony may not be immediately apparent to everyone. Prejudices, arrogance, attachment to inherited customs, or rigid social conditioning can obscure the mind and heart, preventing one from perceiving the wisdom of divine guidance. Only with sincerity, openness, and impartial reflection can the human soul recognize revelation not as a restriction, but as a restorative force. When approached in this way, divine guidance becomes a source of clarity, directing individuals toward ethical action, mental and physical balance, and meaningful relationships with others. Ultimately, revelation serves as both a mirror and a compass. As a mirror, it reflects the truths already embedded in the human soul, revealing what is in harmony with its natural state. As a compass, it guides individuals toward peace of mind in both worlds, helping them correctly use the blessings they have been granted, achieve balance in their mental and physical states, and place everything and everyone in their life in its proper context. In this sense, revelation is not merely instruction—it is the means through which humanity can align its inner world with the wisdom of the Creator, attaining both tranquility and purpose. Chapter 80 Abasa, verses 13-16:

“[It is recorded] in honored sheets. Exalted and purified. [Carried] by the hands of messenger-angels. Noble and dutiful.”

In general, the expressions and language of the Holy Quran are unparalleled in their eloquence and clarity. Its meanings are presented in a straightforward manner, making guidance accessible to all, regardless of education or background. No other book approaches its depth, precision, and purity, as it is free from contradictions that often appear in other scriptures and teachings. The Holy Quran recounts the histories of previous nations in remarkable detail, despite the Holy Prophet Muhammad, peace and blessings be upon him, being unlettered, highlighting the divine origin of its knowledge. It establishes a comprehensive moral and social framework, commanding what is good and forbidding what is evil—both at the individual and societal level. This guidance promotes justice, security, and harmony within families, communities, and nations. Unlike poetry, stories, or folklore, the Holy Quran contains no exaggerations, falsehoods, or irrelevant content. Every verse is purposeful, applicable, and beneficial, offering lessons that can be practically implemented in daily life. Even repeated stories highlight distinct lessons, ensuring continual insight without monotony. The Holy Quran provides clear promises and warnings, accompanied by indisputable proofs. When discussing abstract concepts, such as patience, it offers practical methods for their integration into life. Its teachings consistently direct people toward fulfilling the purpose of their creation: sincere obedience to Allah, the Exalted, by using the blessings granted to them in ways pleasing to Him. Through this obedience, a person achieves balanced mental and physical states, organizes their life and relationships correctly, and prepares effectively for their accountability on the Day of Judgement. In this way, the Holy Quran presents the straight path in an appealing, accessible manner, addressing the very essence of human nature and providing timeless guidance for every generation and every society. Its wisdom extends beyond moral guidance to practical solutions for personal, social, economic, and emotional challenges. Societies that have embraced and implemented its teachings have historically experienced profound stability, justice, and prosperity, demonstrating the practical and comprehensive nature of its guidance. Its

preservation is unmatched: centuries have passed without a single letter changing, fulfilling Allah's, the Exalted, promise of eternal protection. Chapter 15 Al Hijr, verse 9:

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

The Holy Quran addresses the root causes of societal and personal problems, offering remedies that automatically correct the many secondary issues that arise from them. By targeting foundational principles, it ensures that individuals and societies can achieve true success in both worlds. Chapter 16 An Nahl, verse 89:

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

This comprehensive and timeless guidance is the greatest miracle granted to the final Holy Prophet Muhammad, peace and blessings be upon him. Yet, its benefits are only realized by those who sincerely seek and act upon its teachings. Those who approach it selectively, following only what aligns with personal desires, risk losing its blessings 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.”

As obeying Allah, the Exalted, frequently contradicts worldly desires and personal ambitions, many people persist in ingratitude by disobeying Him. Chapter 80 Abasa, verse 17:

“May the human be destroyed; how ungrateful is he.”

To guide people toward gratitude, for their own benefit, Allah, the Exalted, reminds them that He alone possesses full authority over their creation, life, death, and eventual resurrection. Chapter 80 Abasa, verses 18-19:

“From what substance did He create him? From a sperm-drop He created him and determined for him.”

Reflecting on the human body with sincerity and openness reveals the immense wisdom and precision behind its creation. The intricate arrangement of organs, bones, senses, and bodily systems demonstrates that such complexity could not arise without deliberate knowledge, power, and intention. If even a simple structure or object requires careful design and continuous maintenance, it is far more evident that the human being—

with their extraordinary physical, mental, and emotional systems—requires a Creator and Sustainer to exist and function.

The human body depends on countless interdependent processes operating in perfect harmony. Organs, circulatory and respiratory systems, the brain, and the senses all function together, relying on precise balances that, if disrupted, can result in illness or death. This delicate interdependence illustrates the necessity of continuous divine oversight. No human or societal system possesses the knowledge or power to maintain such perfect coordination independently. Understanding this should inspire humility, awareness, and gratitude toward Allah, the Exalted, and encourage people to use the blessings of life wisely, in accordance with divine guidance, to achieve balance, health, and peace of mind in both worlds. Chapter 80 Abasa, verse 20:

“Then He eased the way for him.”

Furthermore, reflecting on creation highlights a broader principle: the recognition of divine order naturally directs a person toward responsible living, ethical behavior, and spiritual growth. Gratitude is not merely a passive acknowledgment but an active response—aligning one’s actions, intentions, and use of blessings with the will of Allah, the Exalted. This awareness fosters harmony within the self, strengthens relationships with others, and prepares a person for accountability in the hereafter. The intricate design of human creation, therefore, serves not only as evidence of Allah’s supreme knowledge and power but also as a call to live intentionally, mindfully, and gratefully in every aspect of life.

Life in this world is fundamentally a test, designed to assess whether a person will use the blessings Allah, the Exalted, has granted them in ways that are pleasing to Him, as outlined in Islamic teachings. This test is temporary and will inevitably come to an end. Chapter 80 Abasa, verse 21:

“Then He causes his death...”

Death is certain for every person, though its timing remains unknown. A person who believes in the hereafter should therefore prioritize preparing for it over investing excessive energy in matters that may never occur, such as marriage, children, or retirement plans. It is perplexing that many who affirm the world’s temporary nature and the permanence of the hereafter behave in exactly the opposite way, placing worldly matters above spiritual preparation. Regardless of one’s choices, every individual will be judged solely on their deeds, making it essential to act before it is too late. The mindset of preparing later only leads to perpetual delay, leaving a person unprepared at the moment of death, burdened with regrets that cannot be remedied. The critical point is not merely that death is inevitable, but that one must act now to be fully ready for it. True preparation is achieved only by following the teachings of Islam: fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and facing life’s challenges with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This ensures that a person uses their blessings correctly, attains balance, and aligns their life with the divine purpose. Prioritizing preparation for the hereafter over uncertain worldly matters is the only way to achieve meaningful readiness. One must not be deceived

by the temporary leniencies and second chances often experienced in this world, mistakenly assuming the same will apply to death. When death arrives, no opportunity for postponement exists. It is essential to recognize that a life spent in heedlessness will result in dying in the same state. A person who dies heedless will be resurrected in that same state, unlikely to attain success on Judgement Day, as indicated in a Hadith found in Sahih Muslim, number 7232. Ultimately, this reality underscores the urgency of sincere action and self-accountability. By prioritizing the hereafter, a person ensures that their life is meaningful, their use of blessings is purposeful, and they are spiritually prepared for the inevitable transition from this temporary world to the eternal one.

Chapter 80 Abasa, verse 21:

“Then He causes his death and provides a grave for him.”

Every human being will inevitably face the stage of the grave, a reality emphasized repeatedly in the Holy Quran and in the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. This stage is unavoidable, and the condition of the grave—whether it is a place of light or darkness—does not depend on the grave itself, but on the deeds a person has performed in their life. Good deeds illuminate the grave and bring mercy, while sins and heedlessness lead to darkness and punishment. Consequently, the only reliable way to prepare for this stage is by obeying Allah, the Exalted, which entails fulfilling His commands, refraining from His prohibitions, and facing life’s challenges with patience according to the guidance of the Holy Prophet Muhammad, peace and blessings be upon

him. This ensures that a person uses the blessings they have been granted in ways that are pleasing to Allah, the Exalted, and lays the foundation for a favourable outcome in the grave.

People frequently visit cemeteries to bury relatives and friends, yet few truly reflect that one day, their own turn will inevitably arrive. Most people invest the majority of their effort into pleasing family members and acquiring wealth, often at the expense of preparing for the hereafter. A Hadith found in Jami At Tirmidhi, number 2379, warns that family and wealth, though highly valued in this world, will abandon a person at their grave; only one's deeds will accompany them. This underscores the importance of prioritizing righteous deeds over worldly attachments, without neglecting necessary responsibilities.

Prioritizing righteous deeds does not mean abandoning family or worldly obligations. Rather, it means fulfilling one's responsibilities to family in accordance with Islamic teachings while ensuring that worldly pursuits, including wealth, are limited to what is necessary for achieving those duties. When this balance is achieved, even the acquisition of worldly goods becomes a form of righteous deed. This is confirmed in a Hadith found in Sahih Bukhari, number 4006.

Failing to balance duties to Allah, the Exalted, with worldly responsibilities can lead to grave consequences. Overemphasis on family or wealth at the expense of obedience to Allah results in misuse of the blessings granted to a person, leaving their grave isolated, dark, and devoid of mercy. Preparing for the grave through righteous deeds ensures not only spiritual security but

also peace of mind in this life, as one's priorities remain aligned with the ultimate purpose of human existence.

This principle underscores that the true purpose of life extends far beyond merely pursuing worldly achievements or accumulating temporal gains. Life's preparation lies in consciously nurturing a legacy of obedience to Allah, the Exalted, patience in trials, and consistent righteousness—qualities that endure even after death. Those who embrace this approach live with intentionality, managing their time, energy, and resources in ways that yield lasting benefit in both the present world and the hereafter. By doing so, they ensure that their inevitable return to the grave becomes a moment of light and reassurance, rather than fear and regret. Furthermore, this mindful preparation equips them to face the Day of Judgement with tranquility, for when all humanity is resurrected and held accountable, those who acted with foresight and piety will encounter comfort, ease, and reward, having aligned their lives with the guidance of Allah, the Exalted. Chapter 80 Abasa, verse 22:

“Then when He wills, He will resurrect him.”

Denying the possibility of human resurrection on the Day of Judgement is a remarkable and unreasonable claim, particularly when the created world is full of countless examples that point directly to the reality of life emerging from what appears to be death. Allah, the Exalted, has embedded patterns of resurrection throughout creation, repeatedly displaying them across the cycles of days, seasons, and generations. These signs are so clear, abundant, and consistent that only those who deliberately refuse to reflect

remain unconvinced. For instance, rain falls upon barren land, restoring soil that seemed completely lifeless. Dormant seeds, dry, hard, and seemingly dead, absorb water, swell, and burst open to produce vegetation that sustains life. If Allah, the Exalted, can revive a tiny seed buried in the soil, then resurrecting a human being—who is likewise placed in the ground—is far less difficult for the One who created both. Similarly, the cycle of the seasons demonstrates resurrection on a grand scale. In winter, trees appear lifeless, stripped of color and vitality, yet in spring, leaves unfurl, flowers bloom, and barren landscapes transform into vibrant life. This process repeats year after year, silently declaring the truth of resurrection. Even within the human body, resurrection occurs continuously. Skin cells, blood cells, and countless other tissues die and are replaced, maintaining life moment by moment. The human body is in a perpetual state of renewal, though few pause to consider the profound implications of this ongoing regeneration. A caterpillar, enclosed within a cocoon, appears lifeless, yet emerges as a completely transformed butterfly, symbolizing new life. Certain desert plants may remain dry and lifeless for years, only to bloom almost immediately when rain touches them. Forests devastated by fire eventually regenerate, as new shoots rise from charred soil, and ecosystems gradually return to life. Animals in hibernation slow their bodily functions to near inactivity, mimicking death, yet awaken with renewed strength when the season changes. Even the oceans follow this pattern, as coral reefs that appear dead after bleaching events can recover under suitable conditions. The skies themselves display cycles of creation: stars collapse, their matter scattering across the cosmos, from which new stars and planets emerge. On a smaller scale, the daily cycle of sleep and wakefulness mirrors this truth. Sleep is a temporary withdrawal of awareness, resembling a minor death, and awakening reflects the restoration of life and consciousness. 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.”

Furthermore, the reality of the Day of Judgement aligns with the overarching balance and design observable throughout creation. The Earth exists at a precise distance from the Sun, ensuring its habitability. A slight deviation would render life impossible. The water cycle is perfectly regulated, enabling life to flourish consistently. Even the soil is engineered to allow seeds to sprout while also being firm enough to support buildings. These signs of balance demonstrate not only the wisdom of the Creator but also indicate that human actions must also be ultimately balanced—rewarded and punished appropriately.

Yet in this world, full justice is often absent. Oppressors may escape accountability, and righteous people may suffer without receiving their full reward. Many Muslims who obey Allah, the Exalted, sincerely face hardships while those who openly disobey Him enjoy worldly pleasures. This imbalance in the temporal world highlights the necessity of the Day of Judgement, where absolute justice will be established.

One wisdom behind this temporal imbalance is that Allah, the Exalted, provides repeated opportunities for repentance and guidance. Immediate punishment or reward in this life would eliminate the element of choice and diminish the significance of faith. Belief in the unseen, including the ultimate rewards and punishments of the hereafter, is an essential aspect of faith. Faith that relies solely on what can be perceived through the five senses would not carry the same value or distinction. Fear of punishment and hope

for reward in the hereafter serve as motivators for abstaining from sins and performing righteous deeds, guiding humans toward proper use of the blessings they have been granted.

The Day of Recompense requires the cessation of this material world. Only when people's deeds have concluded can full and fair reward and punishment be administered. This inevitably implies that the temporal world must come to an end, even if its timing is unknown. Observing this reality strengthens a one's conviction in resurrection and the Day of Judgement, reinforcing the importance of preparing for it through obedience to Allah, the Exalted.

By reflecting on these signs, one is encouraged to act upon the teachings of Islam, using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, and thereby achieve peace of mind and success in both worlds. Proper preparation ensures a balanced mental and physical state and allows a person to correctly place everything and everyone within their life, while adequately readying themselves for their accountability on the Day of Judgement. 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.”

This understanding transforms faith from a distant concept into a practical guide, urging constant reflection, sincere obedience, and disciplined action, ensuring that life's temporary challenges are navigated with purpose and that the ultimate, eternal stage is approached with readiness and hope.

But because obeying Allah, the Exalted, often contradicts the worldly desires and ambitions of people, many persist in disobeying Him despite the overwhelming evidence that highlights the necessity of submitting to the One who creates, sustains, and will ultimately hold them accountable. Their refusal is not due to a lack of clarity in the message, but due to an inner resistance rooted in desire, pride, and heedlessness. Chapter 80 Abasa, verse 23:

“No! He has not yet accomplished what He commanded him.”

This verse captures the reality of those who continually delay obedience, convincing themselves that there will always be time later to fulfil the commands of Allah, the Exalted. Yet this delay becomes a habit, and the habit becomes a barrier that distances them further from guidance. If a person persists in this attitude, they inevitably fall into an unbalanced mental and physical state. Their inner world becomes chaotic, and they misplace everything and everyone within their life. Their priorities become distorted, their relationships become strained, and their blessings become burdens. As a result, every aspect of their life—family, friendships, career, wealth, and even leisure—turns into a source of stress and agitation.

When they continue to disobey Allah, the Exalted, they begin to blame the wrong things and the wrong people for their distress. Instead of recognising that their turmoil stems from misusing the blessings they have been granted, they direct their frustration toward innocent individuals, such as their spouse or close companions. When they cut these good influences out of their lives, their instability only deepens. Over time, this imbalance can lead them into depression, substance addiction, destructive habits, and even suicidal tendencies. Their inner emptiness becomes unbearable because they have severed themselves from the only source of true stability—obedience to Allah, the Exalted. This outcome is clearly observable when one reflects on the lives of those who persistently misuse their blessings, including many among the wealthy and famous. Despite their luxuries, fame, and opportunities, they often experience profound anxiety, loneliness, and despair. Their worldly comforts cannot shield them from the consequences of a life lived without divine guidance. Their blessings become a trial, their desires become chains, and their achievements become hollow. Furthermore, their attitude prevents them from preparing for their accountability on the Day of Judgement. They fail to use their time, health, wealth, and opportunities in ways that would benefit them in the Hereafter. As a result, their punishment in the next world will be far more severe. The distress they experience in this life is only a small reflection of the consequences awaiting them if they persist in misusing the blessings of Allah, the Exalted, without repentance. Their worldly turmoil becomes a warning, while their Hereafter becomes a reckoning for the choices they made and the guidance they ignored.

After detailing the stages of human creation and life, Allah, the Exalted, directs attention to the wider creation, encouraging reflection on the systems that sustain life as a means to recognize His ultimate authority and power. Chapter 80 Abasa, verses 24-25:

“Then let mankind look at his food. How We poured down water in torrents.”

When one observes the water cycle, its perfect balance immediately signals a Creator. Water evaporates from seas, rises into the atmosphere, and condenses into rain, which sometimes falls as acidic precipitation. Yet the mountains and soil act as natural filters, neutralizing harmful elements so that humans, animals, and plants can benefit from it safely. Any disruption to this delicate balance—whether from too little or too much rain—would result in disasters, from droughts and famine to floods and widespread 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 Earth itself has been designed to support life, providing a diverse range of provisions for humanity and animals. Seeds that appear lifeless can spring to life when nourished by water, producing grains, fruits, and vegetation—an extraordinary process entirely beyond human control, despite advancements in agriculture. This clearly reflects the knowledge, power, and intention of Allah, the Exalted, as He manages all aspects of creation with perfect wisdom. Chapter 80 Abasa, verses 26-32:

“Then We broke open the earth, splitting. And caused to grow within it grain. And grapes and herbage. And olive and palm trees. And gardens of dense shrubbery. And fruit and grass. [As] enjoyment for you and your grazing livestock.”

Reflecting on these signs encourages a deeper understanding that obedience to Allah, the Exalted, is not only logical but necessary. His wisdom permeates every aspect of life—from the microscopic mechanisms within seeds to the grand cycles of rain and vegetation—demonstrating that the One who sustains all creation deserves full trust, gratitude, and obedience. This reflection cultivates humility, gratitude, and mindfulness, reminding people that their survival, well-being, and success in both worlds are entirely dependent upon using the blessings they have been granted in ways that please Allah, the Exalted.

The balanced and interdependent systems of creation serve as continuous, tangible evidence of His mastery, guiding people toward the recognition that every action and decision in their lives should align with His commands, thereby ensuring harmony, prosperity, and preparedness for the Day of Judgement. Chapter 80 Abasa, verse 33:

“But when there comes the Deafening Blast.”

The essential point to understand is that the final call—the call that signals resurrection and the beginning of the Last Judgement—is a summons that no one can refuse or escape. Every person will respond to it, willingly or unwillingly, and it will lead directly to their resurrection and final accountability. Since this call is inevitable and unavoidable, it is only rational that a person responds to the call of Allah, the Exalted, delivered through the Holy Prophet Muhammad, peace and blessings be upon him, while they still possess the ability to choose. This response must take the form of sincere obedience: fulfilling the commands of Allah, the Exalted, refraining from His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this obedience, a person ensures that the blessings they have been granted are used in ways pleasing to Allah, the Exalted. Chapter 8 An Anfal, verse 24:

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

Whoever responds to this divine call in this world will find the final call easy to endure and respond to. Their heart will be prepared, their mind will be steady, and their soul will be at peace. They will recognise the trumpet blast as the fulfilment of what they lived for, not as a sudden terror that catches them unprepared. In contrast, the one who lives heedless of the call of Allah, the Exalted, by misusing the blessings they have been granted, will not find peace in this world nor ease when the trumpet is finally blown. Their life of heedlessness will make the final call unbearably heavy, for they will be forced to respond to it without having prepared for what follows. A person can only ignore the call of Allah, the Exalted, for a limited time. The final call will come—sooner or later—and no one will be

able to avoid or ignore it. Since this event is certain, it is only sensible that a person responds to the divine call now, today, instead of living in heedlessness. If a person hears the trumpet blast while in a state of negligence, no action, regret, or plea will benefit them. At that moment, the opportunity to obey, repent, or change will have ended. What follows for such a person will be even more terrifying, for they will face the consequences of a lifetime spent ignoring the guidance of Allah, the Exalted, and misusing the blessings He entrusted to them. Their heedlessness in this world will become their regret in the next, and their refusal to respond to the call of guidance will become the very cause of their distress on the Day of Judgement.

Allah, the Exalted, issues a clear warning against seeking to please others, even close relatives, through disobedience to Him. Such actions, though motivated by affection or loyalty, ultimately bring harm in both this world and the next. In this life, a person who prioritizes pleasing others in sinful or disobedient ways will experience imbalance in their mental and physical state. They may misplace priorities, confuse their responsibilities, and fail to properly prepare for their accountability on the Day of Judgement. The very people they sought to appease may, on the Day of Judgement, abandon them entirely, focused solely on their own fate. Chapter Abasa, verses 34-37:

“On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him.”

This demonstrates that misplaced loyalty, when it leads to disobedience, cannot shield anyone from the consequences of their actions. Islam does not teach the abandonment of relatives; on the contrary, upholding the ties of kinship is highly valued. However, it emphasizes balance: fulfilling the rights of others must not compromise the duties owed to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Sadly, some individuals go too far in serving their relatives' desires, even pursuing unlawful means or committing sins, under the pretext of loyalty. Such behavior reflects a misuse of the blessings Allah, the Exalted, has granted, diverting the individual from true success. A Muslim should instead guide and support relatives toward what is good, while refraining from endorsing or facilitating actions that lead to disobedience, as obedience to creation is never valid if it contradicts the obedience owed to Allah, the Exalted. Chapter 5 Al Ma'idah, verse 2:

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

The consequences of misplacing priorities are not limited to relatives; they extend to friendships and other relationships. The bond of friendship, often based on mutual affection or shared experiences, may seem profound, yet if it leads one away from Allah, the Exalted, its value in the Hereafter is null. Chapter 25 Al Furqan, verse 28:

"Oh, woe to me! I wish I had not taken that one as a friend."

The ultimate measure of a relationship's benefit—whether in this life or the next—is whether it encourages obedience to Allah, the Exalted. True support between people occurs when they assist each other in prioritizing what pleases Allah, using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this alignment of priorities can relationships foster lasting peace, success, and benefit in both worlds. This understanding encourages one to balance love, loyalty, and compassion for others with the unwavering commitment to fulfilling divine duties, ensuring that both personal and communal life remain aligned with the ultimate purpose of creation. Chapter 43 Az Zukhruf, verse 67:

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

And chapter 80 Abasa, verses 38-39:

“[Some] faces, that Day, will be bright. Laughing, rejoicing at good news.”

Whereas, the person who allows their relationships, social pressures, or worldly desires to dictate their behaviour will inevitably misuse the blessings Allah, the Exalted, has granted them. They will misplace everyone and everything within their life, leading to disorder in their priorities, inner conflict, and mental and physical stress. This misalignment affects both their worldly experience and their standing in the hereafter. Chapter 80 Abasa, verses 40-42:

“And [other] faces, that Day, will have upon them dust. Darkness will cover them. Those are the disbelievers, the wicked ones.”

The warning of the last verse underscores the danger of persisting in disobedience to Allah, the Exalted, even while verbally professing belief. In this life, a person may be recognized as a Muslim according to their declaration of faith, but on the Day of Judgement, each individual will be assessed by Allah, the Exalted, based on their inward reality—the state of the heart and the sincerity of their intentions. A person who verbally affirms faith yet neglects to align their actions with it risks being considered a disbeliever in the hereafter, regardless of legal or social recognition in this world.

Furthermore, failing to uphold the actions that validate one’s faith places the individual in grave danger of spiritual decline. Faith is like a delicate flame: it requires consistent nourishment through obedience, reflection, and righteous deeds. Just as a fire deprived of fuel will diminish and eventually extinguish, faith weakens when it is neglected, leaving the individual spiritually vulnerable. Neglecting this inner cultivation not only diminishes

the light that guides a person in life but also risks total loss of faith before death—a loss that is far more consequential than any material setback. Thus, it is imperative for a Muslim to actively maintain and strengthen their faith through constant adherence to the teachings of Islam. This includes fulfilling commands, refraining from prohibitions, seeking knowledge, and prioritizing actions that align with the pleasure of Allah, the Exalted. Only by doing so can one safeguard the heart, preserve the light of faith, and ensure that both worldly life and the hereafter are approached with clarity, balance, and peace of mind. Faith is not a static declaration; it is a living, dynamic force that must be nurtured daily. Its strength determines how a person navigates challenges, relationships, and the temptations of the world, ultimately shaping their preparedness for accountability on the Day of Judgement.

To conclude, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses

perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance

attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognising that His guidance is the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 81 – At Takwir, Verses 1-29 of 29

إِذَا الشَّمْسُ كُوِّرَتْ ١

وَإِذَا النُّجُومُ انْكَدَرَتْ ٢

وَإِذَا الْجِبَالُ سُيِّرَتْ ٣

وَإِذَا الْعِشَارُ عُطِّلَتْ ٤

وَإِذَا الْوُحُوشُ حُشِرَتْ ٥

وَإِذَا الْبِحَارُ سُجِّرَتْ ٦

وَإِذَا النُّفُوسُ زُوِّجَتْ ٧

وَإِذَا الْمَوءَدَةُ سُئِلَتْ ٨

بِأَيِّ ذَنْبٍ قُنِيتْ ٩

وَإِذَا الصُّحُفُ نُشِرَتْ ١٠

وَإِذَا السَّمَاءُ كُشِطَتْ ١١

وَإِذَا الْجَحِيمُ سُعِّرَتْ ١٢

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ١٣

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٤

فَلَا أَقْسِمُ بِالْخُنُوسِ ١٥

الْجَوَارِ الْكُنَّسِ ﴿١٦﴾

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

وَالصُّبْحِ إِذَا انْفَنَسَ ﴿١٨﴾

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾

وَلَقَدْ رَآهُ بِالْأَفْئِ الْمُبِينِ ﴿٢٣﴾

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

فَأَن تَذَهَبُونَ ﴿٢٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

When the sun is wrapped up [in darkness].

And when the stars fall, dispersing.

And when the mountains are removed.

And when [expensive and desired] full-term she-camels are neglected.

And when the wild beasts are gathered.

And when the seas are filled with flame.

And when the souls are paired.

And when the girl [who was] buried alive is asked.

For what sin she was killed.

And when the pages [recorded deeds of people] are spread.

And when the sky is stripped away.

And when Hellfire is set ablaze.

And when Paradise is brought near.

A soul will [then] know what it has brought [with it to Judgement Day].

So I swear by the retreating stars.

Those [planets and stars] that run [their courses] and disappear [set].

And by the night as it departs.

And by the dawn when it breathes.

*Indeed, it [the Quran] is a word [conveyed by] a noble messenger [Angel
Jibrael, peace be upon him].*

*[Who is] possessed of power and with the Owner of the Throne, secure [in
position].*

Obeded there [in the heavens] and trustworthy.

*And your companion [Prophet Muhammad, peace and blessings be upon
him] is not [at all] mad.*

And he has already seen him in the clear horizon.

*And he [Prophet Muhammad, peace and blessings be upon him] is not a
withholder of [knowledge of] the unseen.*

And it [the Quran] is not the word of a devil, expelled [from divine mercy].

So where are you going?

It [the Holy Quran] is not except a reminder to the worlds.

For whoever wills among you to take a right course.

And you do not will except that Allah wills - Lord of the worlds.

Discussion on Verses 1-29 of 29

This chapter opens by portraying some of the overwhelming and unimaginable events that will unfold on the Day of Judgement, shaking the very foundations of the universe. Its purpose is to awaken people from heedlessness by reminding them that if the strongest and most stable elements of creation are brought to collapse, then what hope does the weak human being have of escape? Chapter 81 At Takwir, verses 1-4:

“When the sun is wrapped up. And when the stars fall, dispersing. And when the mountains are removed. And when full-term she-camels are neglected.”

These verses illustrate a complete breakdown of the natural order. The sun, a source of life and stability, will lose its light. The stars, which appear fixed and reliable, will scatter. The mountains, symbols of strength and permanence, will be removed. Everything that people rely upon as constant and secure will cease to function. This powerful imagery is meant to humble the human being and remind them of their fragility and dependence on Allah, the Exalted.

In particular, the mention of full-term she-camels—among the most valuable possessions to people at the time—being abandoned carries a profound lesson. It signifies that even the most prized worldly assets, which

people dedicate their time, effort, and emotions to, will lose all value on that Day. In contrast, the very things people often neglect in this life—such as sincere obedience, remembrance of Allah, the Exalted, and righteous deeds—will become the most valuable and sought-after.

This verse is therefore a direct call for individuals to reassess their priorities while they still have the opportunity to do so. It urges people to reflect on how they are using their time, energy, and resources. Are they investing in what will benefit them eternally, or are they consumed by temporary gains that will ultimately be abandoned? The one who understands this reality in this world will begin to redirect their efforts. They will use the blessings they have been granted in ways that please Allah, the Exalted, ensuring that their life is structured with purpose and clarity. This leads to a balanced mental and physical state, where everything and everyone is placed in their proper position. As a result, such a person not only prepares effectively for the hereafter but also attains peace of mind in this world.

On the other hand, the one who ignores this warning will continue to overvalue what is temporary and undervalue what is eternal. This misplacement of priorities leads to regret—first subtly in this world through stress and dissatisfaction, and ultimately in the hereafter in a far more severe and lasting form.

Thus, these opening verses are not merely descriptions of future events; they are a powerful reminder to act now. They call on a person to realign their life before the moment arrives when realization comes too late and no opportunity for change remains.

The description of some of the events that will unfold on the Day of Judgement continues. Chapter 81 At Takwir, verses 5-7:

“And when the wild beasts are gathered. And when the seas are filled with flame. And when the souls are paired.”

The pairing of souls on the Day of Judgement signifies that individuals will be grouped with others who share similar qualities, beliefs, and actions, and they will be judged accordingly. This carries a powerful warning regarding the importance of companionship, as the relationships a person maintains in this world directly influence their conduct and ultimate outcome in both worlds. Human beings are inherently social, and their character, habits, and worldview are continuously shaped by those around them—whether in beneficial or harmful ways. This influence may be immediate or gradual, but it is always profound and far-reaching. Companionship is therefore never neutral; it is a decisive factor in shaping one’s inner and outer state. The traditions of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize this reality clearly, such as the Hadith recorded in Sunan Abu Dawud, number 4833, which illustrates how a person inevitably adopts the qualities of their companions. Just as one who spends time in a place of pleasant fragrance carries that scent with them, while one who remains in a place of smoke is affected by it, a person likewise absorbs the moral and spiritual condition of those they associate with. Those who surround themselves with righteous and sincere individuals will find their hearts inclined toward obedience to Allah, the Exalted. Their companions will serve as a constant reminder of

accountability, encouraging them to use their blessings correctly and to prepare for the Day of Judgement. In such an environment, a person's intentions are purified, their character is refined, and they develop balance across their mental, physical, and spiritual states. This leads to a life marked by clarity, purpose, and inner peace. In contrast, those who associate with the heedless and misguided gradually begin to reflect their behaviour and attitudes. This transformation may occur subtly, but over time it weakens a person's awareness of Allah, the Exalted, and erodes their sense of purpose. They become increasingly inclined to follow their desires, misuse their blessings, and neglect their responsibilities. This inner corruption distorts their understanding, causing them to misjudge right and wrong, misplace priorities, and disrupt the balance within their lives. When obedience to Allah, the Exalted, is replaced with the pursuit of temporary pleasures, the heart becomes unsettled. Even if such a person appears outwardly content, inwardly they often experience anxiety, dissatisfaction, and instability. Their relationships suffer, their thoughts become unsettled, and their hearts carry the burden of regret. Thus, the harm of poor companionship extends beyond worldly difficulties, leading ultimately to loss in the Hereafter. On the other hand, righteous companionship cultivates faith, strengthens resolve, and prepares a person for lasting success. It nurtures tranquility within the heart and aligns a person's life with their true purpose. For this reason, a wise individual carefully chooses their companions, seeking those whose presence inspires remembrance of Allah, the Exalted, and whose character encourages adherence to truth, righteousness, and sincere devotion.

Among the many matters for which people will be questioned on the Day of Judgement, this chapter draws attention to one specific crime that was widespread before Islam, in order to highlight the gravity of injustice and the corruption of misplaced values. Chapter 81 At Takwir, verses 8-9:

“And when the girl [who was] buried alive is asked. For what sin she was killed?”

This powerful image exposes the brutality of a practice that existed among some Arabs prior to Islam, where infant girls were buried alive. They were viewed as a burden rather than a blessing, and their existence was wrongly associated with shame upon their families. By bringing attention to this crime, Allah, the Exalted, not only condemns the act itself but also restores the dignity, honour, and value of every human life, especially girls. Islam decisively abolished this oppressive custom and challenged the mindset that gave rise to it. Chapter 16 An Nahl, verses 58-59:

“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.”

In these verses, the birth of a daughter is explicitly described as good news, yet the negative reaction of those who reject this blessing is exposed in detail—their inner feelings, outward expressions, and shameful behaviour. This comprehensive criticism demonstrates the severity of such an attitude. It is not merely a social flaw but a deeply rooted moral failure that Islam seeks to eradicate. Despite this clear condemnation, traces of this mindset can still be found. Some people may not act in the same

extreme manner, but they may still inwardly prefer sons over daughters or feel disappointment at the birth of a girl. Such an attitude contradicts the teachings of Islam and reflects a failure to appreciate the wisdom and mercy of Allah, the Exalted. The one who harbours such feelings should reflect, feel ashamed of this mindset, and strive to correct it sincerely. Islam goes further by highlighting the great reward associated with raising daughters with care, dignity, and proper guidance. The traditions of the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly emphasize the virtue of nurturing daughters, promising immense reward for those who fulfil this responsibility correctly. This shifts the perspective entirely—from viewing daughters as a burden to recognising them as a means of attaining immense blessings and success. While it is natural for parents to feel concern for their children, especially in a challenging world, this concern should not lead to dissatisfaction with what Allah, the Exalted, has decreed. A parent's duty is to raise their children according to Islamic teachings, instilling good character and faith, while trusting Allah, the Exalted, with what lies beyond their control. Ultimately, this passage serves as a reminder to reassess values. What people may consider a burden can, in reality, be a great blessing, and what they may pursue with pride can lead to regret. True success lies in accepting and appreciating what Allah, the Exalted, grants, using it correctly, and aligning one's mindset with divine guidance. In doing so, a person attains contentment in this world and success in the hereafter.

After highlighting a particular evil deed, Allah, the Exalted, directs people toward sincere and practical preparation for their accountability by reminding them that nothing remains hidden from Him. Every intention harboured within the heart, every word uttered by the tongue, and every action carried out by the limbs will be brought to light and made fully manifest. Chapter 81 At Takwir, verse 10:

“And when the pages are made public.”

It is essential for a person to consistently evaluate their own actions, as no one—besides Allah, the Exalted—has greater awareness of their true state than they do themselves. When a person sincerely reflects on their behaviour, it awakens a sense of accountability within them. This honest self-assessment encourages genuine repentance from sins and motivates them to increase in righteous deeds, which means using the blessings they have been granted in ways that please Allah, the Exalted. Through this process, a person gradually achieves balance in their mental and physical state and learns to place everything and everyone in their proper position. This, in turn, leads to peace of mind in both this world and the hereafter. In contrast, the one who neglects to review their actions drifts into a state of heedlessness. Without reflection, they continue to misuse their time, energy, and other blessings, often without even realising it. This results in inner imbalance, confusion in priorities, and the misplacement of relationships and responsibilities. Even if such a person enjoys material comforts, their life will be filled with stress, dissatisfaction, and difficulty. More importantly, their neglect prevents them from preparing for their accountability on the Day of Judgement, making the consequences in the hereafter far more severe. When their deeds are finally weighed, they may find themselves in a position of extreme loss, potentially leading to punishment.

The example of a business owner helps clarify this reality. A wise and successful owner regularly reviews their accounts, ensuring that their business remains on the right path and that all obligations are properly fulfilled. This careful monitoring protects them from loss and prepares them

for any formal assessments. In contrast, a careless owner who ignores their accounts risks financial failure and penalties. Yet even these worldly penalties are minor when compared to the consequences of failing to assess one's deeds for the final reckoning. The accountability of the hereafter is far more precise and far more serious. 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.”

Beyond avoiding clear sins, a person should also strive to minimise involvement in vain or pointless activities. While such actions may not always be sinful, they do not contribute to one's success in the hereafter. Time and effort spent on what brings no benefit will become a source of regret when a person realises that those same moments could have been transformed into lasting rewards. On the Day of Judgement, even a small difference in deeds may carry immense consequences, potentially determining one's ultimate fate. Therefore, regular self-assessment is not merely a recommended habit—it is a necessary discipline. It allows a person to correct their course while there is still time, to replace heedlessness with awareness, and to ensure that their life is aligned with the purpose for which they were created.

The description of the events of the Day of Judgement continues with powerful imagery, concluding with a clear and practical reminder regarding preparation. Chapter 81 At Takwir, verses 11-14:

“And when the sky is stripped away. And when Hellfire is set ablaze. And when Paradise is brought near. A soul will [then] know what it has brought forward.”

At this moment, every soul will be fully aware of what it has prepared through its actions. There will be no uncertainty, denial, or confusion—only a clear recognition of one’s deeds and their consequences.

The final verse serves as a direct invitation for a person to engage in sincere self-reflection. It encourages individuals to examine their actions, intentions, and priorities in order to distinguish between what they are sending forward for the hereafter and what they will leave behind in this world. Every effort made in life will either perish with the world or accompany a person into their final reckoning. Most people tend to focus their efforts on what they will leave behind, such as wealth, property, and status. These are things that may benefit others after their death but will not benefit them on the Day of Judgement. Excessive attachment to such matters often leads to neglect of what truly holds lasting value, resulting in regret when reality becomes clear. In contrast, the one who reflects sincerely on this truth will begin to prioritise what endures. They will dedicate their efforts towards righteous deeds, sincere intentions, and obedience to Allah, the Exalted. These are the actions that will accompany a person beyond death, becoming a source of comfort in the grave and support on the Day of Judgement. Such deeds will testify in their favour when they are in the greatest need. This understanding leads to a transformation in how a person lives. Their time, energy, and resources are

used more carefully, ensuring that their efforts are not limited to temporary gains. Instead, they strive to invest in what will bring lasting benefit, thereby achieving peace of mind in this world and security in the next.

Thus, these verses are not simply descriptions of future events, but a practical guide for the present. They remind every person that the reality of the hereafter is certain and approaching, and that preparation must be undertaken now. The successful individual is the one who recognises this truth and acts upon it, ensuring that when the moment of accountability arrives, they are met with success rather than regret.

Chapter 81 At Takwir, verse 14:

“A soul will [then] know what it has brought forward.”

A person should recognise that regrets can be divided into two distinct categories, and understanding this distinction is essential for setting correct priorities in life. The first category consists of worldly regrets, such as not getting married, not having children, or missing out on certain opportunities. These regrets, regardless of their nature, are temporary. They either fade when a person fulfils their desire, changes their perspective, or ultimately passes away. Their duration is limited to one's lifetime, and although they may cause sadness or disappointment, they do not result in severe or lasting consequences. Furthermore, if a person is granted entry into

Paradise through the mercy of Allah, the Exalted, these regrets will completely disappear and hold no significance. The second category consists of the regrets of the hereafter. These are far more serious and long-lasting. The period of the grave and the Day of Judgement will far exceed the short span of worldly life, making these regrets far more enduring. They will only come to an end when a person enters Paradise, which may not occur immediately and could take an extremely long time. Chapter 22 Al Hajj, verse 47:

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

In addition to their duration, the severity of these regrets is also far greater. They are not limited to emotional discomfort but may lead to punishment and immense hardship. A person may regret not using their time, wealth, and abilities correctly, realising too late that these blessings could have been transformed into lasting reward. Such regret will be accompanied by consequences that cannot be undone.

Therefore, a person should reflect deeply on this reality and act with wisdom and fairness towards themselves. True care for oneself lies in prioritising the removal of the regrets of the hereafter before attempting to resolve the temporary regrets of this world. This is achieved by using the blessings one has been granted in ways that please Allah, the Exalted, thereby preparing properly for the inevitable meeting with Him. Chapter 89 Al Fajr, verses 23-24:

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

After briefly mentioning some of the events of the Day of Judgement, Allah, the Exalted, directs attention back to the created world, inviting reflection on the clear signs of His Oneness and authority. Through this reflection, a person is guided to recognize that He alone deserves to be obeyed in every situation, which ultimately leads to peace of mind in both worlds by establishing balance in one’s mental and physical state and by placing everything and everyone correctly within life. Chapter 81 At Takwir, verses 15-16:

“So I swear by the retreating stars. Those that run [their courses] and disappear.”

These verses draw attention to the celestial bodies, which serve as yet another powerful sign of precise design and control. The stars that illuminate the night sky are not randomly scattered; rather, they follow exact patterns and movements that reflect order and purpose. For thousands of years, long before the development of modern tools, people relied on these stars for guidance. Travellers used them to navigate vast deserts, sailors depended on them to cross oceans, and entire societies organised their lives around their predictable cycles. Chapter 6 Al An’am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea...”

This demonstrates that the stars are not merely distant lights but serve practical and essential functions. Their consistent positions and movements allowed earlier generations to determine direction, measure time, and identify the changing of seasons. Even in the present age, despite technological advancements, the reliability of these celestial patterns remains unchanged, continuing to serve as a foundation for scientific observation and understanding. The study of the stars reveals a system governed by precision. Their motions are regular, their appearances are timely, and their cycles repeat without fail. Specific stars rise and set at known intervals, signalling seasonal changes. Historically, travellers depended on fixed reference points in the sky to maintain direction over long journeys, and agricultural communities relied on these patterns to determine the correct times for planting and harvesting. This level of consistency and harmony cannot be attributed to chance. Rather, it reflects deliberate arrangement and control. The order observed in the heavens points to a Creator whose knowledge encompasses every detail and whose power sustains every movement. The stars, therefore, are not only a source of beauty but also a means of guidance and a sign for those who reflect. Through observing this balance and precision, a person is reminded that just as the universe operates under perfect order, their own life must also be aligned with the guidance of Allah, the Exalted. By doing so, they achieve true balance, clarity, and tranquillity, both in this world and in the hereafter.

The path of the sun ensures that the Earth receives a perfectly balanced alternation of light and darkness. Chapter 81 At Takwir, verses 17-18:

“And by the night as it closes in. And by the dawn when it breathes.”

These verses draw attention to the smooth transition between night and day, a process that occurs with remarkable precision and consistency. The gradual arrival of night brings rest and stillness, while the emergence of dawn signals renewal, activity, and life. This continuous cycle reflects careful design and purposeful arrangement. The timing and variation of days and nights throughout the year allow people to benefit from both periods in the most effective way. The length of daylight enables work, productivity, and engagement in essential tasks, while the night provides the necessary opportunity for rest and recovery. If the days were excessively long, people would experience exhaustion and strain due to prolonged activity. Conversely, if the nights were extended, there would be insufficient time for fulfilling responsibilities such as earning a livelihood, seeking knowledge, and maintaining daily affairs. Likewise, if the nights were too short, the human body would be deprived of adequate rest, leading to physical and mental imbalance. This balance is not limited to human life alone. The natural world is equally dependent on this precise system. Crops rely on the regulated pattern of sunlight and darkness for growth, and any disruption to this cycle would negatively affect agriculture, ultimately impacting both people and animals. The stability of ecosystems, weather patterns, and biological rhythms all depend on this carefully maintained order. The harmony observed in the alternation of day and night, along with the wider balance found throughout the universe, clearly points to the Oneness of Allah, the Exalted. Such perfect coordination cannot arise from multiple independent powers, as differing wills would

inevitably result in conflict and disorder. Instead, the unity, consistency, and precision of these systems indicate a single, all-powerful Creator who governs all things with complete knowledge and wisdom. 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 same Creator and Sustainer who established perfect balance throughout the creation is also the One who revealed a divinely balanced code of conduct to humanity. This guidance was conveyed through the Archangel Jibrael, peace be upon him, to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 81 At Takwir, verses 19-21:

“[That] indeed, it [the Qur'an] is a word [conveyed by] a noble messenger. [Who is] possessed of power and with the Owner of the Throne, secure [in position]. Obeyed and trustworthy.”

No matter how advanced a society may become, or how much knowledge humanity accumulates in fields ranging from science to medicine, it remains impossible for people to formulate a code of conduct that is perfectly aligned with human nature. Human understanding, while ever-expanding, is inherently limited. Discoveries about the functions of the human brain, the subtleties of psychology, or the complexities of societal

dynamics continue to emerge, highlighting the impossibility of independently creating a system that ensures justice, balance, and tranquility for both individuals and communities across all circumstances and eras. Only Allah, the Exalted, possesses the knowledge and wisdom necessary to create such a code. As the Creator of all things, His understanding encompasses past, present, and future, as well as the infinite variations in human experience. Therefore, the divine code of conduct is uniquely equipped to distinguish good from evil, beneficial from harmful, and to provide guidance that enables individuals to live with balance, purpose, and peace of mind. Historical evidence further demonstrates the transformative impact of this guidance. Societies that have adhered to the divine code of conduct have experienced increased justice, harmony, and tranquility, while individuals who implemented it in their personal lives have achieved mental and physical equilibrium, ethical clarity, and meaningful purpose. People are therefore urged to embrace this guidance fully, even when aspects of it conflict with personal desires. The analogy of a patient following the advice of a skilled physician illustrates this point clearly: just as the patient may initially resist unpleasant treatments or dietary restrictions, yet benefits from them in the long term, so too must individuals recognize that adherence to divine guidance—though it may challenge immediate inclinations—ultimately serves their well-being and leads to success in both worlds.

The leaders of the non-Muslims of Mecca, much like previous peoples, employed various methods to discourage others from embracing Islam, motivated by the fear of losing their leadership and social influence. One such method was the slander of the Holy Prophet Muhammad, peace and blessings be upon him, including claims that he was insane. Chapter 81 At Takwir, verse 22:

“And your companion is not [at all] mad.”

Allah, the Exalted, exposes the folly of these accusations by emphasizing that the Holy Prophet Muhammad, peace and blessings be upon him, was not a stranger whose honesty could be questioned. He was born among his people, raised in their midst, and lived under their constant observation for many years before his prophethood. His life was an open record of honesty, integrity, and sincerity. His people knew him as trustworthy and upright long before he received revelation. Chapter 10 Yunus, verse 16:

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

This lifelong testimony of character served as a divine proof: no one could reasonably accuse him of deceit when his existence had consistently demonstrated truthfulness. The Holy Prophet Muhammad, peace and blessings be upon him, is therefore described in the Holy Quran as the companion of his people, highlighting both his closeness to them and their familiarity with his character. This recognition should have been sufficient to compel his people to listen with fairness and an open mind. They had no grounds to doubt his sincerity, for he had never betrayed their trust in worldly matters. If he had never lied about everyday affairs, it was unreasonable to suspect deception regarding revelation from Allah, the Exalted. Yet many persisted in turning away, blinded by arrogance and attachment to worldly desires.

The following verse is widely understood to refer to an aspect of the Heavenly journey of the Holy Prophet Muhammad, peace and blessings be upon him, which the leaders of the non-Muslims of Mecca attempted to use as evidence to label him insane. Chapter 81 At Takwir, verse 23:

“And he has certainly seen him in the clear horizon.”

The second pronoun in the verse may refer either to Allah, the Exalted, or to the Archangel Jibraeel, peace be upon him, and this matter has been a subject of scholarly debate for many generations. Scholars from both sides have presented evidences and rational arguments supporting their respective positions. This discussion is detailed in Imam Ibn Kathir’s Life of the Prophet, Volume 2, pages 66–68, where he outlines the various perspectives and proofs that have been offered over time.

However, the crucial point for Muslims is that they should never allow themselves to become entangled in arguments over this and similar matters to the extent that such disputes generate enmity, hostility, or division among themselves. Believing one way or the other does not alter a person’s faith or obedience to Allah, the Exalted, and it will not be questioned on the Day of Judgement, for if it were an essential point, the Muslim nation would have been explicitly informed. Therefore, spending excessive time in prolonged debates, written treatises, or scholarly disputes over this issue is not constructive. Instead, Muslims should focus on matters that, once clarified, directly enhance sincere obedience to Allah,

the Exalted. This includes fulfilling His commands, refraining from His prohibitions, and facing destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, attention should be directed toward matters that will indeed be questioned on Judgement Day, such as fulfilling the rights of others, performing righteous deeds, and using the blessings granted by Allah, the Exalted, correctly. Unfortunately, persistent arguments and debates over matters of doubtful knowledge have diverted many Muslims from prioritizing these critical issues, and this diversion has been one contributing factor to the overall decline in the general strength, cohesion, and focus of the Muslim community over time.

This guidance is directly linked to a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, recorded in Jami At Tirmidhi, number 2518, which instructs that a Muslim should abandon matters that create doubt and act upon what is free from doubt. The overwhelming majority of Muslims are aware of their obligatory duties and the clear prohibitions, such as refraining from alcohol, which leave no room for doubt. Therefore, they should act decisively by fulfilling the obligatory duties and abstaining from clearly prohibited actions, ensuring their deeds align with what is certain and free of ambiguity.

All other matters that are voluntary or create doubt within society should be approached with caution and, when in doubt, avoided. Allah, the Exalted, will not hold a person accountable on Judgement Day for refraining from a voluntary act; rather, He will question those who performed it, inquiring regarding reward, punishment, or forgiveness. Leaving voluntary actions that may cause doubt carries no negative consequence in the hereafter, whereas performing them may result in accountability. It is essential for

Muslims to adhere to this concise yet profoundly important Hadith, as doing so resolves many disputes and prevents unnecessary conflicts. This principle is reinforced by another Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, recorded in Jami At Tirmidhi, number 1205, which clearly states that the lawful and unlawful matters in Islam have been fully clarified to humanity, and all voluntary actions that give rise to doubt should be set aside. Following this guidance safeguards one's religion, protects one's honour, and ensures focus remains on actions that truly benefit an individual in both this life and the hereafter.

Allah, the Exalted, then reproves the leaders of the non-Muslims of Mecca by highlighting that the Holy Prophet Muhammad, peace and blessings be upon him, had no worldly benefit to gain from advocating Islam. On the contrary, the more he promoted the message of Islam, the greater the opposition and hardship he faced. This reality demonstrates the sincerity of his intentions, as his advocacy was not motivated by personal gain but by a genuine desire for people to follow the right guidance. His ultimate aim was for individuals to attain peace of mind in both worlds, achieved through cultivating a balanced mental and physical state and correctly placing everything and everyone within their lives. Chapter 81 At Takwir, verse 24:

“And he is not a withholder of [knowledge of] the unseen.”

As previously discussed, the leaders of the non-Muslims of Mecca employed various methods to discourage others from accepting Islam, driven by fear of losing their leadership and social influence. One such method involved questioning the authenticity of the Holy Quran and

claiming that its Author was someone other than Allah, the Exalted. Chapter 81 At Takwir, verse 25:

“And it [the Qur'an] is not the word of a devil, expelled.”

This claim was entirely baseless, as the non-Muslims of Mecca were well-versed in the Arabic language and could recognize that the eloquence, structure, and depth of the Holy Quran could not have originated from a created being. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, had no prior access to previous divine scriptures, a fact acknowledged even by the People of the Book and the non-Muslims of Mecca. Consequently, he would not have been aware of the modifications or original teachings within those texts, further affirming the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

In general, the expressions of the Holy Quran are unmatched, with meanings presented in a clear and straightforward manner. Its eloquence surpasses all other literature, and it is entirely free from contradictions, which are present in the scriptures and teachings of other religions. The Holy Quran narrates the history of previous nations in detail, even though

the Holy Prophet Muhammad, peace and blessings be upon him, had no formal historical education. It prescribes all that is good and forbids all that is evil, addressing the needs of both the individual and society to promote justice, security, and peace within every home and community. Unlike poetry, stories, or fables, the Holy Quran avoids exaggeration, falsehood, or boredom. Every verse provides practical guidance, and repeated study continues to reveal new insights and lessons. Its promises and warnings are accompanied by undeniable and clear proofs. Even when discussing abstract concepts, such as the virtue of patience, the Holy Quran offers practical instructions for applying them in daily life. It guides individuals to fulfill the purpose of their creation—sincere obedience to Allah, the Exalted—by using their blessings in ways pleasing to Him. Following its guidance enables individuals to attain peace of mind and success in both worlds, maintain a balanced mental and physical state, and correctly place everything and everyone within their lives while preparing adequately for accountability on the Day of Judgement. The Holy Quran clarifies the straight path, making it appealing to those who desire true peace of mind and success in both worlds. Because it addresses the very nature of humans, its advice remains timeless, benefiting every person, place, and generation. When understood and applied correctly, it provides solutions for every emotional, economic, and physical challenge. Societies that have implemented the teachings of the Holy Quran correctly have historically reaped the benefits of its comprehensive and timeless guidance. Unlike any other text in history, the Holy Quran has been preserved without alteration, as promised by Allah, the Exalted. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, addresses the root problems within a community and prescribes practical remedies, ensuring that the countless branch problems that stem from these roots are automatically corrected. Chapter 16 An Nahl, verse 89:

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

This constitutes the greatest timeless miracle bestowed upon the final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely seek and act upon the truth will benefit from it, while those who pursue personal desires and selectively choose from its teachings will encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

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

And chapter 81 At Takwir, verse 26:

“So where are you all going?”

Ultimately, since all of creation belongs to Allah, the Exalted, and exists entirely under His authority and jurisdiction, a person has no true choice but to adhere to His rules. Just as an individual will face consequences if they fail to comply with the laws set by the governing authority of a country, they too will encounter repercussions in both worlds if they neglect the rules established by the Owner of the universe. While a person may choose to leave a country in disagreement with its laws, there exists no refuge beyond the dominion of Allah, the Exalted, where His commands do not apply. Similarly, although one may attempt to alter the rules within their society, they can never change the eternal and absolute decrees of Allah, the Exalted. This principle can be likened to the authority a homeowner exercises over their household: even if others within the house object to the rules, the owner alone determines how the house is governed. In the same way, the universe is under the exclusive control of Allah, the Exalted, and He alone establishes its laws, whether people approve of them or not. Compliance, therefore, is not a matter of preference but of necessity, for the benefit and protection of the individual. The person who truly comprehends this reality will strive to obey Allah, the Exalted, by utilizing the blessings granted to them—such as time, wealth, knowledge, and abilities—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 may seek to understand the wisdom behind His commands and prohibitions, recognizing how they safeguard their well-being, promote the welfare of society, and cultivate peace of mind and body in both worlds. Conversely, one may choose to follow their own desires, rejecting the guidance of Islam, but such a choice carries inevitable consequences. Those who disobey the rules of Allah, the Exalted, must prepare to face the outcomes of their decisions in both worlds, for no objection, protest, or complaint can prevent the fulfilment of divine justice. Chapter 81 At Takwir, verses 26-29:

“So where are you all going? It is not except a reminder to the worlds. For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

These verses emphasize divine revelation as a profound reminder. Islamic teachings serve this role for all people because they are perfectly aligned with human nature. Any system of guidance that conflicts with the innate disposition of humanity inevitably feels alien and creates mental and physical strain when individuals attempt to adhere to it. By contrast, the teachings of Islam, being divinely ordained, resonate naturally with the essence of human beings, fostering balance and harmony in both the mental and physical states. This intrinsic harmony is particularly evident among those who embrace Islam after following another religion or way of life. Many converts report an immediate sense of familiarity and inner alignment with Islamic principles, often without extensive study, as though they are reconnecting with truths already embedded within their hearts. Islam does not impose an artificial or forced framework; instead, it restores human beings to their natural state as created by Allah, the Exalted. In contrast, other systems often demand adherence to codes that feel unnatural, giving rise to internal conflict, emotional unrest, and physical imbalance. However, this alignment may remain unperceived unless one approaches Islamic teachings with an open and sincere mindset. Prejudice, arrogance, or uncritical attachment to inherited traditions can obscure the recognition of the innate harmony between revelation and human nature. Yet, when studied and reflected upon with sincerity, divine guidance emerges not as a burden or restriction, but as a restorative force that cultivates equilibrium, nurtures tranquillity, and directs humanity toward its true purpose. In this way, divine revelation functions both as a mirror and a compass: a mirror that reflects the intrinsic truth already residing within the human soul, and a compass that guides a person toward peace of mind in both worlds. By following this guidance, an individual attains a balanced mental and physical state, and is able to place all matters and relationships

within their life in their proper and rightful order, fostering both worldly contentment and preparedness for the Hereafter.

A person must accept and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. Their approach should resemble that of a wise patient who faithfully follows the advice of a doctor, knowing it is best for their health, even when prescribed bitter medicines or a strict diet. Just as this patient achieves physical and mental well-being by adhering to expert guidance, so too will a person attain balance in both mind and body by sincerely following Islamic teachings. This is because the only One with complete knowledge of what ensures a person's mental and physical equilibrium, and who knows how to correctly place everything and everyone within their life, is Allah, the Exalted. Human knowledge, no matter how advanced, cannot achieve this level of guidance. Despite all research and expertise, society cannot resolve every challenge a person may face, prevent all forms of mental and physical stress, or provide the insight necessary to properly organize one's life. Limitations of experience, foresight, and inherent biases prevent humans from accomplishing this. Allah, the Exalted, alone possesses this knowledge, and He has granted it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this is evident when observing those who use the blessings granted to them in accordance with Islamic teachings compared to those who do not. Unlike a patient who may blindly follow their doctor without fully understanding the science behind the treatment, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they may recognize their wisdom and positive impact. He does not demand blind adherence; rather, He encourages people to approach these teachings with insight, discernment, and an open, 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, as the sovereign controller of the spiritual hearts of people—the very seat of peace of mind—Allah, the Exalted, alone determines who attains inner tranquility. Chapter 53 An Najm, verse 43:

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

Thus, it is clear that true peace of mind is granted only to those who use the blessings Allah, the Exalted, has bestowed upon them correctly, following the guidance outlined in Islamic teachings. By doing so, a person achieves mental and physical balance, aligns their life correctly, and prepares for their ultimate accountability, securing a life of contentment and purpose in both this world 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.”

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 82 – Al Infitar, Verses 1-19 of 19

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

يَتَأْتِيهَا الْإِنْسَنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ﴿٧﴾

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

كِرَامًا كَنِينِينَ ﴿١١﴾

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

When the sky breaks apart.

And when the stars fall, scattering.

And when the seas are erupted.

And when the [contents of] graves are scattered.

A soul will [then] know what it has put forth and kept back.

O mankind, what has deceived you concerning your Lord, the Noble.

Who created you, proportioned you, and balanced you.

In whatever form He willed has He assembled you.

No! But you deny the Recompense.

And indeed, [appointed] over you are keepers.

Noble and recording [Angels].

They know whatever you do.

Indeed, the righteous will be in pleasure.

And indeed, the wicked will be in Hellfire.

They will [enter to] burn therein on the Day of Recompense.

And therefrom they will not be absent.

And what can make you know what is the Day of Recompense?

Then, what can make you know what is the Day of Recompense?

It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

Discussion on Verses 1-19 of 19

This chapter opens by describing a series of overwhelming and unimaginable events that will occur on the Day of Judgement—events that will completely overturn the order and stability of the universe. The purpose of these powerful descriptions is to awaken people from heedlessness and complacency. They serve as a clear reminder that if the most powerful and firmly established elements of creation can be dismantled so effortlessly, then what preparation has each individual made for their own accountability on that inevitable Day? Chapter 82 Al Infitar, verses 1-5:

“When the sky breaks apart. And when the stars fall, scattering. And when the seas are erupted. And when the [contents of] graves are scattered. A soul will [then] know what it has put forth and kept back.”

These verses urge every individual to pause and sincerely reflect on their actions, intentions, and priorities. They encourage a person to carefully examine whether their efforts are being spent on things that are temporary and limited to this world, or on deeds that will truly benefit them in the hereafter. A key reality is that anything which is genuinely beneficial will provide benefit in both worlds. Such benefit manifests as peace of mind, which is achieved by maintaining a balanced mental and physical state and by correctly placing everything and everyone within one’s life according to the guidance of Allah, the Exalted.

On the other hand, the things that will hold no value on the Day of Judgement are, in reality, not truly beneficial even in this world, even if they appear attractive, enjoyable, or rewarding on the surface. When a person consistently misuses the blessings they have been granted, it leads to imbalance in their life. Their mental and physical state becomes unsettled, their priorities become confused, and they fail to place people, responsibilities, and resources in their proper positions. Over time, this imbalance leads to stress, anxiety, dissatisfaction, and various forms of difficulty, regardless of how much worldly comfort or luxury they may possess.

Furthermore, these verses highlight a crucial truth: on that Day, every soul will become fully aware of what it has sent forward and what it has left behind. This means that all actions—whether small or great, hidden or public—will be brought to account. Many of the things people dedicate their lives to will be left behind for others to benefit from, such as wealth, status, and possessions, while only their deeds will accompany them into the next life. This realization alone should encourage a person to rethink how they invest their time and energy.

Therefore, it is essential for a person to regularly evaluate their intentions, speech, and actions. Through sincere and consistent self-assessment, they can ensure that their efforts are directed toward what will benefit them in both worlds. This includes prioritizing righteous deeds, fulfilling obligations, avoiding harmful actions, and using all blessings in ways that please Allah, the Exalted. Without this reflection, a person risks becoming absorbed in pursuits that offer only temporary satisfaction, ultimately leading to regret, stress, and hardship in both this life and the next.

Chapter 82 Al Infitar, verses 4-5:

“And when the [contents of] graves are scattered. A soul will [then] know what it has put forth and kept back.”

These verses may also be understood as referring to the distinction between the deeds a person chose to prioritise during their life and those they delayed or neglected, assuming they were insignificant. On the Day of Judgement, this reality will become completely clear, as every individual will recognise what they placed at the forefront of their life and what they pushed aside. In truth, the majority of things that people prioritise in this world—even among those who believe in the Day of Judgement—will hold little or no value in the hereafter. These are often matters that society promotes as important, such as status, wealth, appearance, and worldly achievements. Because these priorities are reinforced by social influence, culture, and constant exposure through modern platforms, many people accept them without question and structure their lives around them.

In contrast, the things that are often neglected or treated as secondary—such as learning, understanding, and implementing Islamic teachings—will carry immense value on the Day of Judgement. Not only will they be of great worth in the hereafter, but they also possess significant value in this world. They are the very means through which a person achieves clarity, stability, and true peace of mind. However, due to being distracted by

worldly desires and blindly following prevailing trends, many fail to recognise this reality while they still have the opportunity to act upon it.

A crucial point to understand is that realising the true value of things on the Day of Judgement will not benefit a person at that stage. At that point, the time for action will have ended, and only the consequences of one's choices will remain. Therefore, the opportunity to recognise, understand, and correct one's priorities exists only in this life. For this reason, a person must reflect now, while there is still time to act. Through sincere reflection, they can reassess how they use their time, energy, and resources, ensuring that they are directed towards what truly matters in both worlds. Failing to do so leads to misplaced priorities, which inevitably result in an unbalanced mental and physical state in this world, along with a difficult and burdensome accountability in the hereafter.

Allah, the Exalted, then cautions people against falling into deception—a deception that prevents them from attaining true peace of mind in this world and from properly preparing for their accountability on the Day of Judgement. Chapter 82 Al Infitar, verse 6:

“O mankind, what has deceived you concerning your Lord, the Generous.”

This verse highlights a subtle yet dangerous form of self-deception. A person may persist in disobedience while convincing themselves that Allah,

the Exalted, will not hold them accountable, simply because He has continuously bestowed countless blessings upon them. They may wrongly assume that divine generosity implies the absence of justice or punishment, leading them to feel secure in their behaviour. This false sense of security is one of the greatest causes of heedlessness. In reality, the generosity of Allah, the Exalted, should inspire gratitude, humility, and obedience—not carelessness or complacency. Every blessing a person receives is a sign of His mercy, but it is also a responsibility. When these blessings are misused, they become a proof against a person rather than in their favour. Therefore, interpreting divine generosity as permission to persist in wrongdoing is a serious misunderstanding.

To avoid falling into such deception, it is essential for a person to learn and understand the divine attributes and names of Allah, the Exalted, as explained in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A correct understanding creates balance in a person's outlook: they develop hope in His mercy while also maintaining awareness of His justice and accountability. This balanced understanding motivates sincere obedience and encourages a person to use their blessings in ways that are pleasing to Him. On the other hand, ignorance of these divine attributes often leads to distorted beliefs and harmful attitudes. One common example is wishful thinking, where a person relies on the idea of forgiveness without taking the necessary steps to earn it. A person who truly understands that Allah, the Exalted, is All-Forgiving will strive to obey Him, repent sincerely, and avoid sins, hoping to be granted forgiveness. In contrast, someone who misunderstands this attribute may continue in disobedience, assuming that forgiveness will be granted regardless of their actions. This verse, therefore, serves as a powerful reminder for individuals to examine the assumptions they hold about their Lord. It calls them to replace false hopes with informed understanding, and complacency with sincere effort. By doing so, a person protects themselves from deception, achieves a balanced mental and

physical state, and prepares properly for their accountability in the hereafter.

Chapter 82 Al Infitar, verse 6:

“O mankind, what has deceived you concerning your Lord, the Generous.”

As previously mentioned, another powerful form of deception that leads people to persist in disobeying Allah, the Exalted, is blindly following the majority within society. The behaviour, values, and priorities of the majority often shape what people consider important, acceptable, or successful. As a result, many individuals begin to measure their lives according to these social standards, even when they clearly contradict divine guidance. This gradually distorts a person's priorities, causing them to focus on what society values rather than what truly benefits them in both worlds. When a person constantly observes the majority ignoring Islamic teachings, they may begin to assume that such behaviour must be correct or at least acceptable. This assumption leads them to follow others without careful thought or reflection. Over time, this blind imitation becomes a habit, and the individual begins to lose the ability to distinguish between truth and falsehood, as their standard becomes the behaviour of people rather than the guidance of Allah, the Exalted. In reality, the opinion of the majority has never been a reliable measure of truth. History provides many clear examples where commonly accepted beliefs were later proven false when proper knowledge and evidence emerged. A well-known example is the belief that the Earth was flat, which was widely accepted for generations despite being incorrect. This clearly shows that truth is not determined by

numbers, popularity, or social acceptance, but by sound evidence and reality. For this reason, people are warned against following others without thinking. Blind conformity often leads to misguided choices, not only in worldly matters but, more importantly, in matters related to one's faith and ultimate success. Chapter 6 Al An'am, verse 116:

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

Instead, a person should use the reasoning and intellect granted to them by Allah, the Exalted. They should carefully evaluate situations, seek knowledge, and base their decisions on clear evidence and authentic guidance. This may sometimes require them to go against the majority, but it ensures that their choices are grounded in truth rather than social pressure. Furthermore, Islam strongly criticises blind imitation in matters of faith. It encourages people to learn, reflect, and act with understanding rather than simply following others. Chapter 12 Yusuf, verse 108:

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

By adopting this approach, a person protects themselves from deception, maintains correct priorities, and ensures that their efforts are directed towards what will truly benefit them in both this world and the hereafter.

After warning people against falling into deception and misdirecting their efforts toward things that will not benefit them in both worlds, Allah, the Exalted, reminds them of a fundamental truth: He is the One who created them with precision and balance, and therefore He alone knows what is best for them. Chapter 82 Al Infitar, verses 6-8:

“O mankind, what has deceived you concerning your Lord, the Generous. Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you.”

These verses call upon people to reflect deeply on their own creation. When a person observes the human body with an open and sincere mind, they will recognise the extraordinary precision in its design. The harmonious arrangement of organs, bones, senses, and internal systems cannot be the result of chance or randomness. Rather, it clearly points to intention, knowledge, and power. If even a simple structure requires a designer and constant maintenance, then it is far more unreasonable to believe that the human being—possessing complex physical, mental, and emotional systems—came into existence and continues to function without a Creator and Sustainer. The human body operates through countless interconnected processes, each dependent on the other, all functioning in delicate balance. A slight disruption in this balance can lead to illness or even death. This constant need for precision highlights the reality that

continuous control and maintenance are required for life to persist. Just as Allah, the Exalted, alone ensures balance in the physical development and functioning of a person, He alone possesses the complete knowledge of how a person can achieve a balanced mental and physical state. This balance is the foundation for true peace of mind in both worlds.

No matter how advanced a society becomes, and regardless of the knowledge it acquires about human behaviour, psychology, or biology, it remains impossible for people to develop a complete and flawless way of life that perfectly aligns with human nature and addresses every possible situation. Human knowledge is always limited and constantly evolving. Even in modern times, people are still discovering new aspects of the human body and mind, such as the functions of different regions of the brain. If understanding a single aspect of human existence is still incomplete, then how can humanity formulate a perfect system that guarantees lasting peace and justice for individuals and societies? Only Allah, the Exalted, possesses complete and perfect knowledge—knowledge that encompasses the past, present, and future, as well as every visible and hidden aspect of creation. For this reason, He alone is **قادر** of providing a complete code of conduct that clearly distinguishes between right and wrong, benefit and harm, and guidance and misguidance. This divine guidance is not limited by time, place, or circumstance, and it is perfectly suited to human nature. History itself provides clear evidence that whenever this divine guidance has been properly understood and implemented, it has led to stability, justice, and harmony within individuals and societies. Therefore, it is essential for a person to accept and follow this guidance, recognising that it is ultimately for their own benefit, even when it conflicts with personal desires or immediate preferences. A person should approach this guidance in the same way a wise patient approaches the advice of a skilled doctor. Even if the treatment is difficult, unpleasant, or restrictive, the patient accepts it because they trust that it will lead to their well-being. Similarly, a person should accept and act upon divine

guidance, knowing that it leads to true success, inner balance, and lasting peace in both this world and the hereafter.

As obedience to Allah, the Exalted, often conflicts with the desires and ambitions of people, many persist in rejecting or neglecting Islamic teachings, even if they verbally claim belief in them. Their actions contradict their words, revealing a deeper issue within their understanding and priorities. Chapter 82 Al Infitar, verse 9:

“No! But you deny the Recompense.”

When a person genuinely believes they will be held accountable for every action, it naturally influences their choices and restrains them from wrongdoing. However, when this belief is weak, distant, or treated as a mere concept rather than a certainty, a person begins to live carelessly, prioritising immediate desires over long-term consequences.

Regardless of whether a person chooses to acknowledge this reality or ignore it, their deeds are continuously being recorded. Nothing escapes this record, no matter how small or hidden. Chapter 82 Al Infitar, verses 10-12:

“And indeed, [appointed] over you are keepers. Noble and recording. They know whatever you do.”

This serves as a powerful reminder that accountability is not something distant or uncertain; it is already in motion. Every action, word, and intention is being preserved, and each person will inevitably face the outcome of what they have sent forward.

The certainty of the Day of Judgement is further supported when one reflects on the balance present throughout creation. The universe operates with remarkable precision and harmony. The Earth is positioned at an exact distance from the Sun, allowing life to exist. The water cycle functions in a carefully measured way, ensuring that rain falls in appropriate amounts to sustain life. The ground itself is balanced in such a way that delicate plant life can emerge from it, while it remains strong enough to support massive structures. These examples, among many others, clearly demonstrate both the existence of a Creator and the presence of perfect balance within creation. However, when one observes human actions, a clear imbalance becomes evident. Throughout history and even today, oppressive individuals often escape justice in this world, while many who are patient and righteous do not receive the full reward they deserve. There are those who openly disobey Allah, the Exalted, yet appear to live in comfort and luxury, while others who strive to obey Him face hardship and difficulty. This imbalance in outcomes cannot represent the final reality. Just as balance exists throughout the rest of creation, it must also exist in the outcome of human actions. Since this balance is not fully realised in this world, it must be established in another stage of existence—the Day of Judgement. Although Allah, the Exalted, has the power to fully reward and punish in this world, He chooses not to do so completely for profound

wisdoms. One of these is that He grants people repeated opportunities to repent, change, and correct their behaviour. If punishment were immediate and complete, many would lose the chance to return to the right path. Similarly, the full reward for the righteous is not given in this world because this life is not meant to be Paradise.

Another important aspect is the role of belief in the unseen. The promise of full reward and complete justice in the hereafter is not directly visible, and this is what gives faith its true value. If everything were immediately visible and experienced in this world, belief would no longer carry the same meaning or significance. It is through trusting in what lies beyond immediate perception that a person demonstrates sincerity and conviction.

Maintaining a balance between fear and hope is therefore essential. Fear of accountability and punishment discourages a person from committing sins, while hope in mercy and reward motivates them to perform good deeds. Together, these two elements guide a person towards a life of discipline, purpose, and sincerity.

For the Day of Recompense to occur, this worldly life must come to an end. Reward and punishment can only be fully established once all actions have been completed. As long as people continue to act, the final judgement cannot take place. This clearly indicates that the material world is temporary and will inevitably conclude, bringing an end to all actions and beginning the stage of complete 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.”

Reflecting on these realities strengthens a person’s conviction in the Day of Judgement and encourages them to prepare for it properly. This preparation involves using all blessings in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, a person can achieve true peace of mind and lasting success in both worlds, by maintaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 82 Al Infitar, verse 13:

“Indeed, the righteous will be in pleasure.”

In contrast, those who reject or neglect their accountability to Allah, the Exalted, inevitably fall into the misuse of the blessings they have been granted. This neglect is not merely a spiritual deficiency; rather, it produces tangible consequences within their worldly lives. By turning away from divine guidance, a person loses the framework required to maintain a balanced mental and physical state, resulting in confusion and the misplacement of priorities. Matters that should serve as means of support—such as family, friendships, career, and wealth—are instead

transformed into sources of stress and dissatisfaction. As disobedience persists, this imbalance deepens. A person begins to attribute their inner turmoil to external factors, blaming the wrong individuals and circumstances, such as their spouse, family members, or professional environment. This misdirected blame often leads to the severing of beneficial relationships, thereby removing sources of support and stability. Consequently, their condition deteriorates further, potentially leading to serious mental and emotional struggles, including anxiety, depression, harmful dependencies, and even destructive tendencies. This pattern is not difficult to observe in society. Many who outwardly possess wealth, fame, and material comfort nevertheless experience profound inner unrest. Despite having access to worldly luxuries, their inability to use these blessings in accordance with the guidance of Allah, the Exalted, deprives them of true contentment and peace of mind. This demonstrates that external abundance cannot compensate for internal imbalance caused by spiritual neglect. Furthermore, by consistently ignoring their accountability, such individuals fail to prepare for the Day of Judgement. Their focus remains confined to temporary worldly concerns, leaving them unprepared for the eternal reality that follows. As a result, not only do they experience distress and instability in this world, but they also face far greater consequences in the hereafter. Chapter 82 Al Infitar, verses 14-16:

“And indeed, the wicked will be in Hellfire. They will [enter to] burn therein on the Day of Recompense. And never therefrom will they be absent.”

Allah, the Exalted, concludes this chapter by warning against another dangerous form of wishful thinking. This is when a person persists in disobedience while falsely believing that someone else will secure their salvation on the Day of Judgement. Chapter 82 Al Infitar, verses 17-19:

“And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is entirely with Allah.”

On that Day, no person will have the power to benefit another, regardless of their relationship or status. Every individual will stand alone, facing the consequences of their own actions. No relative, no matter how close or righteous, will be able to shield another from accountability. 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.”

These verses clearly establish that success in the hereafter is tied directly to one's own efforts and actions. While intercession on the Day of Judgement is a reality, it is not a license for negligence or disobedience. It is not granted to those who deliberately ignore their responsibilities. Rather, it benefits those who sincerely strive to obey Allah, the Exalted, even if they fall short at times. 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...”

A person who adopts a careless attitude—neglecting obedience while relying on others for salvation—is engaging in a form of self-deception. This mindset undermines the very concept of accountability and shows a lack of respect for the seriousness of the hereafter. Such a person may ultimately face disappointment, as those they hoped would intercede for them may instead testify against them. Chapter 25 Al Furqan, verse 30:

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

This verse pertains specifically to Muslims, as they are the sole community that has acknowledged and embraced the Holy Quran. In contrast, non-Muslims, having not accepted its guidance, cannot be described as

abandoning it. The outcome for any Muslim against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement—before Allah, the Exalted—is obvious.

Therefore, a person must avoid relying on others and instead take personal responsibility for their own actions. True preparation involves sincere effort—fulfilling obligations, avoiding prohibitions, and using all blessings in ways that are pleasing to Allah, the Exalted. This was the approach of the Companions, may Allah be pleased with them. Even though they lived alongside the greatest of creation and hoped for his intercession, they did not rely on it. Instead, they exerted themselves in obedience, understanding that success depends on sincere effort combined with divine mercy. By adopting this mindset, a person protects themselves from false hope and ensures they are genuinely prepared for the Day when no soul will be able to benefit another, and when every individual will stand before Allah, the Exalted, alone.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be

sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognizing that His guidance is the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 83 – Al Mutaaffin, Verses 1-36 of 36

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾

وَمَا أَذْرَكَ مَا سَجَّينَ ﴿٨﴾

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾

وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذْ أَنْنَىٰ عَلَيْهِ إِبْنُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٣﴾

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوتُونَ ﴿١٥﴾

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾

خِتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

وَمُزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾

عَيْنَا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٣﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ تُؤَبُّ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

Woe to those who give less [than due].

Who, when they take a measure from people, take in full.

But if they give by measure or by weight to them, they cause loss.

Do they not think that they will be resurrected.

For a tremendous Day.

The Day when mankind will stand before the Lord of the worlds?

No! Indeed, the record of the wicked is in sijjeen.

And what can make you know what is sijjeen?

It is [their destination, meaning Hell, recorded in] a register inscribed.

Woe, that Day, to the deniers.

Who deny the Day of Recompense.

And none deny it [Judgement Day] except every sinful transgressor.

When Our verses are recited to him, he says, "Legends of the former peoples."

No! Rather, the stain has covered their [spiritual] hearts of that which they were earning.

No! Indeed, from their Lord, that Day, they will be partitioned.

Then indeed, they will [enter and] burn in Hellfire.

Then it will be said [to them], "This [Hell] is what you used to deny."

No! Indeed, the record of the righteous is in 'illiyyūn [Paradise].

And what can make you know what is 'illiyyūn [Paradise]?

It is [their destination recorded in] a register inscribed.

Which is witnessed by those brought near [Angels].

Indeed, the righteous will be in pleasure.

On adorned couches, observing.

You will recognize in their faces the radiance of pleasure.

They will be given to drink [pure] wine [which was] sealed.

The last of it is musk. So for this let the competitors compete.

And its mixture is of Tasneem.

A spring from which those near [to Allah] drink.

Indeed, those who committed crimes used to laugh at those who believed.

And when they passed by them, they would exchange derisive glances.

And when they returned to their people, they would return jesting.

*And when they saw them [the believers], they would say, "Indeed, those
are truly lost."*

But they had not been sent as guardians over them.

*So Today [Judgement Day] those who believed are laughing at the
disbelievers.*

On adorned couches, observing.

Have the disbelievers [not] been rewarded [this Day] for what they used to do?

Discussion on Verses 1-36 of 36

Islam is a comprehensive way of life, and Allah, the Exalted, consistently demonstrates in the Holy Quran that worldly matters, such as trade and business, are inseparably connected to obedience. Chapter 83 Al Mutaaffifin, verses 1-4:

“Woe to those who give less. Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected?”

These verses illustrate that ethical conduct in all aspects of life is a reflection of one's obedience to Allah, the Exalted. Islam is not limited to rituals or religious duties; it extends to every interaction and transaction. A person cannot claim devotion while acting unjustly in worldly matters, such as cheating in trade, mistreating employees, or misusing resources. Allah, the Exalted, will hold every individual accountable for both worldly and religious actions. Therefore, it is essential to seek knowledge and understanding of Islamic teachings to ensure that one acts correctly in every situation, whether business, personal, or communal. When a person aligns all aspects of their life with divine guidance, they achieve a harmonious balance of mental and physical well-being, effectively placing everything and everyone in their proper context, and preparing sincerely for their responsibilities on the Day of Judgement. Acting otherwise—treating Islamic teachings like a garment to be worn or removed at will—amounts to worshipping personal 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 according to divine guidance in daily life leads to misuse of blessings and results in imbalance. A person in this state often struggles with misplaced priorities, strained relationships, and mental and physical stress. Even if they experience worldly comfort or success, the absence of alignment with the divine code causes difficulties in both this life and the hereafter. In contrast, those who integrate Islamic principles into every facet of life cultivate justice, tranquility, and a balanced existence, and they are better prepared to face the ultimate accountability in the next life. This highlights that Islam is not a set of isolated religious duties but a complete framework that governs all interactions, ensuring peace and order in the individual, family, society, and ultimately, the relationship with Allah, the Exalted. Chapter 83 Al Mutaaffifin, verses 1-6:

“Woe to those who give less. Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day. The Day when mankind will stand before the Lord of the worlds?”

The teachings of Islam make it clear that business and trade are not separate from one's obedience to Allah, the Exalted. In a Hadith found in Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, warned that merchants who fail to act righteously

will be raised as immoral people on the Day of Judgement, except for those who fear Allah, act with integrity, and speak the truth.

This guidance applies to everyone involved in business transactions. Fearing Allah, the Exalted, entails fulfilling His commands, refraining from His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It also encompasses treating others with fairness and respect, applying the simple principle of dealing with people as one would wish to be treated.

In practical terms, this means that a person engaged in commerce should be honest and transparent, fully disclosing all relevant information regarding a transaction to all parties involved. A Hadith found in Sahih Bukhari, number 2079, highlights that concealing defects in goods or other material aspects of a business leads to a loss of blessings. Similarly, acting righteously means avoiding deceitful practices that cause others to pay more than they should, as fairness and transparency protect both one's integrity and the well-being of the community.

Righteous conduct also includes refraining from illegal or unethical business practices as defined both by Islamic teachings and the laws of the land. If a person cannot operate in a particular business environment ethically, it is better to avoid participating in that market altogether. Furthermore, business success must be utilized responsibly, in accordance with divine guidance, to support a balanced mental and physical state and to maintain proper relationships with people and one's environment. In this

way, business serves as a tool for preparing for accountability on the Day of Judgement, resulting in peace of mind in both worlds.

Conversely, those who misuse their business success—by deceiving, exploiting, or prioritizing personal gain over moral conduct—will experience imbalance in both their mental and physical state. Misplaced priorities and unethical behavior lead to stress, strained relationships, and difficulties, despite the temporary comforts that wealth may provide. Such individuals also fail to prepare adequately for their accountability, which will result in far greater punishment in the hereafter.

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the dangers of dishonesty in business in a Hadith found in Jami At Tirmidhi, number 1971. Lying and deceit not only corrupt the individual's moral character but also lead to being recorded as a habitual liar by Allah, the Exalted, ultimately leading to spiritual ruin and loss in the hereafter. Thus, ethical business conduct is inseparably linked to one's spiritual development, societal well-being, and ultimate success in both worlds.

Historical and modern examples show the consequences of unethical trade. Societies where fraud, bribery, and exploitation dominate tend to experience instability, conflict, and widespread mistrust. For instance, merchants who deceive customers or manipulate markets may gain short-term profit, but they foster resentment, damage relationships, and create a cycle of injustice that ultimately undermines both their mental balance and the welfare of the community. This principle holds true in modern contexts:

corrupt business practices often lead to financial scandals, bankruptcies, and legal consequences, which not only harm the individual but also disrupt the broader economy.

Finally, the promise and warning embedded in the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize that unethical business conduct carries consequences beyond this life. Those who deceive or cheat may experience apparent success temporarily, but in the eyes of Allah, the Exalted, their misdeeds are recorded, and they will be held accountable for every action. Chapter 83 Al Mutaaffifin, verses 4-6:

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

Allah, the Exalted, then further emphasises the importance of regularly evaluating one's deed, whether worldly or religious, to ensure they are behaving in the right manner. Whereas, those who fail to do so will inevitably misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 83 Al Mutaaffifin, verses 7-9:

“No! Indeed, the record of the wicked is in sijjeen. And what can make you know what is sijjeen? It is [their destination recorded in] a register inscribed.”

Even with clear evidence of accountability, many people continue to persist in disobeying Allah, the Exalted, because accepting and preparing for Judgement often clashes with their personal desires, ambitions, and worldly inclinations. Chapter 83 Al Mutaffifn, verses 10-12:

“Woe, that Day, to the deniers. Who deny the Day of Recompense. And none deny it except every sinful transgressor.”

Belief in accountability on Judgement Day is essential for maintaining both inner peace for the individual and justice within society. Without this awareness, people tend to misuse the blessings granted to them, such as wealth, health, and authority, causing harm to themselves and others. When individuals convince themselves that no consequences await their actions, they are more likely to act unjustly, particularly when they perceive that worldly authorities cannot hold them accountable. This distorted mindset converts blessings into instruments of oppression rather than tools for service and benefit. Wealth becomes a source of greed and conflict, authority turns into a means of exploitation, and relationships are manipulated for selfish advantage. The result is not only personal turmoil and stress but also widespread corruption, injustice, and societal dysfunction. Chapter 29 Al Ankabut, verse 36:

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

Belief in Judgement Day serves as a protective mechanism, restraining harmful desires, instilling discipline, and guiding the responsible use of blessings. It reminds individuals that every deed is recorded, every right accounted for, and every injustice will be addressed. This awareness cultivates sincerity, humility, and responsibility, fostering personal balance and societal justice. Historical evidence and contemporary observation confirm that when societies disregard accountability—whether divine or ethical—they inevitably descend into chaos. Laws are bent or ignored, rights are violated, and oppression becomes systemic. Conversely, communities that uphold accountability promote fairness, compassion, and social cohesion. On the personal level, belief in accountability ensures that blessings are allocated appropriately: wealth is used to support family and community, authority is exercised with fairness, and relationships are nurtured with honesty and respect. This alignment with divine guidance produces a tranquil and balanced mind, allowing the individual to live with clarity and purpose. On a societal scale, accountability ensures the protection of rights, the administration of justice, and the preservation of peace. Where accountability is absent, imbalance reigns. Misused blessings, neglected responsibilities, and oppression fragment families, destabilize communities, and ultimately threaten the fabric of society. When accountability is respected, however, stability, harmony, and prosperity prevail, creating an environment where both individuals and communities thrive. Belief in Judgement Day, therefore, is not merely a theological principle; it is a practical necessity for life. It functions as a moral compass, directing behavior, ensuring fairness, and maintaining balance. It encourages individuals to evaluate their actions carefully, use resources wisely, and interact with others ethically, knowing that ultimate justice rests

with Allah, the Exalted. Without this awareness, chaos, injustice, and imbalance dominate; with it, blessings are properly utilized, rights are fulfilled, and both inner peace and societal harmony are achieved. This belief forms the foundation upon which a balanced, meaningful, and successful life in this world and the next is built, demonstrating that spiritual understanding and practical wisdom are inseparable in achieving true well-being.

Furthermore, belief in accountability encourages foresight, responsibility, and ethical decision-making in every aspect of life. When a person acts with the awareness that every word, action, and intention is being recorded, they become more conscientious in business, family life, and social interactions. It fosters patience in adversity, fairness in dealings, and generosity in sharing resources. Societies grounded in this awareness naturally develop systems of justice, mutual respect, and collective welfare, while individuals experience tranquility and contentment, knowing their conduct aligns with divine guidance. In essence, belief in Judgement Day integrates spiritual principles with practical life, ensuring that blessings, rights, and responsibilities are all appropriately aligned for the benefit of individuals and communities alike.

In truth, every person who abandons the divine code of conduct revealed by Allah, the Exalted, in favour of man-made systems does so to satisfy their worldly desires. Human-devised codes are inevitably shaped by personal ambitions, inclinations, and self-interest, whereas the divine law is rooted in wisdom, justice, and mercy. Those who possess wealth, influence, and power are often most resistant to divine guidance. Accepting the truth of Islam would require them to submit to a higher moral framework, one that imposes limits on indulgence, exploitation, and the

pursuit of unchecked desires. Such submission would threaten their privileges and authority, prompting them not only to reject the truth themselves but also to encourage others to follow their example, preserving worldly status even at the cost of their eternal well-being. This pattern is consistent throughout history. The initial opponents of the Holy Prophet Muhammad, peace and blessings be upon him, were often the elites of Meccan society—those who feared that divine guidance would restrict their influence and expose their injustices. Their rejection was not due to a lack of evidence or clarity regarding the truth of the message; the signs of Allah, the Exalted, were clear before them. Instead, their opposition arose from arrogance, pride, and a desire to continue living according to their whims. Rejection of divine guidance is rarely a rational debate over truth and falsehood; it is often a reflection of the heart, revealing an unwillingness to restrain desires and submit to the authority of the Creator. Chapter 83 Al Mutaffifin, verses 10-14:

“Woe, that Day, to the deniers. Who deny the Day of Recompense. And none deny it except every sinful transgressor. When Our verses are recited to him, he says, “Legends of the former peoples.” No! Rather, the stain has covered their hearts of that which they were earning.”

The claim of the leaders of the non-Muslims of Mecca was misguided, as they were fully aware that the narratives presented in the Holy Quran are not merely historical accounts but living lessons meant to guide all generations. Through these stories, Allah, the Exalted, draws clear contrasts between those who sincerely obey Him and those who turn away in arrogance and disobedience. Nations that responded to their Holy Prophets, peace be upon them, with faith and submission were granted safety, honor, and blessings in this world, as well as eternal success in the

Hereafter. In contrast, those who rejected the truth, ridiculed their Prophets, and persisted in sin experienced humiliation, destruction, and divine punishment. These accounts demonstrate that divine justice is not confined to the Hereafter but is also reflected in the rise and fall of nations throughout history. Reflection on these events underscores that the laws of Allah, the Exalted, are unchanging: obedience brings prosperity, while disobedience brings ruin. Such historical lessons are not merely academic; they reinforce faith, cultivate humility, and guide individuals to align their lives with divine guidance, ensuring that the mistakes of past generations are not repeated. By internalizing these teachings, a person is reminded that genuine success and peace, both in this life and the next, are inseparable from sincere adherence to divine guidance. Worldly status, wealth, and influence hold no lasting value if detached from obedience to Allah, the Exalted. The experiences of past nations serve as enduring proof that true well-being lies in submission to divine wisdom, pursuit of justice, and the consistent use of one's blessings in ways that please Allah, the Exalted, thereby securing a balanced mental and physical state, inner peace, and preparation for accountability on the Day of Judgement.

Allah, the Exalted, warns that when a person allows worldly desires and ambitions to guide them toward disobedience, they become veiled from His mercy in both worlds. Such behavior disrupts the balance of their mental and physical well-being, causing them to misplace priorities and relationships within their life. Even if they appear to enjoy certain worldly luxuries, their inner state becomes one of stress, anxiety, and hardship. This misalignment stems from failing to prepare for accountability on Judgement Day, and as a result, the consequences in the hereafter will be far more severe. Chapter 83 Al Mutaffifin, verses 14-17:

"No! Rather, the stain has covered their hearts of that which they were earning. No! Indeed, from their Lord, that Day, they will be partitioned. Then indeed, they will [enter and] burn in Hellfire. Then it will be said [to them], 'This is what you used to deny.'"

The lesson is clear: the pursuit of worldly gain without adherence to divine instruction creates instability and suffering, whereas aligning one's life with the guidance of Allah, the Exalted, fosters balance, peace of mind, and preparation for the inevitable accountability, securing both temporal harmony and ultimate success in the Hereafter. Chapter 83 Al Mutaffifin, verses 18-26:

"No! Indeed, the record of the righteous is in 'illiyyun. And what can make you know what is 'illiyyun? It is [their destination recorded in] a register inscribed. Which is witnessed by those brought near. Indeed, the righteous will be in pleasure. On adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let the competitors compete."

These verses emphasize that people should not measure success or worth by the fleeting standards set by society, fashion, culture, or social media, as these influences only lead to stress, confusion, and difficulties in both worlds. True and lasting achievement is attained by seeking peace of mind through sincere obedience to Allah, the Exalted, and by correctly using the blessings He has granted, as outlined in Islamic teachings. This includes fulfilling duties, avoiding prohibitions, and striving for balance in one's

mental, physical, and social life. By prioritizing the divine code of conduct over worldly measures of success, a person gradually draws closer to Allah, the Exalted, and attains a profound sense of peace and contentment that transcends the temporary pleasures and anxieties of this world. The more one aligns their intentions, actions, and use of resources with divine guidance, the stronger their spiritual stability and inner tranquility become. Chapter 83 Al Mutaaffifin, verses 27-28:

“And its mixture is of Tasneem. A spring from which those near [to Allah] drink.”

This underscores that genuine contentment and the highest form of reward are not found in worldly competition or transient pleasures but in cultivating a life rooted in obedience, sincerity, and alignment with divine wisdom.

Allah, the Exalted, warns that those who strive to obey Him and prioritize their accountability over worldly ambitions will often face criticism and mockery from others—people whose focus is solely on pursuing their own desires and ambitions. Chapter 83 Al Mutaaffifin, verse 29:

“Indeed, those who committed crimes used to laugh at those who believed.”

When an individual chooses a path guided by faith rather than the expectations of peers, it often exposes the inadequacies or insecurities of others, particularly when those others have prioritized personal gain over obedience to Allah, the Exalted. Such disapproval is frequently expressed even by family members or close associates, as human nature tends to resist actions that challenge personal indulgence or social conformity.

Societal pressures, including those propagated through social media, fashion trends, and cultural norms, can exacerbate this phenomenon. Upholding Islamic values is often perceived as an obstacle to acquiring wealth, status, or influence. Industries and platforms that conflict with Islamic teachings frequently discourage adherence to faith, amplifying anti-Islamic sentiments and creating an environment where criticism is widespread and persistent.

Individuals who strive to follow Islamic guidance, which emphasizes moderation, self-restraint, and the responsible enjoyment of blessings, are often met with resistance from those who pursue excess and act impulsively, disregarding moral discipline. Attempts to undermine Islamic principles frequently target visible practices, such as the dress code for women, as a means of discrediting the faith. However, a careful observer will recognize that these criticisms are superficial and selective, revealing the underlying contempt for Islam's emphasis on self-discipline. For instance, professions requiring uniforms or dress codes—like law enforcement, military, healthcare, education, and business—rarely attract the same level of scrutiny, highlighting the inconsistency and weakness in their arguments. In reality, it is the disciplined, principled life that Islam

encourages which provokes these attacks, as it challenges indulgent lifestyles and worldly priorities. Chapter 83 Al Mutaaffin, verses 29-33:

“Indeed, those who committed crimes used to laugh at those who believed. And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return jesting. And when they saw them, they would say, “Indeed, those are truly lost.” But they had not been sent as guardians over them.”

Yielding to societal pressure and ignoring the commands of Allah, the Exalted, in pursuit of approval from others inevitably disrupts inner peace. Such behavior misguides the use of blessings, leaving one in mental and physical disarray, unable to place everything and everyone appropriately in life, and inadequately preparing for accountability on the Day of Judgement. This results in stress, difficulties, and disorder in both this world and the next, regardless of the material comforts one may enjoy. Chapter 83 Al Mutaaffin, verses 34-36:

“So Today those who believed are laughing at the disbelievers. On adorned couches, observing. Have the disbelievers [not] been rewarded [this Day] for what they used to do?”

Therefore, a person must accept and act on Islamic teachings for their own benefit, even when doing so conflicts with their personal desires and

inclinations. This can be compared to a wise patient who follows the medical advice of their doctor, understanding that the prescribed bitter medicines and strict dietary plan are ultimately in their best interest. Just as the patient achieves improved physical and mental health by trusting and adhering to expert guidance, a person who sincerely follows Islamic teachings attains a balanced mental and physical state and learns to correctly place everything and everyone within their life. The reason for this is that only Allah, the Exalted, possesses the comprehensive knowledge required to ensure such balance. Human understanding, no matter how advanced, is inherently limited. Society's knowledge—derived from research, observation, or expert advice—cannot account for every challenge an individual may face. It cannot prevent all forms of mental or physical stress, nor can it guarantee the correct alignment of life's relationships and priorities due to the inherent constraints of limited experience, foresight, and personal biases. Allah, the Exalted, alone possesses this knowledge and has provided it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This distinction becomes evident when one observes the outcomes of those who use their blessings in accordance with Islamic teachings versus those who ignore them. Unlike a patient who may not understand the science behind their prescription yet trusts their doctor, Allah, the Exalted, invites people to reflect on His guidance so that they may recognize its wisdom and truth. Blind obedience is not the expectation; rather, He calls for reflection and understanding, which requires approaching the 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, as the ultimate controller of human hearts—the seat of peace of mind—Allah, the Exalted, alone determines who attains this tranquility. Chapter 53 An Najm, verse 43:

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

Peace of mind, therefore, is granted exclusively to those who use the blessings entrusted to them correctly, as outlined in Islamic teachings. By aligning their actions with divine guidance, individuals not only achieve personal balance and serenity but also prepare themselves for accountability on the Day of Judgement, ensuring lasting peace in both this world 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."

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 84 – Al Inshiqaq, Verses 1-25 of 25

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾

وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

يَتَأْتِيهَا الْإِنسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًّا فَمَا لَكَ بِهِ ﴿٦﴾

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾

وَيَصْلَى سَعِيرًا ﴿١٢﴾

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

إِنَّهُ ظَنَّ أَنْ لَنْ يَحْجُورَ ﴿١٤﴾

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾

بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

When the sky has split [open].

And [the sky] has listened [responded] to its Lord and was obligated [to do so].

And when the earth has been extended.

And has cast out that within it [the graves] and relinquished [it].

And [the Earth] has listened [responded] to its Lord and was obligated [to do so].

*O mankind, indeed you are laboring toward your Lord with [great] exertion
and will meet it [the Final Judgement].*

Then as for he who is given his record in his right hand.

He will be judged with an easy account.

And return to his people in happiness.

But as for he who is given his record behind his back.

He will cry out for destruction.

And [enter to] burn in a Blaze.

Indeed, he had [once] been among his people in [delusional] happiness.

Indeed, he had thought he would never return [to Allah].

But yes! Indeed, his Lord was ever, of him, Seeing.

So I swear by the twilight glow.

And [by] the night and what it envelops.

And [by] the moon when it becomes full.

[That] you will surely embark upon [experience] state after state.

So what is [the matter] with them [that] they do not believe.

*And when the Quran is recited to them, they do not prostrate [in complete
submission]?*

But those who have disbelieved deny.

And Allah is most knowing of what they keep within themselves.

So give them tidings of a painful punishment.

*Except for those who believe and do righteous deeds. For them is a reward
uninterrupted.*

Discussion on Verses 1-25 of 25

This chapter begins by depicting the immense and unimaginable events that will occur on the Day of Judgement, demonstrating the collapse of the very foundations of the universe. The intention is to awaken people from heedlessness and complacency by highlighting that if the strongest and most stable elements of creation can be overturned, then the weak human being, who has failed to prepare for accountability with Allah, the Exalted, stands no chance without conscious effort. Chapter 84 Al Inshiqaq, verses 1-6:

“When the sky has split [open]. And has responded to its Lord and was obligated [to do so]. And when the earth has been extended. And has cast out that within it and relinquished [it]. And has responded to its Lord and was obligated [to do so]. O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.”

Allah, the Exalted, emphasizes that this life is one of effort, discipline, and accountability, not a place for ease and idleness. It was created as a test to determine whether individuals will use the blessings Allah, the Exalted, has granted them in the correct manner. True peace of mind in both worlds, achieved through a balanced mental and physical state and the proper placement of all aspects of life, is only attainable by recognizing this purpose and striving to fulfill it. Chapter 84 Al Inshiqaq, verses 7-9:

“Then as for he who is given his record in his right hand. He will be judged with an easy account. And return to his people in happiness.”

However, obedience to Allah, the Exalted, often conflicts with personal desires and worldly ambitions, leading many to persist in disobedience. This rejection prevents them from attaining a balanced mental and physical state and causes them to misplace people and priorities in their lives. Consequently, everything they possess—family, friends, career, wealth—can become sources of stress rather than comfort. When they misattribute their difficulties to the wrong causes, such as blaming loved ones for their struggles, they often sever these relationships, further deepening mental anguish. This can escalate into severe mental disorders, including depression, addiction, and even suicidal thoughts. Observing the lives of those who misuse their blessings, such as the wealthy or famous, illustrates this reality: despite apparent worldly success, their lives are often marked by internal chaos and dissatisfaction. The consequences extend beyond this world. Persisting in disobedience while misusing one’s blessings ensures that one will face far greater punishment on the Day of Judgement. Chapter 84 Al Inshiqaq, verses 10-15:

“But as for he who is given his record behind his back. He will cry out for destruction. And [enter to] burn in a Blaze. Indeed, he had [once] been among his people in happiness. Indeed, he had thought he would never return [to Allah]. But yes! Indeed, his Lord was ever of him, Seeing.”

Allah, the Exalted, encourages people to recognize the signs of His wisdom and authority through reflection on creation, emphasizing that these signs not only affirm His Oneness but also demonstrate that He alone must be obeyed in all circumstances. Chapter 84 Al Inshiqaq, verses 16-17:

“So I swear by the twilight glow. And [by] the night and what it envelops.”

The carefully regulated path of the Sun ensures that the Earth receives an optimal balance of light and darkness. The timing and duration of days and nights, which vary throughout the year, allow individuals to make the most productive use of their time. If days were excessively long, people would suffer fatigue, reducing efficiency in work and daily responsibilities. If nights were too long, insufficient time would remain for essential activities, such as work, education, or social duties. Conversely, nights that are too short would prevent adequate rest, undermining health and well-being. Even minor changes in these cycles could negatively affect crops and the food supply for both humans and animals. The seamless balance of these systems highlights the Oneness of Allah, the Exalted, since multiple deities with conflicting intentions would create disorder rather than the harmony observed in the universe. Chapter 21 Al Anbiya, verse 22:

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

And chapter 84 Al Inshiqaq, verse 18:

“And [by] the moon when it becomes full.”

The Moon, reflecting sunlight, provides illumination at night, guiding travelers across deserts and oceans—a critical necessity for transportation and trade, which continues to this day. Its phases directly influence the tides, which sustain ecological balance; any disruption in these natural cycles could have severe environmental consequences. Beyond illumination and tidal regulation, the Sun and Moon together allow humans to measure time accurately, which is essential for coordinating daily activities, agriculture, and navigation. The precision and harmony of the Sun, Moon, and other cosmic systems point unmistakably to a single Creator, whose knowledge and power govern the universe with perfect order. This balance serves as a clear invitation for people to submit to Allah, the Exalted, and obey His guidance, recognizing that the same wisdom that sustains the cosmos can guide them to peace of mind, a balanced life, and success in both this world and the Hereafter.

Reflecting on one’s own life from birth to old age reveals the absolute control and authority of Allah, the Exalted. A person enters this world without choice, experiences growth, learning, illness, and aging—all without personal control—and ultimately faces death, again without choice. Chapter 84 Al Inshiqaq, verse 19:

“[That] you will surely experience state after state.”

Every stage of human development, from infancy to maturity, and every experience endured along the way, is determined and managed solely by Allah, the Exalted. This includes physical growth, intellectual development, emotional experiences, health and illness, and the timing of life events. The inevitability of these stages, over which humans have no power, illustrates that life unfolds entirely under the wisdom and governance of Allah, the Exalted. Recognizing this truth encourages individuals to submit to His guidance, understanding that just as He governs the vast complexity of human life, He also alone knows how to guide them toward a balanced mental and physical state, proper placement of all things in their life, and ultimate success in both this world and the Hereafter.

Yet, many people persist in disobeying Allah, the Exalted, because His commands often contradict their worldly desires and personal ambitions. Chapter 84 Al Inshiqaq, verses 20-23:

“So what is [the matter] with them [that] they do not believe. And when the Qur'an is recited to them, they do not prostrate? But those who have disbelieved deny. And Allah is most knowing of what they keep within themselves.”

In reality, those who abandon the divine code of conduct revealed by Allah, the Exalted, in favour of man-made systems do so to satisfy their own desires. All human-devised codes are ultimately shaped by personal inclinations, ambitions, and self-interest. Unlike divine law, which is founded on wisdom, justice, and mercy, these man-made systems reflect the priorities of those who create them. Often, the wealthy and powerful are the most deeply invested in preserving this approach. Accepting the truth of Islam would require submission to a higher moral framework, one that limits unchecked indulgence, exploitation, and abuse of authority. Fearful of losing their influence and privileges, such individuals not only reject the truth themselves but also encourage others to follow their lead, prioritizing worldly status over eternal well-being. This pattern has repeated throughout history. The first to oppose the Holy Prophets, peace be upon them, were frequently the elites—those who feared that divine guidance would expose their corruption and limit their control. Their rejection was rarely due to a lack of evidence or clarity regarding the truth, for the signs of Allah, the Exalted, were manifest before them. Instead, their opposition stemmed from arrogance, pride, and a desire to continue living according to their whims. Thus, rejecting divine guidance is seldom a matter of rational debate about truth or falsehood. More often, it is a condition of the heart: a refusal to restrain one's desires and submit to the authority of the Creator. Those who persist in this path may appear to flourish in worldly terms, but their inner state becomes unbalanced, their blessings misused, and their preparation for accountability on the Day of Judgement neglected, leaving them vulnerable to ultimate loss in both worlds. Chapter 84 Al Inshiqaq, verse 24:

“So give them tidings of a painful punishment.”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. Chapter 84 Al Inshiqaq, verse 25:

“Except for those who believe and do righteous deeds. For them is a reward uninterrupted.”

They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The contrast between these two groups is clear in their conduct, their emotional stability, and the outcomes

of their choices. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognising that His guidance is

the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

And chapter 84 Al Inshiqaq, verse 25:

"Except for those who believe and do righteous deeds. For them is a reward uninterrupted."

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 85 – Al Buruj, Verses 1-22 of 22

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَهِيدٍ وَمَشْهُودٍ ﴿٣﴾

قِيلَ أَصْحَابُ الْأُخُدُودِ ﴿٤﴾

النَّارِ ذَاتِ الْوُقُودِ ﴿٥﴾

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ يَبْدِئُ وَيَعِيدُ ﴿١٣﴾

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنُ وَثَمُودَ ﴿١٨﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

By the sky containing great stars.

And [by] the promised Day.

And [by] the witness and what is witnessed.

Destroyed [cursed] were the companions of the trench.

[Containing] the fire full of fuel.

When they were sitting near it.

And they, to what they were doing against the believers, were witnesses.

*And they resented them not except because they believed in Allah, the
Exalted in Might, the Praiseworthy.*

*To whom belongs the dominion of the heavens and the earth. And Allah,
over all things, is Witness.*

*Indeed, those who have tortured the believing men and believing women
and then have not repented will have the punishment of Hell, and they will
have the punishment of the Burning Fire.*

*Indeed, those who have believed and done righteous deeds will have
gardens beneath which rivers flow. That is the great attainment.*

Indeed, the assault [vengeance] of your Lord is severe.

Indeed, it is He who originates [creation] and repeats.

And He is the Forgiving, the Loving.

Honorable Owner of the Throne.

Effector of what He intends.

Has there reached you the story of the soldiers.

Pharaoh and Thamud?

But they who disbelieve are in [persistent] denial.

While Allah encompasses them from behind.

But this is an honored Quran.

[Inscribed] in a Preserved Slate.

Discussion on Verses 1-22 of 22

This chapter begins by inviting reflection on a striking aspect of creation, one that clearly points to the Oneness of Allah, the Exalted, and demonstrates that He alone must be obeyed in every circumstance. Chapter 85 Al Buruj, verse 1:

“By the sky containing great stars.”

The celestial bodies stand as a powerful testimony to deliberate and precise design. The stars that illuminate the night sky are not randomly scattered; rather, they are arranged according to a perfectly ordered system. For thousands of years—long before the development of compasses, clocks, or modern navigation tools—people relied on the stars to guide them across deserts, oceans, and vast, uncharted lands. Entire civilizations used constellations to determine direction, track seasonal changes, and structure their daily lives. This ancient system of navigation continues to demonstrate reliability, reflecting the enduring wisdom embedded within creation. Chapter 6 Al An’am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea...”

Those who study the universe cannot reasonably claim that the stars exist without purpose. Their movements follow precise and predictable patterns, repeating consistently over time. Constellations appear and disappear at specific intervals, marking the passage of seasons. Certain stars signal the arrival of winter or the onset of spring. Mariners historically navigated vast oceans by following fixed reference points such as the North Star, while farmers depended on celestial patterns to determine planting and harvesting periods. Even in modern times, astronomers rely on the consistent behavior of these celestial bodies to measure time, observe planetary motion, and understand the structure of the universe. Such precision, consistency, and harmony cannot be attributed to chance or coincidence. Rather, they indicate intentional design and perfect governance. The stars are not merely decorative features of the sky; they serve clear functions as guides, markers, and signs. Their beauty inspires reflection, while their purpose reveals a deeper reality: the existence of a Creator whose knowledge and control encompass every detail. Through this reflection, it becomes evident that the One who arranged the stars with such flawless precision is the same One who deserves complete obedience. Just as the universe operates in perfect balance under His command, human beings are guided toward balance, peace of mind, and true success only when they align themselves with His guidance and use the blessings they have been granted in the manner He has prescribed.

When a person reflects upon the universe, such as the stars, they will observe countless examples of precise balance and harmony. Another clear example is the position of the Earth in relation to the Sun. The Earth exists at an exact distance that allows life to flourish; if it were even slightly closer, the heat would make life impossible, and if it were further away, the cold would prevent survival. Likewise, the water cycle operates with remarkable precision: water evaporates from the oceans, forms clouds in

the atmosphere, and then returns to the Earth as rain in carefully measured amounts, sustaining all living beings. The ground itself has been created with a unique balance. It is soft enough to allow delicate shoots and roots to break through and grow into crops that sustain life, yet it is firm enough to support heavy structures built upon it. These and many other examples clearly indicate not only the existence of a Creator but also the perfect balance established within creation by Allah, the Exalted. However, despite this universal balance, there remains one major aspect of existence that appears unbalanced: the actions of mankind. Throughout life, one observes oppressive and tyrannical individuals who often escape punishment, while many who are wronged do not receive full justice. Likewise, those who sincerely obey Allah, the Exalted, may face hardships and receive only a limited portion of their reward in this world, whereas those who openly disobey Him may enjoy comfort and luxury.

Since Allah, the Exalted, has established balance throughout creation, it follows that the outcomes of human actions must also be brought into perfect balance. As this complete justice is not realized in this world, it must necessarily occur at another time, namely on the Day of Judgement.

Allah, the Exalted, certainly possesses the ability to fully reward and punish within this world. However, from His wisdom, He does not do so completely here. One reason is that He grants people repeated opportunities to repent, reform their conduct, and return to the right path. If punishment were immediate and complete, many would be deprived of the chance to correct themselves. Similarly, the full reward of the righteous is not granted in this world because this life is not Paradise.

Furthermore, belief in the unseen—specifically, the full and perfect reward and punishment of the next life—is a fundamental aspect of faith. It is this unseen element that distinguishes true faith. If people were to witness complete reward and punishment in this world through their senses, belief would no longer require sincerity or conviction, and its value would be diminished.

Maintaining a balance between fear of punishment and hope for reward in the hereafter encourages a person to avoid sins and strive in performing righteous deeds. This balance nurtures discipline, sincerity, and perseverance in obeying Allah, the Exalted.

For the Day of Recompense to occur, this material world must come to an end. Reward and punishment can only be fully administered once all actions have ceased. As long as people continue to act, the final judgment cannot take place. Therefore, the conclusion of this world is inevitable, paving the way for the establishment of perfect justice. 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 deeply on these realities strengthens a person's certainty in the Day of Judgement. This certainty, in turn, motivates them to prepare properly by using the blessings they have been granted in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this, they achieve peace of mind and true success in both worlds, by maintaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 85 Al Buruj, verse 2:

“And [by] the promised Day.”

Whether a person chooses to prepare for it or neglects it, every individual will inevitably witness the Day of Judgement. This is an unavoidable reality that no one can escape or delay. Given this certainty, it is only logical for a person to prioritise preparing for it over matters that are uncertain and not guaranteed to occur, such as reaching a particular age, including retirement. Many people dedicate the majority of their time, energy, and resources toward planning for a future they may never experience, yet they neglect preparing for the one event that is absolutely certain. Chapter 85 Al Buruj, verse 3:

“And [by] the witness and what is witnessed.”

This verse highlights the reality that everything will be brought forth and witnessed, whether it relates to a person's deeds, their intentions, or the events of that Day itself. Every action, no matter how small, will be observed and accounted for. This serves as a powerful reminder that life is not without purpose or consequence, and that every moment is leading towards a final meeting with Allah, the Exalted.

When a person reflects on this certainty, it becomes clear that prioritising temporary worldly goals over eternal accountability is a misplaced effort. Worldly plans, such as financial stability or retirement, are uncertain and limited in benefit, whereas preparation for the Day of Judgement is both certain and everlasting in its consequences.

Therefore, a person should realign their priorities by dedicating greater effort toward what will benefit them on that Day. This involves using the blessings they have been granted in ways that please Allah, the Exalted, fulfilling their responsibilities, avoiding wrongdoing, and striving in righteous deeds. By doing so, they not only prepare for their inevitable accountability but also attain peace of mind in this world, as their life becomes balanced and purposeful, with everything and everyone placed in their proper position.

As obedience to Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many individuals not only choose to ignore or reject His guidance, but go further by actively opposing it in various ways, according to their ability and influence. This opposition can manifest through criticism, mockery, social pressure, or even direct hostility, all

driven by an unwillingness to restrain personal desires and submit to a higher moral authority.

In general, when a person adopts a path that differs from those around them, it can create discomfort in others, as it indirectly highlights the shortcomings in their own choices. This is especially true when the alternative path emphasises discipline, restraint, and obedience to Allah, the Exalted, while the majority prefer to prioritise their personal desires. As a result, those who strive to remain firm upon their faith often become targets of criticism, not only from wider society but sometimes even from close family members and friends. This reaction is not always rooted in sincere concern, but rather in an internal unease that arises when one is confronted with a higher standard of conduct.

In addition, modern societal influences—such as social media, fashion trends, and prevailing cultural norms—exert immense pressure on individuals to conform. These influences frequently promote values that prioritise appearance, status, wealth, and personal gratification over moral discipline and accountability. As a result, the call to Islam is often perceived as a barrier to achieving these worldly ambitions. Entire industries that thrive on indulgence, excess, and the pursuit of desire naturally resist the incorporation of Islamic principles, as such principles would limit their influence and profitability. This resistance contributes significantly to the widespread negative portrayal of Islam across various platforms, particularly in digital spaces where ideas are rapidly spread and reinforced.

Furthermore, those who sincerely strive to follow Islamic teachings—which promote moderation, self-control, and the responsible use of blessings—are often met with hostility from individuals who live without restraint. Islam teaches that desires must be controlled and directed, not blindly followed. However, those who choose indulgence without limits often perceive this discipline as a threat to their lifestyle. Consequently, they attempt to discourage others from embracing or practising Islam, inviting them instead toward a way of life centred on unchecked desires. A common method used in this effort is the selective criticism of certain aspects of Islam, such as the dress code for women. These criticisms are often presented as concerns for freedom or progress, yet they lack consistency and sincerity. For example, while objections may be raised against modest dress in Islam, no similar objections are directed toward uniforms and dress codes in professions such as law enforcement, the military, healthcare, education, or business. This inconsistency reveals that the criticism is not truly about clothing itself, but rather about a deeper discomfort with the principles of modesty, discipline, and submission to divine guidance. Such selective criticism exposes the weakness and superficial nature of these arguments, as they are driven more by bias than by genuine reasoning. Ultimately, it is the core values of Islam—self-discipline, accountability, and sincere obedience to Allah, the Exalted—that provoke opposition. These values challenge the prevailing culture of indulgence and compel individuals to reflect on their own conduct, which many seek to avoid. As a result, they criticise Islam in whatever manner they can, regardless of consistency or fairness. Chapter 85 Al Buruj, verses 4-9

“Cursed were the companions of the trench. [Containing] the fire full of fuel. When they were sitting near it. And they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy. To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.”

These verses demonstrate that hostility toward those who believe is not a new phenomenon, but a recurring pattern throughout history. The root cause of this hostility is often nothing more than the believer's commitment to faith and obedience.

Choosing to abandon the commands of Allah, the Exalted, in order to gain the approval of others inevitably results in the loss of inner peace. Such a choice leads to the misuse of blessings, as they are no longer guided by divine wisdom. Consequently, a person falls into a state of mental and physical imbalance, misplacing priorities and relationships, and neglecting preparation for the Day of Judgement. This imbalance manifests as stress, confusion, and ongoing difficulties in both this life and the next, regardless of any temporary worldly comfort. Chapter 85 Al Buruj, verse 10:

“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.”

In contrast, those who remain steadfast in sincerely obeying Allah, the Exalted, are granted a deep sense of tranquillity and are protected from the harmful influences of others, even if this protection is not always outwardly visible. Their commitment enables them to use their blessings correctly, leading to a balanced and organised life in which everything and everyone is placed in its proper position. This, in turn, allows them to prepare

effectively for their accountability on the Day of Judgement. Such a person experiences peace of mind in this world and secures success in the hereafter. Chapter 85 Al Buruj, verse 11:

“Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.”

In order for a person to remain firm upon this path, it is essential that they actively strive to develop a strong and unwavering faith. This strength is not something that is attained passively; rather, it requires continuous effort, reflection, and commitment. Such firmness is vital for maintaining consistent obedience to Allah, the Exalted, in every circumstance, whether a person is experiencing ease and comfort or facing hardship and difficulty. A person whose faith is strong does not allow changing situations to alter their principles; instead, they remain steady, recognising that every situation is part of a test and an opportunity to draw closer to Allah, the Exalted. This type of faith is cultivated through gaining a clear understanding of the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and more importantly, by implementing this knowledge into daily life. These teachings do not merely provide theoretical guidance; they offer practical direction for every aspect of life, demonstrating that sincere obedience to Allah, the Exalted, leads to genuine peace of mind and lasting success in both this world and the hereafter. Through consistent learning and application, a person begins to witness the wisdom behind these teachings, which further strengthens their conviction and commitment. In contrast, those who neglect to seek knowledge of Islamic teachings often develop a weak and unstable faith. Without a solid foundation of understanding, they become vulnerable to abandoning obedience whenever it conflicts with their

personal desires or the pressures of society. This lack of knowledge clouds their judgement, preventing them from realising that true peace is not found in the unrestricted fulfilment of desires, but rather in controlling and directing those desires in accordance with divine guidance. As a consequence of this ignorance and misplaced approach, a person inevitably falls into an unbalanced mental and physical state. They begin to misuse the blessings they have been granted, and in doing so, they misplace priorities, relationships, and responsibilities within their life. What should have been sources of comfort—such as family, wealth, and opportunities—gradually become sources of stress, anxiety, and difficulty. Even if such a person outwardly enjoys certain worldly luxuries, their inner state remains unsettled and troubled. Furthermore, by neglecting obedience and failing to prepare for their accountability, they expose themselves to far greater consequences in the hereafter. Chapter 85 Al Buruj, verse 12:

“Indeed, the vengeance of your Lord is severe.”

Therefore, it is essential for every person to actively strengthen their faith through the sincere pursuit of knowledge and its consistent practical implementation. By doing so, they will be able to maintain steadfast obedience to Allah, the Exalted, in all situations. This will enable them to use the blessings they have been granted in the correct manner, leading to a balanced mental and physical state. In turn, they will be able to properly organise and prioritise every aspect of their life, ensuring that they are fully prepared for their accountability on the Day of Judgement while attaining peace and success in both worlds.

Allah, the Exalted, then calls upon people to reflect deeply on His absolute control over life and death, using this reality as a powerful means to encourage obedience and as a clear proof of His ability to resurrect the dead. Chapter 85 Al Buruj, verse 13:

“Indeed, it is He who originates [creation] and repeats.”

To deny the resurrection of human beings on the Day of Judgement is a striking and unfounded claim, especially when the world around every person is filled with continuous and undeniable examples of life emerging from what appears to be lifelessness. Allah, the Exalted, has embedded the concept of revival throughout creation, displaying it repeatedly across daily experiences, seasonal cycles, and generational changes. These signs are not rare or hidden; rather, they are abundant, consistent, and accessible to anyone who is willing to reflect with sincerity. One of the clearest examples is the revival of barren land. Rain descends upon dry, lifeless soil, transforming it into fertile ground that produces vegetation of every kind. Seeds that appear dry, hard, and devoid of life absorb water, swell, and break open, giving rise to plants that sustain both people and animals. If Allah, the Exalted, can bring forth life from something so seemingly lifeless and insignificant, then resurrecting the human being—who is also placed into the earth—is far from difficult for the One who created both in the first place. The changing of the seasons offers another profound demonstration. During colder periods, trees lose their leaves and appear lifeless, their branches empty and still. Yet with the arrival of warmth, they are revived once again. Leaves return, flowers blossom, and landscapes that once seemed dead become full of colour and vitality. This transformation is not a one-time occurrence; it repeats year after year, serving as a constant

reminder that life can return after apparent death. Even within the human body itself, signs of renewal are continuously taking place. Cells are constantly dying and being replaced, tissues regenerate, and the body undergoes an ongoing process of restoration and change. Although people often overlook this reality, it is a clear indication that renewal and recreation are part of the very design of human existence. Similar patterns can be observed throughout the natural world. A caterpillar enters a cocoon in a state that resembles lifelessness, only to emerge later as a completely transformed creature. Certain plants remain dormant for extended periods, appearing entirely dead, yet they come to life rapidly when exposed to the right conditions. Forests that are destroyed by fire gradually recover, as new growth emerges from the ashes and entire ecosystems are restored. Animals that enter deep states of inactivity during certain seasons appear almost lifeless, yet they awaken and resume activity when conditions change. Even within the oceans, environments that seem lifeless can recover and flourish again when circumstances allow. The skies themselves reflect this reality, as cycles of formation and renewal occur on a vast scale beyond human comprehension. What appears to be an end can become the beginning of something new, further emphasising that creation and recreation are firmly within the control of Allah, the Exalted. In addition to these external signs, every person experiences a daily reminder of this truth through the cycle of sleep and wakefulness. Sleep resembles a minor form of death, as awareness is suspended and control over the body is reduced. Then, upon waking, life and consciousness are restored once again. This repeated experience serves as a personal and constant reminder that the One who causes a person to “return” each day is fully capable of restoring them after death. 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.”

All of these examples collectively demonstrate that resurrection is not something strange or unprecedented. Rather, it is a reality that is reflected continuously throughout creation. The One who originates life in the first instance and repeatedly brings about renewal in countless forms is certainly able to bring human beings back to life after death. Therefore, the denial of resurrection is not due to a lack of evidence, but rather a failure to reflect sincerely on the clear and consistent signs that exist within both the external world and within a person's own existence.

Despite the persistence of many people in disobeying Allah, the Exalted—driven by their attachment to worldly desires and ambitions—He does not hasten to punish them. Instead, He grants them time, opportunities, and repeated chances so that they may reflect, repent, and reform their conduct. This delay is not due to any inability to punish, but rather a manifestation of His immense mercy and compassion. Chapter 85 Al Buruj, verse 14:

“And He is the Forgiving, the Affectionate.”

This verse highlights a profound reality: alongside His complete knowledge and authority, Allah, the Exalted, possesses an immense willingness to forgive and a deep care for His creation. He continues to provide blessings, sustenance, and opportunities even to those who turn away from Him, giving them every chance to return before it is too late.

At the same time, it must be understood that Allah, the Exalted, is not lacking in power or authority in the slightest. He is fully capable of seizing every disobedient person instantly, without delay or resistance. Chapter 85 Al Buruj, verses 15-16:

“Honorable Owner of the Throne. Effector of what He intends.”

The combination of these attributes—perfect might and boundless mercy—is not contradictory, but rather reflects a complete and flawless balance. His might guarantees that justice will ultimately be established, and that no wrongdoing will go unaddressed. At the same time, His mercy ensures that every person is given sufficient opportunity to recognise their errors, seek forgiveness, and correct their path before the final moment arrives. A wise person understands that the period of respite they are granted is not a sign of being overlooked or forgotten. Rather, it is a deliberate test of sincerity and awareness. It is a window of opportunity in which one’s true intentions are revealed—whether they will continue in heedlessness or turn back in humility. Those who use this time to reform their actions, show gratitude for their blessings, and align their lives with the guidance of Allah, the Exalted, will find that His mercy far exceeds their shortcomings. Their past mistakes can be erased, and their future can be filled with peace and success. However, those who misuse this respite, persisting in disobedience while assuming they will never be held accountable, fall into a dangerous form of deception. They interpret delay as escape and opportunity as permission. Such an attitude only increases their negligence, until they are suddenly confronted with the reality they denied. At that point, the opportunity to

repent will have passed, and the full manifestation of divine justice will become unavoidable. The lesson is therefore clear and urgent. Gratitude, obedience, and repentance must not be delayed or treated as matters for the distant future. The present moment is the only time a person truly possesses, and it is within this moment that change must occur. As long as a person is alive, the door of mercy remains open. But once death arrives, or when the Day of Judgement begins, that door will close permanently. Every soul will then face the consequences of its choices, with complete justice and without the possibility of return.

Allah, the Exalted, then calls people to reflect upon the lessons of history, and by extension, the examples found among those around them—particularly those who persisted in disobedience despite being granted time and opportunity to change, and the consequences they ultimately faced. Chapter Al Buruj, verses 17-18:

“Has there reached you the story of the soldiers. [Those of] Pharaoh and Thamud?”

These verses serve as a powerful warning against becoming absorbed in a narrow, self-centred way of life, where a person’s focus is restricted solely to their own immediate concerns while neglecting the wider realities that exist around them. Such a limited perspective prevents a person from recognising the deeper lessons embedded in history, personal experiences, and the lives of others. As a result, they miss valuable opportunities to correct their behaviour, strengthen their understanding, and avoid repeating the mistakes of those who came before them. Reflecting on

past nations, such as the people of Pharaoh and Thamud, reveals a consistent pattern. They were granted strength, resources, and time, yet they chose arrogance and disobedience over humility and obedience. Despite clear signs and repeated warnings, they persisted in their ways until they were ultimately seized and destroyed. These accounts are not merely historical records; they are living lessons meant to guide people in every age, demonstrating that misuse of blessings and rejection of truth leads to ruin, regardless of one's power or status. This principle is not limited to ancient history. It can be observed clearly in the lives of people today. For instance, when one observes individuals who possess wealth, fame, and influence yet misuse these blessings, it often becomes evident that such a lifestyle does not lead to true peace. Many of them are overcome by anxiety, depression, addiction, and other forms of inner turmoil, despite having access to every material comfort. This demonstrates that genuine peace of mind cannot be achieved through wealth alone or by freely pursuing desires without restraint. Rather, it is attained through using blessings in the correct manner and maintaining balance in all aspects of life. Likewise, witnessing others endure illness, hardship, or loss should not be seen as distant or irrelevant events. Instead, these situations serve as reminders that blessings such as health, time, and stability are temporary and can be taken away at any moment. This awareness should inspire gratitude and encourage a person to make proper use of what they currently possess before it is lost. Therefore, a person is encouraged to adopt a reflective mindset, one that looks beyond personal circumstances and seeks to understand the lessons present in both history and daily life. By doing so, they refine their character, avoid harmful patterns, and align their actions with what leads to lasting benefit. This approach enables them to achieve a balanced mental and physical state, correctly prioritise all aspects of their life, and prepare effectively for their accountability on the Day of Judgement, ultimately leading to true tranquillity and success in both worlds.

Despite the countless signs—whether found in the lessons of history or within the intricate design of creation—that clearly demonstrate the necessity of obeying Allah, the Exalted, many people still persist in turning away from Him. Chapter 85 Al Buruj, verse 19:

“But they who disbelieve are in [persistent] denial.”

In essence, every individual who abandons the divine code of conduct revealed by Allah, the Exalted, and replaces it with systems created by human beings does so to satisfy their own inclinations. Human-made systems are inevitably influenced by limited understanding, personal interests, and shifting societal values. They are shaped by desire, not by complete knowledge or perfect justice. In contrast, divine guidance is founded upon absolute wisdom, fairness, and mercy, as it originates from the Creator who fully understands every aspect of human nature and existence. Those who possess wealth, influence, and authority are often the most deeply attached to such man-made systems. They realise that accepting the truth would require them to submit to a higher standard—one that regulates their behaviour, limits their excesses, and holds them accountable for how they treat others. This would prevent them from exploiting people, pursuing unchecked desires, and misusing their power for personal gain. As a result, they resist this submission, not because they are unaware of the truth, but because they are unwilling to sacrifice their privileges. Out of fear of losing their status and control, they do not limit their rejection to themselves. Instead, they actively encourage others to follow their path, promoting ideas and lifestyles that preserve their influence. In doing so, they attempt to maintain their worldly position, even though this comes at the cost of their ultimate success. Their efforts are not merely personal choices but often extend into shaping societal norms,

influencing culture, and discouraging others from accepting and practicing the truth. This behaviour is not something new or unique to any one time period. Throughout history, the first to oppose the Holy Prophets, peace be upon them, were frequently the leaders and elites of their societies. These individuals feared that accepting divine guidance would expose their wrongdoing, challenge their authority, and dismantle the systems that benefited them. Despite witnessing clear signs and undeniable proofs, they chose arrogance over humility and preference over truth. Their rejection was rarely based on genuine intellectual doubt. Rather, it was rooted in pride, stubbornness, and a desire to continue living according to their own wishes. This reveals an important reality: the refusal to accept divine guidance is, in most cases, not an issue of understanding, but an issue of the heart. It is a reluctance to restrain one's desires and a refusal to submit to the authority of the Creator. Therefore, the verse serves as both a warning and an explanation. It clarifies that persistent denial is not a matter of confusion but of choice—a conscious decision to turn away from guidance in favour of personal desire. Recognising this helps a person guard themselves against falling into the same pattern, encouraging them instead to approach truth with sincerity, humility, and a willingness to submit to what is right, regardless of personal preference.

As history demonstrates, no matter what path a person chooses in life, they cannot escape the complete control and authority of Allah, the Exalted, who will hold every individual accountable for their actions in both this world and the next, even if this accountability is not immediately apparent to them. Chapter 85 Al Buruj, verse 20:

“While Allah encompasses them from behind.”

Those who misuse the blessings they have been granted should not be deceived into thinking that the absence of immediate consequences or their lack of awareness of punishment implies that they will never face accountability. In this world, their disregard for divine guidance prevents them from attaining a balanced mental and physical state and causes them to misplace priorities, relationships, and responsibilities within their lives. Consequently, even elements meant to provide comfort and support—such as family, friends, career, and wealth—can become sources of stress and distress. If such individuals continue to ignore the commands of Allah, the Exalted, they often direct blame toward the wrong people or circumstances, such as their spouse or colleagues, for their difficulties. In extreme cases, severing these positive relationships only deepens their suffering, leading to mental disorders, depression, substance abuse, and even suicidal tendencies. This pattern is clearly observable among those who persist in misusing their blessings, including wealthy and influential individuals, who may appear to enjoy worldly comforts yet experience profound internal turmoil. Moreover, because they neglected to prepare for their accountability on the Day of Judgement, the punishment they will face in the hereafter will be far more severe, underscoring the truth that temporary worldly gains cannot compensate for the loss of eternal success and inner peace, which can only be found by accepting and practically implementing the divine code of conduct granted by Allah, the Exalted. Chapter 85 Al Buruj, verses 21-22:

“But this is an honored Qur'an. [Inscribed] in a Preserved Slate.”

Therefore, a person must accept and act upon the teachings of Islam for their own benefit, even when these teachings conflict with their personal

desires. They should approach these teachings as a wise patient approaches the advice of a doctor: knowing that the prescriptions—bitter medicines and strict diets included—are ultimately for their own good. Just as the patient achieves improved mental and physical health by following the doctor's guidance, so too will the person who sincerely follows and applies Islamic teachings experience harmony and well-being in life. This is because only Allah, the Exalted, possesses the comprehensive knowledge required to ensure that a person attains a balanced mental and physical state and correctly places all aspects of their life in order. The understanding of human mental and physical conditions that society or medical science provides, while valuable, is inherently limited. Human advice, no matter how well-intentioned or researched, cannot address every challenge a person may encounter, prevent all forms of mental and physical stress, or ensure the proper organization of life due to limitations in knowledge, experience, foresight, and personal biases. Allah, the Exalted, alone possesses this perfect knowledge and has made it accessible to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one compares the lives of those who live according to Islamic guidance with those who ignore it. Just as patients often follow medical instructions without fully understanding the science behind them, Allah, the Exalted, invites people to reflect upon His guidance in Islam so they can recognize the benefits it brings. He does not ask people to accept it blindly; rather, He presents clear proofs so that individuals can understand and appreciate its truth. Approaching these teachings with an open and unbiased mind allows one to recognize their wisdom and apply them correctly. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual hearts of people—the true seat of peace of mind. He alone determines who attains inner tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

Thus, it is evident that genuine peace of mind is granted only to those who use the blessings of Allah, the Exalted, correctly, as outlined in Islamic teachings. By following this guidance, individuals can achieve a balanced mental and physical state, harmoniously organize all aspects of their lives, and cultivate lasting serenity in both this world and the hereafter. Chapter 16 An Nahl, verse 97:

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

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 86 – At Tariq, Verses 1-17 of 17

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمُ الثَّاقِبُ ﴿٣﴾

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ۝١٦

فَمَهْلُ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا ۝١٧

By the sky and the night comer.

And what can make you know what is the night comer?

It is the piercing star.

There is no soul but that it has over it a protector.

So let man observe from what he was created.

He was created from a fluid, ejected.

Emerging from between the backbone and the ribs.

Indeed, He [Allah], to return him [to life], is Able.

The Day when secrets will be put on trial.

Then he will have no power or any helper.

By the sky which sends back [rain].

And [by] the earth which splits [crops/plants].

Indeed, it [the coming of Judgement Day] is a decisive statement.

And it is not amusement.

Indeed, they are planning a plan.

But I am planning a plan.

So allow time for the disbelievers. Leave them awhile.

Discussion on Verses 1-17 of 17

This chapter begins by inviting reflection on a striking aspect of creation, one that clearly points to the Oneness of Allah, the Exalted, and demonstrates that He alone must be obeyed in every circumstance. Chapter 86 At Tariq, verses 1-3:

“By the sky and the night comer. And what can make you know what is the night comer? It is the piercing star.”

The celestial bodies stand as a powerful testimony to deliberate and precise design. The stars that illuminate the night sky are not scattered without order; rather, they are arranged according to a perfectly balanced and purposeful system. For thousands of years—long before the development of compasses, clocks, or modern navigation tools—people relied on the stars to guide them across deserts, oceans, and vast, uncharted lands. Entire civilizations used constellations to determine direction, track seasonal changes, and structure their daily lives. This ancient system of navigation continues to demonstrate reliability, reflecting the enduring wisdom embedded within creation. Chapter 6 Al An’am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea...”

Those who study the universe cannot reasonably claim that the stars exist without purpose. Their movements follow precise and predictable patterns, repeating consistently over time. Constellations appear and disappear at specific intervals, marking the passage of seasons. Certain stars signal the arrival of winter or the onset of spring. Mariners historically navigated vast oceans by following fixed reference points such as the North Star, while farmers depended on celestial patterns to determine planting and harvesting periods. Even in modern times, astronomers rely on the consistent behaviour of these celestial bodies to measure time, observe planetary motion, and understand the structure of the universe. Such precision, consistency, and harmony cannot be attributed to chance or coincidence. Rather, they indicate intentional design and perfect governance. The stars are not merely decorative features of the sky; they serve clear functions as guides, markers, and signs. Their beauty inspires reflection, while their purpose reveals a deeper reality: the existence of a Creator whose knowledge and control encompass every detail. The vastness of the heavens, the stability of their movements, and the reliability of their patterns all point to a single truth—creation is not random, but purposeful. Through this reflection, it becomes evident that the One who arranged the stars with such flawless precision is the same One who deserves complete obedience. Just as the universe operates in perfect balance under His command, human beings are guided toward balance, peace of mind, and true success only when they align themselves with His guidance and use the blessings they have been granted in the manner He has prescribed. The stars guide travellers through physical darkness, while divine revelation guides hearts through spiritual darkness. Both forms of guidance originate from Allah, the Exalted, and both lead to clarity, stability, and safety for those who follow them.

Just as Allah, the Exalted, meticulously maintains balance and harmony throughout the creation, ensuring that every element functions in its proper place, human beings are also closely monitored to preserve justice in both worlds. Although people have been granted free will to make choices, they are not left without oversight. Each individual has guardians assigned to observe and record every action, thought, and intention. This system ensures that nothing goes unnoticed and that ultimate accountability will be fair and precise. Chapter 86 At Tariq, verse 4:

“There is no soul but that it has over it a watchful guardian.”

By recognizing this, a person is reminded that their deeds, whether good or bad, are always being observed. This awareness encourages careful and deliberate action, motivating individuals to use the blessings they have been granted wisely, maintain moral discipline, and strive for a balanced and harmonious life, ultimately preparing themselves for their accountability in the hereafter.

Allah, the Exalted, then invites people to reflect on their own creation, which alone provides clear evidence of a Wise Creator and Sustainer who possesses complete control and authority over every aspect of their existence. Chapter 86 At Tariq, verses 5-7:

“So let man observe from what he was created. He was created from a fluid, ejected. Emerging from between the backbone and the ribs.”

Anyone who carefully contemplates the human body with an open mind will recognize that its precise composition—the intricate balance of organs, bones, senses, and bodily systems—could not have arisen without deliberate knowledge, planning, and power. If even a simple object or machine cannot be designed, constructed, and maintained without a skilled creator and caretaker, it is far more unreasonable to assume that a human being—with their extraordinarily complex physical, mental, and emotional systems—exists and continues to function without a Wise Creator and Sustainer. The human body relies on countless interdependent processes that must remain in perfect balance for life to persist. From the regulation of the heartbeat and blood flow to the coordination of the nervous system, digestive system, and immune system, every function depends on precise timing and harmony. Even minor disruptions can lead to illness or death, demonstrating that continuous oversight and control are essential. By reflecting on this, one can recognize the undeniable evidence of divine wisdom, power, and care in their very being, strengthening faith and gratitude while highlighting the importance of following the guidance provided to maintain a balanced and purposeful life.

In addition, the careful development of the human being from a tiny sperm drop is itself a clear sign of the ability of Allah, the Exalted, to resurrect the dead. Chapter 86 At Tariq, verse 8:

“Indeed, Allah, to return him [to life], is Able.”

Beyond this, Allah, the Exalted, has embedded patterns of revival and renewal throughout creation, repeating them across days, seasons, and generations. These signs are so abundant and consistent that only those who refuse to reflect remain unconvinced. Rain falls upon barren land, reviving soil that seemed utterly lifeless. Dormant seeds—dry, hard, and apparently dead—absorb water, swell, and burst open, producing vegetation that sustains 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 greater challenge for the One who created both. The cycle of the seasons provides 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 entire landscapes that once appeared dead become vibrant with life. This transformation repeats year after year, silently proclaiming the reality of resurrection. Even within the human body, resurrection occurs continuously. 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. 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: stars collapse, scattering their elements across space, and from this material new stars and planets are formed—creation emerging anew from destruction. The daily rhythm of sleep and wakefulness also demonstrates this truth. Sleep

resembles a minor death, with the sleeper's senses suspended and awareness withdrawn. Allah, the Exalted, 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.”

These countless examples in nature, within the human body, and in daily life illustrate that resurrection is not only possible but inevitable, affirming the absolute control and wisdom of Allah, the Exalted.

In addition, the Day of Judgement is something that must occur. When a person reflects upon the universe, they observe countless examples of perfect balance woven into every aspect of creation. The Earth, for instance, is positioned at a precise and balanced distance from the Sun. If it were even slightly closer or further away, life as it is known would not be possible. Similarly, the water cycle—where water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—is perfectly regulated to sustain life on Earth. The ground itself is created in a balanced manner: soft enough for fragile shoots to penetrate and grow into crops, yet firm enough to support the weight of mountains, cities, and towering structures. These and many other examples clearly indicate not only the existence of a Creator but also the presence of deliberate balance in His creation. Yet there is one major aspect of this

world that is clearly unbalanced: the actions of human beings. One frequently observes oppressive and tyrannical individuals who escape punishment in this world. Conversely, countless people endure oppression, hardship, and injustice without receiving their full reward for patience and perseverance. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and trials, receiving only a small portion of their reward in this life, while those who openly disobey Allah, the Exalted, often enjoy worldly luxuries and comforts. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of human actions must also be balanced. Since this balance is not fully realised in this world, it must necessarily occur at another time—namely, on the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but one of the wisdoms behind not doing so is that He grants people opportunity after opportunity to repent sincerely and correct their behaviour. His mercy delays punishment so that hearts may soften and return to Him. Likewise, He does not grant believers their full reward in this world because this world is not Paradise. Furthermore, belief in the unseen—particularly the unseen reward awaiting the believer in the Hereafter—is a fundamental aspect of faith. In fact, belief in the unseen is what gives faith its true value. Believing in something that can be perceived through the five senses, such as receiving full reward in this world, would not carry the same spiritual significance.

Fear of full punishment in the Hereafter and hope in receiving complete reward encourage a person to abstain from sins and perform righteous deeds. These two forces—fear and hope—work together to guide the believer toward obedience, humility, and sincerity.

For the Day of Recompense to commence, this material world must come to an end. Punishment and reward can only be given once every person's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of humanity have ceased, which indicates that the material world must inevitably end, sooner or later.

When a person reflects upon this discussion, their faith in the Day of Judgement is strengthened. This, in turn, encourages them 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. Through this preparation, they attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 86 At Tariq, verse 9:

“The Day when secrets will be put on trial.”

A Day on which every intention, word and action will be accounted for with perfect wisdom and justice.

Allah, the Exalted, then urges people not to rely on wishful thinking regarding the Day of Judgement, falsely believing that they can persist in disobedience while someone else will guarantee their salvation. Chapter 86 At Tariq, verse 10:

“Then man will have no power or any helper.”

Each person will be held fully accountable for their own deeds, and no relative, regardless of how pious they may have been, can intervene to save them from their responsibility. 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.”

While intercession on the Day of Judgement is a reality, it will only benefit those who genuinely strive to obey Allah, the Exalted, in this world. This is made clear 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...”

A person who adopts a careless or lazy attitude—ignoring obedience and assuming that others will ensure their salvation—will face disappointment. Such an approach not only disrespects the concept of intercession but may result in those they hoped would intercede actually testifying against them. Chapter 25 Al Furqan, verse 30:

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

This verse specifically addresses Muslims, as they are the community entrusted with the guidance of the Holy Quran. Non-believers, having never accepted its guidance, cannot be described as abandoning it. The consequences for any Muslim who fails to act on the teachings of the Holy Quran, and against whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness on the Day of Judgement, are unmistakably serious.

Therefore, every person must avoid relying on others for intercession and instead strive sincerely to obey Allah, the Exalted. This involves using the blessings they have been granted in ways that please Him, as outlined in the teachings of Islam. The Companions of the Holy Prophet Muhammad, peace and blessings be upon him, exemplified this attitude—they worked diligently to follow divine guidance, even though they were in the company of the best person who could intercede for them on Judgement Day, namely, the Holy Prophet Muhammad, peace and blessings be upon him. Their example demonstrates that sincere effort and obedience are indispensable, and no one can substitute for a person's own accountability.

Allah, the Exalted, then invites people to reflect on another aspect of creation that clearly indicates His Oneness and absolute wisdom. Chapter 86 At Tariq, verse 11:

“By the sky which returns [rain].”

Even when constructing a simple building, careful planning is required. Pillars, supports, and precise measurements must be strategically positioned to maintain the integrity and safety of the structure. Thought, design, and attention to detail are essential for even the simplest construction. If this is true for a basic human-made structure, how can anyone reasonably believe that the vast Heavens and the Earth came into existence by accident? If their creation were accidental, it would inevitably be imperfect, unstable, and unsafe. Yet the observable order, harmony, and stability of the universe testify to the deliberate planning and wisdom 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...”

Another clear demonstration of divine wisdom is the perfectly balanced water cycle, which sustains all life on Earth. Water evaporates from the oceans, rises into the atmosphere, and condenses into rain. Some of this rain is naturally acidic, but it falls on mountains that neutralize it, making it suitable for human and animal use. This precise balance ensures that the system remains life-giving rather than destructive. Any slight disruption—whether in rainfall, ocean salinity, or the neutralizing processes of the mountains—could lead to disastrous consequences for life on land and in the sea. The oceans themselves are perfectly balanced to support both marine life and human activity. The salt concentration prevents contamination from dead organisms, allowing aquatic ecosystems to flourish. At the same time, the density and surface properties of the water allow ships to sail safely across it. A minor alteration in this balance would disrupt either the thriving of marine life or the ability of ships to travel, but never both. Even today, sea transport remains the most widely used

method for moving goods across the globe, illustrating how this balance is essential for human civilization. Rain also exemplifies this precision: too little results in drought and famine, while too much leads to 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.”

Every component of the water cycle, from evaporation to precipitation, operates within a perfect system designed to sustain life. Observing these processes makes it clear that the balance and harmony within creation are not accidental but the outcome of a deliberate, knowledgeable, and powerful Creator.

The land on Earth has been formed in a remarkably balanced and purposeful way, allowing people to both cultivate crops and construct buildings upon it simultaneously. Observing the varied landscapes across the Earth, one notices the differences in altitude. High-altitude regions are naturally more difficult to inhabit due to thinner air and the challenges of reaching them, yet these areas are limited. The vast majority of the Earth's surface lies at altitudes optimal for human habitation, providing ease of living and accessibility. Additionally, certain areas of the world remain naturally inaccessible because of their rugged terrain, making it difficult for people to travel to these regions or exploit the resources there. Nevertheless, the majority of the Earth has been designed in such a way that it is easily accessible, ensuring that humans can benefit from the land efficiently. The distribution of natural resources further demonstrates this

balance. Resources essential for human survival—such as fresh water, fertile soil, and vegetation—are generally more accessible than those of lesser necessity, highlighting a deliberate consideration for human needs. This careful design, evident in countless features of the Earth, cannot be attributed to chance and clearly points to the existence of a Creator. Chapter 86 At Tariq, verse 12:

“And [by] the earth which cracks open.”

The Earth has been arranged to facilitate the production of various forms of sustenance for humanity. Even the simple act of granting life to a dormant seed, allowing it to sprout and grow into food, lies entirely beyond human control. Despite all technological and agricultural advancements, humans cannot create life from lifeless matter. This reality serves as a clear demonstration of the knowledge, power, and control of the Creator, Allah, the Exalted, who maintains and sustains all aspects of creation.

The Creator and Sustainer of the perfectly balanced universe is the same One who revealed the final divine code of conduct, designed with complete wisdom and balance to align with human nature. This code ensures that individuals can achieve peace of mind through attaining a balanced mental and physical state and by correctly arranging all aspects of their lives, including their relationships with others. On a societal level, it promotes justice by ensuring that the rights of every person are upheld. Chapter 86 At Tariq, verses 13-14:

“Indeed, the Qur'an is a decisive statement. And it is not amusement.”

No matter how advanced a society becomes, and regardless of the knowledge acquired in areas such as science, psychology, or medicine, it remains impossible for humans to create a code of conduct that is perfectly suited to human nature and capable of addressing all circumstances individuals or communities may encounter throughout life. Human understanding continues to evolve even regarding basic aspects of existence, such as the functions of different regions of the brain, making it clear that designing a flawless system for moral, social, and personal well-being is beyond human capacity. Only Allah, the Exalted, possesses complete knowledge, encompassing the past, present, and future. It is He alone who can provide a code of conduct that clearly distinguishes between right and wrong, beneficial and harmful, and guides individuals toward lasting peace of mind in a world often filled with stress and uncertainty. Historical experience confirms that when this divine code is properly implemented, it results in justice, tranquillity, and stability on both personal and societal levels. Therefore, every person must accept and act upon the divine code of conduct, recognizing it as the ultimate guidance for their well-being, even when it conflicts with personal desires. They should emulate a wise patient who follows the counsel of a knowledgeable physician, understanding that the advice, though sometimes difficult or unpleasant, is ultimately in their best interest. By adhering to the teachings of the divine code, individuals position themselves to achieve balance, clarity, and peace in every aspect of their lives, both for themselves and in their interactions with others.

As Islam encourages people to control their worldly desires, those whose only aim in life is to fulfill their desires will criticize them as Islam makes them appear animalistic. In addition, the businesses and industries which benefit from people unleashing their desires will also strive against Islam aiming to encourage people to avoid acting on Islamic teachings. History is filled with individuals, groups, institutions, and entire systems that have attempted to erase Islam from society. They have used political pressure, military force, propaganda, cultural manipulation, and, in modern times, social media campaigns. Yet Islam remains firm, unshaken by these efforts, and will continue to stand until the Day of Judgement. Their attempts to extinguish Islam 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.”

And chapter 86 At Tariq, verses 15-16:

“Indeed, they are planning a plan. But I am planning a plan.”

The divine guidance has been perfected, preserved, and delivered openly to humanity, available to anyone who sincerely seeks it. Its message is universal, transcending nation, ethnicity, or social class, accessible to every person who desires clarity, purpose, and truth. It has been transmitted

faithfully across generations and exemplified through the life of the Holy Prophet Muhammad, peace and blessings be upon him. Its teachings address every dimension of human life—spiritual, moral, social, and intellectual—providing a framework through which anyone can attain inner stability, outward righteousness, and a harmonious life. It is now the responsibility of each individual to decide whether they will embrace this guidance and use it to prepare for accountability on the Day of Judgement. Acting upon it enables a person to utilize their blessings correctly, achieve balance in their mental and physical state, and place every matter and every relationship in its proper place. The teachings of this guidance are so clear, comprehensive, and enduring that no falsehood can overshadow them, nor can any competing ideology offer a more complete path to human well-being. Their relevance transcends time, addressing the needs of every generation, whether in simplicity or complexity, scarcity or abundance, peace or turmoil. By following this guidance, a person gains insight, justice, and tranquillity, navigating life according to principles grounded in divine wisdom rather than transient human trends.

This chapter concludes with a reminder that the respite granted by Allah, the Exalted, for the sake of repentance and reformation is only temporary. Every person will inevitably face the consequences of their actions, and no delay in punishment should be interpreted as forgiveness without cause. Chapter 86 At Tariq, verse 17:

“So allow time for the disbelievers. Leave them awhile.”

A person who misuses the blessings they have been granted should not be deceived into thinking that the absence of immediate consequences means they will escape accountability. In this world, such an attitude disrupts balance in both mind and body, preventing the proper organization of everything and everyone in their life. Family, friends, career, and wealth—elements intended to support and enrich life—become sources of stress and frustration instead. Those who persist in disobedience may misplace blame onto others, such as their spouse or close companions, further destabilizing their relationships. When they sever ties with these positive influences, the result is often a downward spiral into mental health challenges, including depression, substance abuse, and even suicidal tendencies. This pattern is evident in the lives of many who misuse the blessings they enjoy—wealthy, famous, or otherwise privileged—demonstrating that worldly comforts alone cannot secure inner peace. Ultimately, their failure to prepare for accountability on the Day of Judgement compounds their suffering, as their neglect ensures that the punishment awaiting them in the hereafter will be far more severe.

Therefore, a person must sincerely accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They should approach these teachings as a wise patient approaches the advice of a skilled physician—following prescribed medicines and a strict diet plan, even if they are bitter or difficult—trusting that adherence is ultimately in their best interest. Just as such a patient achieves better mental and physical health, so too will the person who sincerely follows Islamic guidance experience balance and well-being in both mind and body. This is because only Allah, the Exalted, possesses the comprehensive knowledge required to ensure that a person attains a balanced mental and physical state and correctly organizes all aspects of life, including relationships and responsibilities. Human knowledge, no matter how advanced or specialized, is inherently limited. Despite extensive research in psychology, medicine, and social sciences, society's

understanding cannot address every challenge a person may encounter, prevent all forms of mental and physical stress, or guarantee that individuals place everything and everyone in their proper place due to limitations in experience, foresight, and human bias. Allah, the Exalted, alone possesses this perfect knowledge and has conveyed it to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The effects of following this guidance are evident when observing those who apply it in their lives compared to those who neglect it. While patients often trust their physicians without fully understanding the science behind their prescriptions, Allah, the Exalted, encourages people not merely to obey blindly but to reflect upon the teachings of Islam, recognize their truthfulness, and appreciate their transformative effects. This requires approaching the guidance with an open and unbiased mind, ready to understand and implement its principles. Chapter 12 Yusuf, verse 108:

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

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

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

It is clear, therefore, that Allah, the Exalted, grants peace of mind only to those who correctly utilize the blessings He has given them according to Islamic teachings. By following this guidance, a person aligns their desires, actions, and relationships in a way that cultivates balance, stability, and lasting tranquility. 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 87 – Al A'la, Verses 1-19 of 19

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾

سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

وَنُيْسِرُكَ لِلْعِسْرِ ﴿٨﴾

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾

سَيَذَكِّرُكَ مِنْ يُخَشَى ﴿١٠﴾

وَيَنْجَنِيهَا الْأَشْقَى ﴿١١﴾

الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝١٦

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝١٧

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝١٨

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝١٩

Glorify the name of your Lord, the Most High.

Who created and proportioned.

And who destined and [then] guided.

And who brings out the pasture.

And [then] makes it black stubble.

We will make you recite, [Prophet Muhammad, peace and blessings be upon him], and you will not forget.

Except what Allah should will. Indeed, He knows what is declared and what is hidden.

And We will ease you toward ease.

So remind, if the reminder should benefit.

He who fears [Allah] will be reminded.

But the wretched one will avoid it.

[He] who will [enter and] burn in the greatest Fire.

Neither dying therein nor living.

He has certainly succeeded who purifies himself.

And mentions the name of his Lord and prays.

But you prefer the worldly life.

While the Hereafter is better and more enduring.

Indeed, this is in the former scriptures.

The scriptures of Abraham and Moses.”

Discussion on Verses 1-19 of 19

As obeying Allah, the Exalted, by correctly using the blessings He has granted according to Islamic teachings often conflicts with human desires—especially during times of difficulty—this chapter begins by instructing people to glorify Allah, the Exalted. Part of this glorification involves refraining from attributing anything negative, such as hardships or difficulties, directly to Him in a blameful manner, as all events occur by His decree. Chapter 87 Al A'la, verse 1:

“Glorify the name of your Lord, the Most High.”

One of the most effective ways to achieve this glorification is by cultivating a positive mindset. Developing a positive outlook is essential, as it enables people to navigate challenges while remaining obedient to Allah, the Exalted, and using the blessings He has granted in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Whenever a person faces hardships, they should remember that the situation could have been far worse. If the difficulty pertains to worldly matters, they should be thankful that it does not affect their faith. Instead of focusing solely on the immediate sorrow, they should maintain awareness of the ultimate reward for those who exercise patience and perseverance for the sake of Allah, the Exalted. When certain blessings are lost, reflection on the numerous blessings still present serves as a reminder of Allah's generosity. Each trial carries hidden wisdom that may not be immediately evident. Often, what seems

unfavourable at first may, in fact, be better than what one initially desired or expected. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, reflecting on these truths helps cultivate a positive mindset, which is essential for properly glorifying Allah, the Exalted, by avoiding the attribution of negativity to Him. The perspective to adopt is that the cup is not half empty; rather, it is half full, filled with opportunities for patience, gratitude, and trust in divine wisdom.

Allah, the Exalted, then highlights some of the fundamental reasons why He alone deserves to be glorified and obeyed in every circumstance. Chapter 87 Al A’la, verse 2:

“Who created and proportioned.”

Anyone who reflects carefully on the human body with an open and unbiased mind will recognize that its precise composition—the intricate coordination of organs, bones, senses, and systems—could not have arisen without intention, knowledge, and power. Every part of the body

serves a purpose and functions in harmony with countless other systems, creating a level of complexity far beyond what human effort alone could achieve. If even a simple structure or machine cannot be designed, built, and maintained without a skilled designer and caretaker, it is far more unreasonable to assume that the human being—with their extraordinarily complex physical, mental, and emotional systems—came into existence by chance and continues to operate flawlessly without a Creator and Sustainer. The human body relies on countless interdependent processes, each occurring with precise timing and balance to sustain life. The heartbeat, respiration, digestion, nerve impulses, immune responses, and cellular regeneration all operate in delicate harmony. Even a minor disruption to this balance can lead to illness or death, revealing the necessity of continuous oversight, wisdom, and control. This careful orchestration, observed not only in humans but throughout the natural world, points unmistakably to a Wise Creator who designed, proportioned, and maintains everything in perfect balance. Reflection on this truth encourages humility, gratitude, and obedience, recognizing that all aspects of existence—from the smallest cell to the vast complexity of life itself—depend entirely on the knowledge and power of Allah, the Exalted.

Allah, the Exalted, did not only create and sustain human beings, but He also determined every aspect of their care, including the provision they receive, thereby highlighting the necessity of showing gratitude to Him. Chapter 87 Al A'la, verse 3:

“And the One who determined...”

Just as a person who provides for another—such as giving them shelter or sustenance—deserves gratitude, so too does Allah, the Exalted, who has granted every blessing in this universe to people. Showing gratitude to Him begins with the intention: one must act solely to please Allah, the Exalted. Actions performed for any other reason, even if outwardly good, will not earn reward from Him. A clear sign of a sincere intention is that the person does not seek or hope for recognition, praise, or compensation from others. Gratitude also manifests in speech and behavior. Gratitude with the tongue involves speaking good or remaining silent rather than engaging in complaints or negative talk. Gratitude through action involves using the blessings granted by Allah, the Exalted, 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. When a person acts with such sincere intention and correct usage of blessings, Allah, the Exalted, increases those blessings, and the individual experiences peace of mind, balance in their mental and physical state, and proper placement of everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns something, it is considered natural and correct for them to use it according to their own discretion. Since Allah, the Exalted, created, owns, and sustains everything in the universe—including human beings—He alone determines what occurs within the universe and what does not. Therefore, it is only just for people to obey Him, recognizing His absolute ownership of all things. Similarly, when one lends an item they own to another, it is reasonable that the item is used according to the wishes of its owner. Likewise, every worldly blessing a person possesses is granted by Allah, the Exalted, as a loan rather than as a gift. The proper

repayment of this loan is achieved by using these blessings in ways pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are a true gift, to be enjoyed freely without obligation. Chapter 7 Al A'raf, verse 43:

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

A person must therefore clearly distinguish between the worldly blessings, which are a loan to be used responsibly, and the gifts of Paradise, which are granted as a reward for righteous action. Understanding this principle fosters gratitude, discipline, and obedience to Allah, the Exalted, and ensures the proper use of the blessings He has entrusted. To ensure that people live in a way that leads to balance, well-being, and peace of mind, Allah, the Exalted, not only provides and determines their sustenance but also grants them a perfectly balanced divine code of conduct to follow. Chapter 87 Al A'la, verse 3:

"And the one Who determined and guided."

No matter how advanced a society becomes, or how much knowledge humanity gains in various fields—including medicine, psychology, and social sciences—it is impossible for people to create a system of conduct that fully aligns with human nature and addresses all the circumstances

and challenges that individuals or societies may face. Human understanding is inherently limited; even with centuries of study, discoveries about the brain, the mind, and human behavior continue to emerge. These insights, though valuable, fall short of producing a flawless guide for living that ensures peace, balance, and justice for all. Only Allah, the Exalted, possesses the knowledge and wisdom necessary to achieve this, for He is the Creator of all things, with complete knowledge of the past, present, and future. Only He is therefore qualified to provide humanity with a code of conduct that clearly distinguishes right from wrong, beneficial from harmful, and facilitates a balanced life free from unnecessary stress. Historical evidence consistently demonstrates that when this divine guidance has been correctly implemented, it leads to the flourishing of individuals and societies, producing tranquility, fairness, and harmony. Consequently, each person must embrace this divine guidance and recognize it as the most beneficial framework for their well-being, even if certain aspects conflict with their personal desires or immediate inclinations. People should approach it as a wise patient approaches medical advice: they follow the instructions of their physician, understanding that even bitter medicines and strict diets are ultimately intended for their health and benefit. In the same way, following the divine code of conduct, even when it requires discipline, patience, or restraint, leads to true well-being and a balanced, purposeful life.

After emphasizing aspects of human creation and sustenance, Allah, the Exalted, invites people to reflect on the processes through which He provides provision for all creatures, highlighting the extraordinary design of agriculture. Chapter 87 Al A'la, verse 4:

“And who brings out the pasture.”

The Earth has been intricately designed to produce a wide variety of provisions essential for life. What appears to be lifeless soil and dry seeds is, in reality, a carefully orchestrated system that transforms these inert elements into thriving vegetation, pastures, and crops. Each seed contains potential life, yet it requires the precise combination of water, nutrients, sunlight, and time to grow. Human knowledge, even with advanced agricultural techniques, cannot fully replicate this natural process. People may improve yield, protect crops from disease, or irrigate efficiently, but they cannot create life from a lifeless seed nor control the balance of growth perfectly.

This system is a clear demonstration of divine wisdom, planning, and authority. The growth of pastures not only provides food for humans but also sustenance for countless animals, which in turn contribute to the larger ecosystem. Grass feeds herbivores, which feed carnivores, and each species plays a role in maintaining the balance of life on Earth. Every element, from soil composition to rainfall patterns, is precisely measured and interconnected, creating a network of provision that cannot be attributed to chance.

Moreover, this system teaches humility and gratitude. People who observe the effortless growth of pastures and crops should recognize their dependence on a Sustainer who provides abundantly, equitably, and without partiality. It serves as a reminder that the blessings of provision are not the result of human effort alone but stem ultimately from the Creator's continuous oversight and wisdom. Reflecting on this process encourages a

person not only to feel gratitude but also to use the blessings they have been granted wisely, in accordance with divine guidance. Proper use of provision ensures that sustenance serves both the physical needs of life and the development of the soul, fostering balance, responsibility, and spiritual growth. The need for gratitude and recognition of divine control is further emphasized in the subsequent verse, where Allah, the Exalted, highlights that He alone governs not only provision but also the life cycle of creation. Chapter 87 Al A'la, verses 4-5:

“And who brings out the pasture. And [then] makes it black stubble.”

This verse illustrates that all growth and vitality are temporary unless sustained by the Creator. The same pasture that provides nourishment and life eventually withers, returning to a lifeless state as black stubble. Humans may plant, irrigate, or harvest, but they cannot prolong or recreate life independently. This cycle of growth and decay demonstrates the finite nature of worldly provisions and the ultimate authority of Allah, the Exalted, over all living things.

Observing this natural cycle teaches a deeper lesson: just as humans cannot prevent the end of a plant's life, they cannot control the span of their own existence or the outcomes of their deeds. Gratitude arises not only from receiving provision but also from recognizing the fragility of life and the necessity of using every blessing responsibly. A person who internalizes this truth becomes more conscious of their reliance on the Creator, using what they have been granted wisely and seeking to align their actions with divine guidance. The same divine guidance has been designed in perfect

harmony with human nature, making its understanding clear and its application both practical and manageable for people in all circumstances. It is not a system that overwhelms or burdens beyond capacity, but rather one that aligns with the natural disposition of human beings, enabling them to live with balance, clarity, and purpose. Chapter 87 Al A'la, verses 6-7:

“We will make you recite and you will not forget. Except what Allah should will...”

This verse highlights that the preservation and transmission of divine guidance are themselves facilitated by Allah, the Exalted. The message is not only revealed but also made easy to retain, understand, and convey. This ensures that guidance remains accessible to people across generations, without being lost, distorted, or made unnecessarily complicated.

Furthermore, this ease reflects the mercy of Allah, the Exalted, towards humanity. The divine code of conduct is not designed to be an unattainable ideal, but rather a practical way of life that people can implement in their daily affairs—whether in worship, relationships, or worldly responsibilities. Even when exceptions occur, they fall within divine wisdom, demonstrating flexibility and accommodation without compromising the overall guidance.

This balance between clarity and practicality ensures that no one is left without the ability to understand and act upon the truth. It removes excuses based on difficulty or complexity and instead encourages individuals to engage with the guidance sincerely. Chapter 87 Al A'la, verse 7:

“...Indeed, He knows what is declared and what is hidden.”

As a result, those who approach this guidance with sincerity and an open heart will find that it not only directs them toward correct action but also brings stability to their mental and physical state. This allows them to properly organize every aspect of their life while preparing for their accountability on the Day of Judgement. Chapter 87 Al A'la, verse 8:

“And We will ease you toward ease.”

This ease, however, should not be misunderstood. It does not mean that the one who sincerely obeys Allah, the Exalted, will be free from hardships, as this would contradict the very purpose of life in this world, which is built upon tests—times of difficulty that require patience and times of ease that require gratitude. Challenges are an essential part of the journey and serve to refine character, strengthen faith, and distinguish sincerity from mere claims. Rather, the ease referred to in this verse signifies that a person will be granted inner stability and peace of mind. No matter what circumstances they face, they will not be overwhelmed by them. Instead of being

consumed by stress, anxiety, or despair, they will be able to confront difficulties with clarity, patience, and trust in Allah, the Exalted. This inner strength allows them to navigate hardships effectively while maintaining balance within themselves and properly managing the responsibilities and relationships in their lives. In this way, even when external conditions are challenging, one experiences a form of ease that is far greater than the absence of difficulty: the ease of a tranquil heart, a clear purpose, and confidence in divine wisdom. This leads not only to success in overcoming trials in this world but also to abundant reward in the Hereafter, as every hardship endured with patience and sincerity becomes a means of elevation and lasting benefit.

The Holy Prophet Muhammad, peace and blessings be upon him, would often experience deep concern and sorrow for those who rejected or neglected the guidance of Islam. His compassion for people was so profound that their refusal to accept the truth weighed heavily upon him. However, Allah, the Exalted, repeatedly clarified his role, reminding him that he was not tasked with forcing belief upon others nor burdened with the responsibility of their final choices. His duty was to convey the message clearly, embody it through his example, and leave the outcome to Allah, the Exalted. Chapter 87 Al A'la, verse 9:

“So remind, if the reminder should benefit.”

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 towards righteousness. They make it clear that the responsibility of a person is not to compel belief or control the hearts of others, but to communicate the truth with sincerity, wisdom, clarity, and compassion. Guidance itself lies solely in the control of Allah, the Exalted, and He grants it to whom He wills. This understanding protects a person from becoming overwhelmed with frustration, disappointment, or grief when their efforts do not produce immediate or visible results. It teaches that success is not measured by how many people respond, nor by recognition, praise, or influence, but rather by sincerity, consistency, and faithfulness in fulfilling one's duty. A person is rewarded for their effort and intention, not for outcomes beyond their control. Those who sincerely seek truth will inevitably respond when they encounter it, as their hearts are open and receptive. Chapter 87 Al A'la, verse 10:

"He who fears [Allah] will be reminded."

In contrast, those who persist in arrogance or heedlessness ultimately harm only themselves. Recognising this reality allows the caller to remain patient, balanced, and focused, rather than becoming disheartened by rejection. Furthermore, this principle reinforces a broader truth: Allah, the Exalted, does not burden any soul beyond its capacity. Every challenge faced while conveying or living by the truth is an opportunity to develop

patience, discipline, and reliance on Him. True peace—both in this world and in the Hereafter—requires effort, restraint, and the control of one’s desires. It is not found in worldly success, status, or recognition, but in sincere obedience to Allah, the Exalted. This is evident when one observes those who possess wealth, fame, or influence, yet remain restless and dissatisfied. Material success alone does not bring tranquillity. Rather, true contentment is rooted in a heart that is aligned with divine guidance and satisfied with the decree of Allah, the Exalted. Therefore, those who call others to the truth must remain focused on their responsibility: to live according to Islamic teachings, to convey the message with wisdom and compassion, and to entrust all outcomes to Allah, the Exalted. By adopting this mindset, they transform anxiety into calm reliance, disappointment into patience, and effort into a source of continuous reward. In doing so, they become a living reflection of the message they convey, demonstrating through their character and conduct that guidance is a gift granted by Allah, the Exalted. Their role is simply to deliver it faithfully, while leaving the judgment of hearts and the final accountability to Him alone.

But as obeying Allah, the Exalted, often conflicts with the worldly desires and ambitions of people, many persist in disobedience, even if they outwardly claim belief in Him. Chapter 87 Al A’la, verses 10-11:

“He who fears [Allah] will be reminded. But the wretched one will avoid it.”

This highlights a fundamental reality: guidance benefits only those who possess humility, awareness, and a sincere fear of accountability before Allah, the Exalted. Such individuals are receptive to reminders and are

willing to correct themselves. In contrast, those who are deeply attached to their desires and heedlessness will turn away, not because the message lacks clarity, but because accepting it would require them to restrain their inclinations and change their way of life. In this world, such an attitude prevents a person from attaining a balanced mental and physical state. It leads them to misplace priorities, giving undue importance to temporary matters while neglecting what is truly essential. As a result, everything in their life—family, relationships, career, and wealth—gradually becomes a source of stress and dissatisfaction rather than comfort and stability. When a person persists in this state, they often misidentify the cause of their distress. Instead of recognizing their own misuse of blessings and misalignment with divine guidance, they begin to blame others around them, including those who may actually be a source of support and goodness, such as family members. By distancing themselves from these beneficial relationships, they only deepen their difficulties, leading to greater emotional instability and inner turmoil. Over time, this can manifest in more severe forms of distress, including anxiety, depression, harmful coping mechanisms, and destructive behaviors. This outcome is clearly observable in many who possess abundant worldly advantages, such as wealth, status, or fame, yet remain internally unsettled. Despite having access to comfort and luxury, they are unable to achieve lasting peace of mind because they have misused the blessings granted to them and failed to align their lives with the guidance of Allah, the Exalted. More importantly, this attitude carries far greater consequences beyond this world. By neglecting to prepare for their accountability on Judgement Day, they expose themselves to a punishment that is far more severe and enduring. Chapter 87 Al A'la, verses 12-13:

“[He] who will [enter and] burn in the greatest Fire. Neither dying therein nor living.”

To avoid this outcome, a person must strive to adopt correct behaviour by purifying their intentions, speech, and actions so that they align with divine guidance. Chapter 87 Al A'la, verse 14:

“He has certainly succeeded who purifies himself.”

This purification is not a passive or abstract concept, but an ongoing and deliberate process that requires effort, awareness, and consistency. It involves learning the teachings of Islam, reflecting upon them deeply, and then implementing them in everyday life. This is the real definition of remembering Allah, the Exalted. Chapter 87 Al A'la, verse 15:

“And mentions the name of his Lord...”

Through this process, a person gradually refines their character and aligns their inner state with what is pleasing to Allah, the Exalted. A key aspect of this purification is adopting the noble qualities praised in revelation, such as generosity, patience, humility, gratitude, and compassion. At the same time, it requires actively striving to remove harmful traits like pride, envy, greed, arrogance, and insincerity. This is not achieved overnight, but through continuous self-examination, sincere repentance, and conscious effort. As these negative traits are reduced and replaced with virtuous qualities, the heart becomes purified and the soul is elevated. This inner

refinement naturally produces tranquillity, as true peace of mind is a direct result of living in harmony with divine guidance. A person who has purified their heart is not easily disturbed by the ups and downs of life, as their stability is rooted in their relationship with Allah, the Exalted, rather than in temporary worldly circumstances. Moreover, spiritual purification ensures that a person uses the blessings they have been granted—such as wealth, health, knowledge, and influence—in the correct manner. Instead of misusing these blessings or becoming attached to them, they are directed towards obedience, service to others, and sincere gratitude. This prevents excess, waste, and harm, and instead transforms these blessings into means of benefit in both this world and the Hereafter. As a result, a person achieves a balanced mental and physical state, where priorities are clear and everything in life is placed in its proper position. Relationships are handled with care and justice, responsibilities are fulfilled with sincerity, and worldly matters are kept in perspective. This balance not only brings stability and clarity in daily life but also ensures that the person is properly preparing for their accountability on the Day of Judgement. Such a life of purification leads to success in both worlds. In this life, the purified individual experiences clarity, contentment, and resilience, even in the face of hardship. In the Hereafter, they attain eternal peace and reward from Allah, the Exalted. Therefore, spiritual purification is not merely a personal improvement, but the very foundation of true success, as it transforms character, guides the correct use of blessings, and secures lasting peace in both this world and the next.

An essential component of refining and purifying one's conduct is the consistent establishment of the obligatory prayers. Chapter 87 Al A'la, verse 15:

“And mentions the name of his Lord and prays.”

The emphasis placed on the obligatory prayers throughout Islamic teachings highlights their central role in a person's life. Prayer is not merely one righteous action among many; rather, it is the foundation upon which all other good deeds are built. It nurtures and sustains a person's connection with Allah, the Exalted, and serves as a constant source of strength that enables them to remain firm upon obedience in every situation. Without this foundation, a person's actions become unstable, lacking the spiritual anchor required to maintain sincerity and consistency. However, true prayer is far more than a series of outward physical movements. It is an act of deep awareness, humility, and reflection that connects a person to the reality of their ultimate return to Allah, the Exalted. This sense of humility is strengthened when one understands that each posture within the prayer symbolises key moments that will unfold on the Day of Judgement, thereby transforming the prayer into a powerful reminder of accountability. For this reason, the five daily prayers are wisely distributed throughout the day rather than being performed all at once. Each prayer serves as a pause in the routine of life, allowing a person to step back from worldly distractions, reassess their actions, and realign their intentions with divine guidance. Through this repeated cycle, a person is constantly reminded of their purpose and is protected from drifting into heedlessness. When a person stands upright in prayer, they should reflect on how this posture mirrors the standing of all people before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When they bow, it should remind them of those who will be reproached on the Day of Judgement for failing to bow in obedience during their worldly lives. Chapter 77 Al Mursalat, verse 48:

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

This is not limited to the physical act of bowing, but extends to a person’s willingness to submit to the commands of Allah, the Exalted, in all areas of life. When one prostrates, the most humble position in prayer, it serves as a powerful reminder of a moment on the Day of Judgement when people will be called to prostrate. Those who neglected sincere obedience in this world will find themselves unable to do so. Chapter 68 Al Qalam, verses 42-43:

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

When one sits during the prayer, it reminds them of the scene where all people will be gathered, kneeling before Allah, the Exalted, awaiting their final judgement. Chapter 45 Al Jathiyah, verse 28:

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

The one who performs prayer with this level of awareness will establish it in the manner intended. As a result, the effects of the prayer will extend beyond the moments of worship and influence their behaviour throughout the day. This leads to sincere obedience to Allah, the Exalted, between the prayers, as the heart remains mindful and disciplined. Chapter 29 Al Ankabut, verse 45:

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

Such obedience is reflected in how a person uses the blessings they have been granted—directing them towards what is 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. Through this, they achieve a balanced mental and physical state, correctly organise all aspects of their life, and steadily prepare for their accountability on the Day of Judgement.

But since obedience to Allah, the Exalted, often conflicts with the desires and ambitions that people incline toward, many persist in misusing the

blessings they have been granted. This occurs despite the clear reality that true peace of mind—achieved through a balanced mental and physical state and through correctly placing everything and everyone within one’s life—can only be attained through sincere obedience to Allah, the Exalted. Chapter 87 Al A’la, verses 16-17:

“But you prefer the worldly life. While the Hereafter is better and more enduring.”

A Hadith recorded in Sunan Ibn Majah, number 4108, conveys that the material world, when compared to the hereafter, is like a single drop of water in relation to a vast ocean. This comparison is given to help people grasp the immense difference between the two. Yet in reality, even this example falls short, because the material world is temporary and finite, whereas the hereafter is everlasting and infinite. The limited can never truly be compared to the unlimited. When one reflects deeply, the material world can be broadly understood through four main pursuits: fame, wealth, authority, and social attachments such as family and friends. Regardless of which of these a person attains, each is inherently flawed, temporary, and subject to loss. Even if a person manages to enjoy them for a time, death will inevitably separate them from all that they possess. In contrast, the blessings of the hereafter are perfect, uninterrupted, and eternal. In this sense, the entire material world is insignificant when set against the everlasting reality of the hereafter.

Furthermore, a person is never guaranteed a long life in this world. Many strive tirelessly for future milestones—such as retirement or long-term

ambitions—without any certainty that they will live to see them. Yet every single person is guaranteed to experience death and enter the next world. Therefore, it is irrational to prioritise what is uncertain over what is absolutely certain. This understanding does not call for abandoning the material world altogether. Rather, it teaches that this world is a temporary passage—a bridge that must be crossed in order to reach the hereafter safely. A person should therefore take from this world only what is necessary to fulfil their needs and the needs of those under their care, in accordance with the guidance of Islam, avoiding waste, excess, and extravagance. Beyond this, their primary focus should be directed toward preparing for the eternal life to come.

This preparation involves fulfilling the commands of Allah, the Exalted, refraining from what He has prohibited, and responding to life's circumstances with patience and gratitude in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person ensures that every blessing they have been granted is used correctly and purposefully. As a result, they attain peace of mind and stability in this life, along with immense and lasting reward in the hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

An intelligent person will not prioritize a drop of water over an endless ocean and an intelligent muslim would not prioritize the temporal material world over the eternal hereafter.

Allah, the Exalted, concludes this chapter by reminding people that the final divine guidance they have been granted is neither new nor unfamiliar. Rather, it is a continuation of the same truth that has been revealed since the earliest generations of humanity. This guidance was given to previous peoples through earlier revelations, even though some secondary rulings differed in accordance with the specific times and circumstances of those communities. Chapter 87 Al A'la, verses 18-19:

“Indeed, this is in the former scriptures. The scriptures of Abraham and Moses.”

This highlights an important reality: divine guidance has always been aligned with human nature, which itself does not change across time. The core needs, instincts, and inner disposition of people remain constant, regardless of the era in which they live. Therefore, a code of conduct that truly originates from the Creator will naturally correspond with this unchanging nature. In contrast, any system that opposes this innate disposition will inevitably feel unnatural and burdensome, leading to inner conflict, imbalance, and disruption in both mental and physical states. Because Islamic teachings originate from Allah, the Exalted, they are perfectly suited to the essence of human beings. As a result, when a person sincerely engages with them, they often experience a sense of familiarity and clarity, rather than confusion or alienation. This is particularly evident in those who embrace Islam after following other paths. Many of them describe a feeling not of discovering something entirely new, but of returning to something deeply recognised within themselves, as though the truth had always been present but obscured. This occurs because divine guidance does not impose an artificial structure upon people; rather, it restores them to the natural state upon which Allah, the Exalted, created

humanity. On the other hand, systems devised by people are shaped by changing desires, cultural trends, and limited understanding. As a result, they can conflict with human nature, producing dissatisfaction and instability even when outwardly appealing. Such systems may promise freedom or fulfilment, yet frequently lead to confusion, imbalance, and a lack of lasting peace. However, this reality does not become clear to everyone automatically. It requires a person to approach the teachings of Islam with sincerity, openness, and a willingness to reflect. Preconceived notions, arrogance, or blind adherence to inherited beliefs can prevent a person from recognising the harmony between divine guidance and human nature. When these barriers are set aside, the truth becomes evident. In this way, divine revelation serves a dual role. It acts as a mirror, reflecting the inherent truth already placed within the human soul, and as a guide, directing a person toward what is correct and beneficial. Through this, a person is able to achieve true balance—internally through a stable mental and physical state, and externally through correctly placing everything and everyone within their life. Ultimately, this leads to peace of mind in this world and lasting success in the next.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings oppose their personal desires and inclinations. They should resemble a wise patient who willingly follows the guidance of a skilled doctor, trusting that it is in their best interest, even when the treatment involves unpleasant medicine or a restrictive diet. Just as this patient ultimately attains good mental and physical health through discipline and trust, likewise a person who sincerely follows Islamic teachings will achieve true well-being and balance in their life. This is because the only One who possesses complete and perfect knowledge of what brings harmony to the human being—both internally and externally—is Allah, the Exalted. He alone knows how a person can attain a balanced mental and physical state and how they should correctly place everything and everyone within their life. In contrast, the understanding possessed by

people, regardless of how advanced it may appear, will always remain limited. Despite extensive research and progress in various fields, people are unable to address every challenge an individual may face. Their guidance cannot eliminate all forms of stress, nor can it guarantee that a person will organise their life in the most appropriate and beneficial manner. This limitation arises from restricted knowledge, incomplete experience, lack of foresight, and the influence of personal and societal biases. In contrast, Allah, the Exalted, possesses absolute knowledge of His creation, and He has provided this guidance to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this guidance becomes evident when one compares those who use their blessings in accordance with Islamic teachings and those who do not. The difference in their state of mind, stability, and overall direction in life becomes clear upon reflection. Furthermore, while patients often trust their doctors without fully understanding the science behind their treatment, Allah, the Exalted, does not require blind acceptance. Instead, He invites people to reflect deeply upon the teachings of Islam so that they may recognise their truth and wisdom through clear evidence and personal experience. However, this recognition requires an unbiased and sincere approach, free from prejudice and preconceived notions. Chapter 12 Yusuf, verse 108:

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

In addition, Allah, the Exalted, alone controls the inner state of people, which is the true source of peace of mind. He alone determines who experiences tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

Therefore, genuine peace of mind is not achieved through material means or personal desires, but through the correct use of the blessings granted by Allah, the Exalted, in accordance with His guidance. Only those who align their lives with Islamic teachings will be granted this inner peace, as they live in harmony with the purpose for which they were created. 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 88 – Al Ghashiyah, Verses 1-26 of 26

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

وَجُوهٌ يَوْمَئِذٍ خَشَعَةٌ ﴿٢﴾

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾

تُسْقَى مِنْ عَيْنٍ أَنِيَّةٍ ﴿٥﴾

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

لَا يُسَمِّنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾

لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

وَنَارٌ مَقْصُوفَةٌ ﴿١٥﴾

وَزَرَانِي مَبْنُوْنَةٌ ۝۱۶

أَفَلَا يَنْظُرُوْنَ إِلَى الْإِلَهِ كَيْفَ خُلِقَتْ ۝۱۷

وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝۱۸

وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝۱۹

وَأِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝۲۰

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝۲۱

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝۲۲

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝۲۳

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝۲۴

إِنَّ إِلَيْنَا إِيَابَهُمْ ۝۲۵

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝۲۶

Has there reached you the report of the Overwhelming [event]?

[Some] faces, that Day, will be humbled.

Labouring, exhausted.

They will [enter to] burn in an intensely hot Fire.

They will be given drink from a boiling spring.

For them there will be no food except from a poisonous, thorny plant.

Which neither nourishes nor avails against hunger.

“[Other] faces, that Day, will show pleasure.

With their effort [they are] satisfied.

In an elevated garden.

Wherein they will hear no unsuitable speech.

Within it is a flowing spring.

Within it are couches raised high.

And cups put in place.

And cushions lined up.

And carpets spread around.

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

And at the sky - how it is raised?

And at the mountains - how they are erected?

And at the earth - how it is spread out?

*So remind, [Prophet Muhammad, peace and blessings be upon him]; you
are only a reminder.*

You are not over them a controller.

However, he who turns away and disbelieves.

Then Allah will punish him with the greatest punishment.

Indeed, to Us is their return.

Then indeed, upon Us is their account.

Discussion on Verses 1-26 of 26

This chapter begins by inviting people to reflect upon the Day of Judgement and its various overwhelming realities. Chapter 88 Al Ghashiyah, verse 1:

“Has there reached you the report of the Overwhelming [event]?”

The Day of Judgement is an event that must occur. When a person reflects upon the universe, they observe countless examples of perfect balance woven into every aspect of creation. The Earth, for instance, is positioned at a precise and balanced distance from the Sun. If it were even slightly closer or further away, life as it is known would not be possible. Similarly, the water cycle—where water evaporates from the oceans, rises into the atmosphere, condenses into clouds, and returns as rain—is perfectly regulated to sustain life on Earth. The ground itself is created in a balanced manner: soft enough for fragile shoots to penetrate and grow into crops, yet firm enough to support the weight of mountains, cities, and towering structures. These and many other examples clearly indicate not only the existence of a Creator but also the presence of deliberate balance in His creation. Yet there is one major aspect of this world that is clearly unbalanced: the actions of human beings. One frequently observes oppressive and tyrannical individuals who escape punishment in this world. Conversely, countless people endure oppression, hardship, and injustice without receiving their full reward for patience and perseverance. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and trials, receiving only a small portion of their reward in this life, while those who openly disobey Allah, the Exalted, often enjoy worldly luxuries and

comforts. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of human actions must also be balanced. Since this balance is not fully realised in this world, it must necessarily occur at another time—namely, on the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but one of the wisdoms behind not doing so is that He grants people opportunity after opportunity to repent sincerely and correct their behaviour. His mercy delays punishment so that hearts may soften and return to Him. Likewise, He does not grant believers their full reward in this world because this world is not Paradise. Furthermore, belief in the unseen—particularly the unseen reward awaiting the believer in the Hereafter—is a fundamental aspect of faith. In fact, belief in the unseen is what gives faith its true value. Believing in something that can be perceived through the five senses, such as receiving full reward in this world, would not carry the same spiritual significance.

Fear of full punishment in the Hereafter and hope in receiving complete reward encourage a person to abstain from sins and perform righteous deeds. These two forces—fear and hope—work together to guide the believer toward obedience, humility, and sincerity.

For the Day of Recompense to commence, this material world must come to an end. Punishment and reward can only be given once every person's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of humanity have ceased, which indicates that the material

world must inevitably end, sooner or later. 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.”

When a person reflects upon this discussion, their faith in the Day of Judgement is strengthened. This, in turn, encourages them 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. Through this preparation, they attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life.

But because practically preparing for one's accountability often contradicts the worldly desires and ambitions of people, many persist in rejecting or ignoring this responsibility, even if they verbally claim belief in it. Their attitude prevents them from attaining a balanced mental and physical state, and it causes them to misplace everything and everyone within their life. As a result, every aspect of their existence—family, friendships, career, wealth, and even moments of comfort—gradually becomes a source of stress and agitation. When they continue to disobey Allah, the Exalted, they begin to blame the wrong things and the wrong people for their distress, directing their frustration toward innocent individuals, such as their spouse or close companions. When they remove these good influences from their

lives, their instability only deepens, leading them further into emotional turmoil until they eventually fall into depression, substance addiction, or even suicidal tendencies. This outcome is clearly observable when one reflects on the lives of those who persistently misuse the blessings they have been granted, including many among the wealthy and famous. Despite their worldly luxuries, they often experience profound inner emptiness, fractured relationships, and destructive habits. Their material comforts cannot compensate for the imbalance created by their disobedience. And because their attitude prevented them from preparing for their accountability on the Day of Judgement, their punishment in the Hereafter will be far worse. Chapter 88 Al Ghashiyah, verses 2-7:

“[Some] faces, that Day, will be humbled. Laboring, toiling. They will [enter to] burn in an intensely hot Fire. They will be given drink from a boiling spring. For them there will be no food except from a poisonous, thorny plant. Which neither nourishes nor avails against hunger.”

One of the main reasons why elements of the Hereafter—such as the Day of Judgement and Hell—are described with such vivid detail in Islamic teachings is to eliminate the false beliefs adopted by previous nations, who belittled these realities and even turned them into objects of mockery. Their dismissive attitude was rooted in wishful thinking, whereby people persisted in disobeying Allah, the Exalted, while falsely assuming that they would still attain salvation in both worlds. Such false assumptions took many forms: reliance on the intercession of a righteous person without personal reform; the belief that a mere verbal claim of faith would suffice for salvation; the presumption that excuses and repentance would automatically be accepted on the Day of Judgement regardless of one’s deeds; and the notion that the punishments of the Hereafter would be no more severe than worldly

punishments. These misconceptions created a false sense of security that encouraged complacency, negligence, and spiritual decay. In order to eradicate these dangerous illusions, Islamic teachings present the realities of the Hereafter in detail, so that people may grasp their seriousness and prepare accordingly. The purpose of these descriptions is not to instil despair, but to awaken hearts to the truth and to encourage practical obedience to Allah, the Exalted. This obedience entails correctly utilising the blessings He has 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. By internalising these teachings, a person is safeguarded from complacency, shielded from false hopes, and guided toward a life of sincerity and accountability. Through this, they ensure safety from punishment and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 88 Al Ghashiyah, verses 8-9:

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

When people attain any form of worldly success, they naturally experience a sense of satisfaction for the effort they invested in achieving it. For example, a university student often feels deep fulfilment after completing their degree, as they reflect on the long hours of study, sacrifice, and perseverance that led to that achievement. In general, the greater the goal, the more profound the feeling of satisfaction that follows its attainment. In the same way, those who are granted Paradise in the hereafter will experience a far greater and more lasting sense of fulfilment for the efforts they made during their lives on Earth. This satisfaction is not temporary or limited like worldly happiness; rather, it is complete, pure, and everlasting.

Significantly, this feeling of contentment is among the first qualities mentioned when the people of Paradise are described, indicating its عظم importance and central place in their reward. This reality should encourage every person to reflect deeply on the level of satisfaction they wish to experience on the Day of Judgement. Just as people willingly strive, sacrifice, and remain patient for the sake of temporary worldly achievements, they should be even more motivated to strive for the eternal satisfaction of the hereafter. The comparison makes it clear that it is not logical to invest so much effort for something temporary while neglecting that which is everlasting. Therefore, if a person truly desires to experience this ultimate satisfaction, they must work towards it through sincere obedience to Allah, the Exalted. This obedience is not limited to acts of worship alone, but includes using every blessing they have been granted—such as time, health, wealth, and relationships—in ways that are pleasing to Him. This is achieved by following the guidance laid out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In essence, just as worldly satisfaction is a direct result of effort and commitment, the eternal satisfaction of the hereafter is also a result of sincere striving. The one who prepares, sacrifices, and remains steadfast will taste a level of fulfilment that surpasses anything experienced in this world. Chapter 88 Al Ghashiyah, verses 8-16:

“[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied. In an elevated garden. Wherein they will hear no unsuitable speech. Within it is a flowing spring. Within it are couches raised high. And cups put in place. And cushions lined up. And carpets spread around.”

After discussing the realities of the two destinations in the hereafter, Allah, the Exalted, invites people to reflect upon aspects of creation as clear signs

of His Oneness and ultimate authority, demonstrating that He alone must be obeyed at all times in order to attain the correct abode in the hereafter. Reflection on creation serves as a means to understand divine wisdom, order, and balance, which far surpasses the reach of human knowledge or natural processes alone.

While some may attempt to attribute the diversity of life to evolution, it is important to understand that evolution, by its nature, relies on mutation and random change—processes that are inherently imperfect and inconsistent. Yet, when one observes the natural world, it becomes evident that every species is created with precise balance, enabling it to thrive perfectly within its environment. The camel, for example, is designed to endure scorching heat and survive long periods without water, perfectly adapted to life in the desert. This precise design demonstrates intentionality and knowledge beyond the reach of random processes. Chapter 88 Al Ghashiyah, verse 17:

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

Similarly, the goat is created with an extraordinary mechanism that ensures the purity of the milk it produces. Within its body, impurities are completely separated from the milk, so that what is provided for human consumption is clean, wholesome, and nourishing. This intricate balance within its biological system could not be explained by chance alone. 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 design, Allah, the Exalted, has granted each species a specific lifespan and reproductive pattern to maintain ecological balance. Flies, for instance, have a lifespan of only three to four weeks yet lay hundreds of eggs, ensuring that their population is moderated by the brevity of life. Conversely, animals with long lifespans typically produce only a few offspring, preventing them from overwhelming other species. This deliberate system ensures the harmony and sustainability of life on Earth, a balance that random mutation or natural selection alone cannot explain. Such observations of creation illustrate a meticulous order and purpose that point directly to the Creator, who alone possesses knowledge, power, and wisdom to design life in perfect equilibrium. Every adaptation, lifespan, and biological mechanism reflects divine precision, demonstrating that the world is neither accidental nor self-sustaining without oversight. Through contemplation of these signs, people are reminded of their dependence on Allah, the Exalted, and the necessity of obeying Him in order to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

When constructing even a simple building, careful thought and planning are required to ensure stability and safety. Pillars must be placed strategically, foundations must be measured precisely, and every component must support the others in perfect balance. Without such planning, the structure would collapse or be unsafe to inhabit. If this is true for something as

limited and straightforward as a human-made building, it is inconceivable to suggest that the Heavens and the Earth—vast, complex, and perfectly ordered systems—came into existence by accident. The balance, precision, and harmony observed in the natural world—from the movements of the planets to the cycles of day and night, the rotation of the Earth, and the delicate ecosystems sustaining life—cannot occur without meticulous planning and design. Any accidental creation would inevitably be flawed, unstable, or chaotic. Yet the universe exhibits flawless order and remarkable precision, clearly pointing to deliberate construction by a conscious, all-wise Designer. This reality underscores the sovereignty and power of the Creator, Allah, the Exalted, whose knowledge and wisdom encompass everything, visible and hidden. Just as a skilled architect plans every aspect of a building to ensure its safety, Allah, the Exalted, has planned the universe with perfect accuracy, ensuring that all elements function in harmony. Reflection upon this truth reinforces the necessity of recognizing His Oneness, obeying His guidance, and placing trust in His wisdom, as the entire cosmos stands as a living testament to His creative mastery. Chapter 88 Al Ghashiyah, verse 18:

“And at the sky - how it is raised?”

Mountains play a multifaceted and vital role in maintaining the balance and functionality of life on Earth, showcasing the precision and care of Allah, the Exalted, in creation. They are not merely elevated landforms but serve as stabilizers, natural water regulators, climate moderators, and ecological guardians. Chapter 88 Al Ghashiyah, verse 19:

“And at the mountains - how they are erected?”

And chapter 16 An Nahl, verse 15:

“And He has cast into the earth firmly set mountains, lest it shift with you...”

First, mountains act as pegs that stabilize the Earth, preventing excessive shifting and creating a stable environment for human habitation and ecosystems to thrive. Without this stability, the spinning and dynamic nature of the Earth would make life unpredictable and inhospitable.

Second, mountains play a central role in the water cycle. They capture rainfall, purify it, and gradually release it into rivers and streams. This provides a consistent source of fresh water for human consumption, agriculture, and the survival of animals. Snow-capped mountains, for example, act as natural reservoirs, storing water during colder months and releasing it slowly as snow melts, ensuring a steady flow of water throughout the year.

Third, mountains influence climate and weather patterns. They act as barriers that control wind flow and precipitation, creating microclimates that allow diverse ecosystems to flourish. For instance, the windward side of a

mountain receives abundant rainfall, supporting forests and fertile lands, while the leeward side may remain dry, contributing to desert ecosystems. This precise arrangement ensures the distribution of resources across different regions.

Fourth, mountains contribute to biodiversity. Their varied altitudes, temperatures, and climates create multiple ecological niches, allowing countless species of plants and animals to thrive. Many species are uniquely adapted to specific mountainous environments, which would not exist without these natural formations.

Fifth, mountains are also rich in minerals and resources. They store essential elements that humans extract for construction, technology, and sustenance, while their soils, formed over millennia, provide fertile grounds for agriculture in surrounding plains.

In all these ways, mountains exemplify the wisdom, knowledge, and power of Allah, the Exalted. Their presence is integral not only for physical stability but also for ecological balance, the provision of water, climate regulation, biodiversity, and the support of human civilization. They are a constant reminder of the deliberate and meticulous planning behind creation, inviting reflection, gratitude, and recognition of Allah's oneness and authority over all things.

The land on Earth demonstrates a remarkable balance, carefully designed to meet the needs of its inhabitants. It is spread out in a manner that allows people to make productive use of it, such as cultivating crops, while simultaneously providing stable areas suitable for building settlements. Chapter 88 Al Ghashiyah, verse 20:

“And at the earth - how it is spread out?”

The Earth’s landscapes are arranged with varying altitudes, creating natural diversity. High-altitude areas are often inhospitable due to thinner air and challenging terrain, which naturally limits human habitation and preserves these regions. Meanwhile, the majority of the land exists at an optimal altitude, making it suitable and convenient for human life. This careful balance ensures that most of the Earth is accessible and liveable, facilitating agriculture, transportation, and settlement. Additionally, certain regions are naturally difficult to reach due to mountains, deserts, or dense forests. These inaccessible areas play an important role in maintaining ecological balance and protecting natural resources, while the easily accessible areas provide the necessary resources for human survival. Interestingly, the Earth’s design reflects a hierarchy of accessibility: resources that are essential for human life—such as fresh water, fertile soil, and arable land—are located in areas that are generally easier for people to utilize, whereas less essential or potentially hazardous resources are often more difficult to access. This careful orchestration extends beyond mere convenience. The varied landscapes and controlled distribution of resources also encourage stewardship, planning, and sustainable use. Humans are challenged to engage with their environment responsibly, reflecting the wisdom and guidance of the Creator. The precise arrangement of land, altitude, accessibility, and resources illustrates a

deliberate and purposeful design. It is clear that such perfect balance cannot be the result of chance, but rather indicates the presence, knowledge, and authority of Allah, the Exalted, as the Sustainer and Planner of all creation.

The Holy Prophet Muhammad, peace and blessings be upon him, often experienced deep grief over those who rejected or neglected the guidance of Islam. His compassion for humanity was so profound that their refusal to accept the truth weighed heavily upon him. However, Allah, the Exalted, repeatedly reminded him that his role was not to enforce belief upon anyone nor to lament excessively over their choices. His responsibility was to convey the message of Islam clearly, to embody its teachings perfectly, and to leave the ultimate outcome to Allah, the Exalted. Chapter 88 Al Ghashiyah, verses 21-22:

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

These verses convey timeless guidance for all who call others to righteousness. They clarify that the duty of a caller to truth is not to coerce belief, nor to measure success by the number of followers, but to deliver the message with sincerity, clarity, and compassion. Guidance belongs solely to Allah, the Exalted, who opens and closes hearts as He wills. This understanding frees the caller from grief, frustration, or despair when their efforts appear to bear no visible results. It teaches that true success lies in faithfulness to the task, not in worldly recognition or numerical outcomes. Those who genuinely seek guidance will respond when they encounter it, while those who remain arrogant or heedless only harm themselves. The

sincere seeker also recognises that Allah, the Exalted, never places a burden on a soul beyond its capacity. Every trial is an opportunity for growth in patience, discipline, and faith. Peace—both in this world and the Hereafter—requires sacrifice, restraint, and mastery over one's lower desires. True contentment is not found in wealth, status, or fame, but in submission to Allah, the Exalted. This reality becomes evident when one observes those who possess every worldly advantage yet remain restless, anxious, and dissatisfied. Their material abundance cannot compensate for the spiritual emptiness created by disobedience and heedlessness. For those calling to truth, the focus must remain on fulfilling their duty: embodying the teachings of Islam, sharing the message with compassion, and entrusting the outcome to Allah, the Exalted. Success lies in obedience and sincerity, not in compelling others or attaining worldly acclaim. By embracing this perspective, the caller transforms anxiety into serene trust, frustration into perseverance, and hope into reliance upon the mercy and justice of Allah, the Exalted. In doing so, they become a living example of faith, demonstrating that guidance is a divine gift and that human responsibility is simply to convey the message faithfully while leaving the accountability to Allah, the Exalted.

Even though Allah, the Exalted, does not compel people to accept guidance, this freedom does not absolve them from responsibility or shield them from accountability. Chapter 88 Al Ghashiyah, verses 23-24:

“However, he who turns away and disbelieves. Then Allah will punish him with the greatest punishment.”

In this world, those who persist in disobedience prevent themselves from achieving a balanced mental and physical state, which in turn causes disorder in every aspect of their life. Family, friends, career, and wealth, which are intended to be sources of comfort and stability, instead become sources of stress and confusion. Persistent disregard for divine guidance often leads individuals to misattribute blame to the wrong people or circumstances—such as spouses, colleagues, or friends—further disrupting their relationships and social life. When these good relationships are severed, the disruption amplifies, increasing the risk of mental health struggles including depression, addiction, and even suicidal tendencies. This pattern is evident when observing those who misuse the blessings granted to them, such as wealth, fame, or influence, without aligning their actions with divine guidance. Despite enjoying worldly luxuries, their inner lives remain unsettled, and they fail to attain the peace of mind that comes from obedience to Allah, the Exalted. Their negligence in preparing for accountability on Judgement Day leads to consequences far graver than any worldly discomfort. Chapter 88 Al Ghashiyah, verses 25-26:

“Indeed, to Us is their return. Then indeed, upon Us is their account.”

It is essential for a person to regularly evaluate their own deeds, as no one possesses a more accurate awareness of their actions than themselves, except Allah, the Exalted. Honest self-assessment encourages sincere repentance for sins and motivates one to engage in righteous deeds, which includes utilizing the blessings granted by Allah, the Exalted, in ways pleasing to Him. This practice nurtures peace of mind in both worlds by fostering a balanced mental and physical state and ensuring that everything and everyone in one’s life is placed in its proper context. Conversely, neglecting to assess one’s deeds fosters heedlessness. Such

individuals misuse the blessings they have been granted, resulting in imbalance in both mental and physical states and disorder in their relationships, responsibilities, and priorities. Even if they enjoy worldly comforts, their lives become fraught with stress, conflict, and difficulties. Moreover, their negligence prevents them from preparing adequately for their accountability on Judgement Day, leading to severe punishment in the Hereafter. For these individuals, the weighing of deeds will be profoundly challenging and may result in being cast into Hell. A practical analogy can be drawn from the world of business. A wise business owner routinely evaluates their accounts, ensuring that the business remains on track, that profits are preserved, and that obligations such as tax returns are accurately completed. In contrast, a negligent business owner fails to monitor their accounts, resulting in losses, mismanagement, and penalties that complicate their life further. Similarly, failing to assess one's deeds before the Scales of Judgement Day carries consequences far more severe than monetary penalties—the burden of accountability is immense and truly unbearable. 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.”

A person must also strive not only to avoid sins but to avoid using their blessings in vain. Vain actions may not constitute sin, yet they are not counted as righteous deeds and thus contribute nothing to the reward on Judgement Day. Reflecting on these missed opportunities can produce deep regret, especially when one realizes that even small efforts, if properly directed, could have tipped the Scales of Judgement in their favour. In fact, sometimes a minor difference between the good and bad deeds recorded may determine whether a person attains salvation or faces damnation.

Regular self-reflection, repentance, and mindful use of blessings, therefore, are crucial for both worldly balance and eternal success. They ensure that a person maximizes the benefit of their life, safeguards their mental and physical well-being, and prepares appropriately for the ultimate accountability before Allah, the Exalted.

To conclude, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The contrast between these two groups is clear in their conduct, their emotional stability, and the outcomes of their choices. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor

without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognizing that His guidance is the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 89 – Al Fajr, Verses 1-30 of 30

وَالْفَجْرِ ١

وَلَيَالٍ عَشْرٍ ٢

وَالشَّفْعِ وَالْوَتْرِ ٣

وَاللَّيْلِ إِذَا يَسِرَ ٤

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ٥

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

إِرمَ ذَاتِ الْعِمَادِ ٧

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨

وَتَمُودَ الَّذِي جَابُوا الصَّخْرَ بِالْوَادِ ٩

وَفِرْعَوْنَ ذِي الْأَوْنَادِ ١٠

الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١

فَاكْثَرُوا فِيهَا الْفَسَادَ ١٢

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ ١٣

إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ١٤

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَنَنِ ﴿١٦﴾

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾

وَلَا تَخْضَوْنَ عَلَى طَعَامِ الْمِسْكِينِ ﴿١٨﴾

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِئْءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَآنِي لَهُ
الذِّكْرَى ﴿٢٣﴾

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

وَادْخُلِي جَنَّتِي ﴿٣٠﴾

By the dawn.

And [by] ten nights.

And [by] the even [number] and the odd.

And [by] the night when it passes.

Is there [not] in [all] that an oath [sufficient] for one of perception?

Have you not considered how your Lord dealt with ‘Aad.

Iram - who had lofty pillars.

The likes of whom had never been created in the land?

And Thamūd, who carved out the rocks in the valley?

And Pharaoh, owner of the stakes [control and power]?

[All of] whom oppressed within the lands.

And increased therein the corruption.

So your Lord poured upon them a scourge of punishment.

Indeed, your Lord is in observation.

And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

No! But you do not honor the orphan.

And you do not encourage one another to feed the poor.

And you consume inheritance, devouring [it] altogether.

And you love wealth with immense love.

No! When the earth has been leveled - pounded and crushed.

And your Lord has come and the angels, rank upon rank.

*And brought [within view], that Day, is Hell - that Day, man will remember,
but how [what good] to him will be the remembrance?*

He will say, "Oh, I wish I had sent ahead [some good] for my life."

So on that Day, none will punish [as severely] as His punishment.

And none will bind [as severely] as His binding.

O satisfied soul.

Return to your Lord, well-pleased and pleasing [to Him].

And enter among My [righteous] servants.

And enter My Paradise.

Discussion on Verses 1-30 of 30

Various interpretations have been offered regarding the precise meaning of the opening verses of this chapter. Regardless of these interpretations, the primary message is clear: Allah, the Exalted, draws attention to the remarkable precision with which He regulates the days and nights, demonstrating His Oneness and the necessity of obeying Him at all times. Chapter 89 Al Fajr, verses 1-5:

“By the dawn. And [by] ten nights. And [by] the even [number] and the odd. And [by] the night when it passes. Is there [not] in [all] that an oath [sufficient] for one of perception?”

The Sun's path ensures that the Earth receives a carefully balanced amount of light and darkness. This balance is crucial for human well-being, as it allows sufficient time for work, rest, and other beneficial activities, including learning and personal development. If days were excessively long, individuals would experience fatigue and diminishing productivity; if nights were too long, insufficient daylight would hinder labor, education, and other essential tasks. Conversely, if nights were too short, people would lack proper rest, resulting in negative impacts on health and mental stability. The durations of days and nights also play a pivotal role in sustaining life through agriculture. Crops require a specific balance of light and darkness to grow optimally, and any disruption in this balance would threaten the food supply for both humans and animals. The perfect harmony observed in these natural cycles clearly demonstrates the Oneness of Allah, the Exalted, because if multiple gods existed, their

conflicting desires would inevitably cause disorder in the universe. Chapter 21 Al Anbiya, verse 22:

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

The Moon also reflects sunlight, providing illumination at night and enabling safe travel across deserts and oceans—an essential method for trade and communication even today. Its phases regulate tides, which are critical for marine ecosystems and the overall environmental balance. Any disruption in these tides could have catastrophic consequences for life on Earth. Moreover, the interplay of the Sun and Moon allows people to measure time accurately, which is essential for organizing daily life, maintaining social structures, and coordinating activities across communities. The precise balance, movement, and placement of these celestial bodies cannot be attributed to chance; they reveal the design, wisdom, and power of a deliberate Creator, Allah, the Exalted. Chapter 89 Al Fajr, verse 5:

“Is there [not] in [all] that an oath [sufficient] for one of perception?”

This verse invites a person to observe the universe attentively and recognize the intricate precision that sustains life. Every day and night, every phase of the Moon, and every seasonal variation serves as evidence of divine knowledge and control. By reflecting on these phenomena, a

person can strengthen their awareness of the Oneness of Allah, the Exalted, and the importance of aligning their life with His guidance to achieve balance, peace of mind, and success in both worlds.

After directing attention to the signs within creation, Allah, the Exalted, then calls people to reflect on the lessons of history—and by extension, the condition of those around them—in order to understand that true peace of mind in both worlds can only be attained through His obedience. Chapter 89 Al Fajr, verses 6-14:

“Have you not considered how your Lord dealt with 'Aad. [With] Iram - who had lofty pillars. The likes of whom had never been created in the land? And [with] Thamud, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes? [All of] whom oppressed within the lands. And increased therein the corruption. So your Lord poured upon them a scourge of punishment. Indeed, your Lord is in observation.”

These verses highlight powerful nations of the past—civilisations that possessed extraordinary strength, advanced structures, and unmatched authority in their time. Yet despite their material success and dominance, they chose to persist in disobedience to Allah, the Exalted. Their downfall demonstrates a critical reality: worldly power, wealth, and influence cannot protect a person or a society from the consequences of rejecting divine guidance. On an individual level, their disobedience led to internal imbalance. They failed to achieve a stable mental and physical state, misplacing priorities, relationships, and responsibilities within their lives. This inner disorder inevitably resulted in anxiety, dissatisfaction, and

unrest, even if outwardly they appeared successful. Their neglect of preparing for accountability on Judgement Day only deepened this loss, leaving them deprived in both worlds. On a societal level, their corruption spread widely. When people abandon divine guidance, they not only harm themselves but also fail to uphold the rights of others. Injustice, exploitation, and moral decay become widespread, disrupting the harmony necessary for a healthy society. History consistently shows that such corruption does not go unpunished. Even if the consequences are delayed or not immediately visible, they eventually manifest in the downfall of individuals and entire nations. These historical accounts are not merely stories of the past; they are enduring lessons. They serve as a warning and a guide, reminding every person that success is not defined by material achievement alone, but by obedience to Allah, the Exalted. True stability, justice, and peace—both internally and externally—can only be achieved when a person aligns their life with divine guidance.

Thus, reflection on history reinforces the same conclusion reached through observing creation: the One who created and controls all things is also the One whose guidance must be followed. Ignoring these lessons leads to repeated mistakes, while learning from them paves the way to balance, clarity, and success in both this world and the Hereafter.

Allah, the Exalted, then clarifies the true nature of the test of life in this world—something the earlier nations failed to understand correctly. Chapter 89 Al Fajr, verses 15-17:

“And as for man, when his Lord tries him and [thus] is generous to him and favours him, he says, “My Lord has honored me.” But when He tries him and restricts his provision, he says, “My Lord has humiliated me.” No!...”

These verses expose a common misunderstanding: many people judge their worth and standing based on their worldly circumstances. When they are granted ease, wealth, or success, they assume it is a sign of honour. When they face hardship or restriction, they interpret it as humiliation. In reality, both situations are tests, and neither, by itself, indicates honour or disgrace.

Times of ease are a test of gratitude. A person is required to respond correctly by showing gratitude in all aspects of life. Gratitude in intention means acting solely to please Allah, the Exalted, rather than seeking recognition or reward from others. Gratitude in speech involves speaking what is good, beneficial, and truthful, or remaining silent when speech would not bring benefit. Gratitude in action requires using the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When gratitude is fulfilled in this comprehensive manner, it leads to an increase in blessings and brings stability, peace of mind, and success in both worlds through achieving a balanced mental and physical state and correctly placing everything and everyone within one’s life. Chapter 14 Ibrahim, verse 7:

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

On the other hand, times of difficulty are a test of patience. This patience is not limited to passive endurance; it includes maintaining control over one's speech and actions by avoiding complaint, resentment, or disobedience. It also involves remaining firm upon obedience to Allah, the Exalted, while trusting that His decree contains wisdom and benefit, even if it is not immediately understood. A person recognises that what they dislike may ultimately be good for them, and what they desire may, in reality, be harmful. Chapter 2 Al Baqarah, verse 216:

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

Therefore, the one who understands the reality of these tests and responds appropriately in every circumstance—through gratitude in times of ease and patience in times of hardship—will remain under the constant care, support, and mercy of Allah, the Exalted. This divine support brings about true peace of mind in both worlds, enabling a person to maintain balance in their mental and physical state and to correctly prioritise and organise every aspect of their life. This principle has also been emphasised in a Hadith found in Sahih Muslim, number 7500. Thus, success does not lie in the changing conditions of life, but in how one responds to them in accordance with divine guidance.

But when a person fails to understand the true nature of life's test, they inevitably respond incorrectly in both situations—showing impatience during hardship and ingratitude during ease. This ingratitude is not merely a feeling; it manifests in the misuse of the blessings one has been granted. Such misuse naturally leads to neglecting the rights of others, especially those who are most vulnerable in society. Chapter 89 Al Fajr, verses 17-18:

“No! But you do not honor the orphan. And you do not encourage one another to feed the poor.”

These verses highlight a clear consequence of misunderstanding life: when a person becomes absorbed in their own desires and circumstances, they begin to ignore the needs of others. Orphans are specifically mentioned because they are among the most vulnerable, often deprived of their rights due to their lack of support. This establishes a wider principle—those who are socially weak, such as widows and the poor, must be supported according to one's ability. Caring for such individuals is not difficult, especially in the modern world, where helping others can be arranged quickly and easily. In many cases, the amount required to support an orphan or a struggling family is less than what is spent on non-essential comforts. Therefore, neglecting this responsibility cannot be justified, particularly when the rewards are immense and the opportunity is so accessible. It has been emphasised in a Hadith found in Sahih Muslim, number 6853, that supporting those in need leads to the continuous support of Allah, the Exalted, in both worlds. Furthermore, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, highlight the great virtue of caring for the vulnerable. In a Hadith found in Sahih Bukhari, number 6005, it is mentioned that the one who takes care of an orphan will be close to him in Paradise. In another Hadith found in Sahih

Bukhari, number 6006, the one who strives to support a widow or a needy person is granted a reward similar to someone who prays throughout the night and fasts continuously during the day. This means that even those who struggle with voluntary acts of worship can attain great reward through sincerely helping others.

It is also important to understand the true nature of worldly possessions. Whatever a person owns—wealth, health, time, or ability—is not truly theirs in an absolute sense. These are trusts granted by Allah, the Exalted, and must be used according to His guidance. In essence, they are like a loan, and a loan must be repaid to its owner. The way to repay this trust is by using these blessings in ways that please Allah, the Exalted, including fulfilling the needs of others. When a person truly understands this, their attitude changes completely. They no longer believe they are doing a favour to others or even to Allah, the Exalted. Instead, they recognise that they themselves are being honoured—first by receiving blessings, and then by being given the opportunity to earn reward through helping others. In reality, the one in need does a favour to the giver by accepting their help, as it allows them to gain reward. If no one was in need, how would people attain the rewards mentioned in divine teachings? Reflecting on this protects a person from arrogance and prevents them from ruining their good deeds through pride or seeking recognition.

Finally, helping others is not limited to financial support. It includes fulfilling any lawful need—whether emotional, physical, or practical. Offering comfort, guidance, time, or effort are all forms of support that carry great value. Therefore, no person, regardless of how limited their means may be, is excused from helping others. Everyone has been given something they can offer, and through this, they can fulfil the rights of others while drawing

closer to Allah, the Exalted, and securing peace and success in both worlds.

Another common consequence of ingratitude is the development of greed. When a person forgets that the blessings they possess truly belong to Allah, the Exalted, they begin to cling to them selfishly, insisting on using them according to their own desires rather than in the correct manner outlined in Islamic teachings. If this greed is left unchecked, it gradually spreads into other areas of life, corrupting a person's sense of justice and fairness. One of the clearest examples of this is in matters of inheritance. Chapter 89 Al Fajr, verses 19-20:

“And you consume inheritance, devouring [it] altogether. And you love wealth with immense love.”

These verses expose how greed can drive a person to take what does not rightfully belong to them, even when clear boundaries have been set. In modern times, this often appears in the form of legal disputes, where individuals knowingly give false testimony in order to claim wealth or property that belongs to others. In a Hadith found in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the one who bears false witness to unlawfully take the possessions of another will meet Allah, the Exalted, while He is displeased with them.

It is important to understand that this ruling applies to the rights of all people, regardless of their background. Justice in Islam is not selective, and violating the rights of any person carries serious consequences. This remains true even if someone is diligent in other acts of worship, such as performing the obligatory prayers. Unfortunately, this wrongdoing is widespread in many places, where individuals manipulate legal systems through false claims in order to gain wealth or property. According to a Hadith found in Sahih Bukhari, number 2654, false testimony is counted among the gravest of major sins, placed alongside associating partners with Allah, the Exalted, and disobedience to parents. This severity is also reflected in the Holy Quran. Chapter 22 Al Hajj, verse 30:

“...So avoid the uncleanness of idols and avoid false statement.”

The seriousness of this sin is further emphasised in a Hadith found in Sunan Ibn Majah, number 2373, which warns that a person who does not sincerely repent from giving false testimony will not be allowed to move on the Day of Judgement until they are destined for punishment. In fact, as mentioned in a Hadith found in Sahih Muslim, number 353, a person who takes something unlawfully through false testimony may face severe consequences even if the thing taken is as small and insignificant as a twig.

The reason this sin is so severe is because it is not a single wrongdoing but a combination of many. It involves lying, injustice, and the violation of another person's rights. The harm done to the victim is especially serious, as it cannot be forgiven by Allah, the Exalted, until the wronged person grants forgiveness. If this does not occur, justice will be established on the

Day of Judgement by transferring good deeds from the wrongdoer to the victim, or if necessary, placing the sins of the victim upon the wrongdoer. This has been explained in a Hadith found in Sahih Muslim, number 6579, and it may result in a person being cast into Hell.

In addition, the one who gives false testimony also shares in the sin of the person they are supporting, as they are helping them to commit wrongdoing. This directly contradicts the command of the Holy Quran which instructs people to support one another in righteousness and to avoid cooperating in sin. Chapter 5 Al Ma'idah, verse 2:

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

Furthermore, any wealth or benefit obtained through such unlawful means becomes corrupted. If a person attempts to use it for good purposes, such as giving charity, it will not be accepted, as Allah, the Exalted, only accepts what is lawful. This is confirmed in a Hadith found in Sahih Muslim, number 2342. In reality, everything done with such unlawful gain will be deprived of blessing and may instead become a source of further sin.

For this reason, it is an obligation upon every person to uphold truthfulness in all situations, whether in everyday speech or in formal settings such as court. Lying in any form leads to further wrongdoing, and continued

dishonesty eventually defines a person's character. As mentioned in a Hadith found in Jami At Tirmidhi, number 1971, a person who persists in lying will ultimately be recorded as a habitual liar in the sight of Allah, the Exalted. Reflecting on this outcome is enough to make one realise the severe consequences that await those who fail to uphold truth and justice.

Chapter 89 Al Fajr, verse 20:

“And you love wealth with immense love.”

Sharing one's blessings with others is a clear sign of sincerity towards them. When a person adopts greed and withholds what they have been granted—such as wealth, time, or ability—they prevent themselves from fulfilling the rights of others. This behaviour does not remain confined to the individual; rather, it contributes to the spread of injustice and imbalance within society as a whole. Furthermore, the one who refuses to share what they have been given should reflect on the consequence of their attitude. As warned in a Hadith found in Sahih Muslim, number 2376, the one who withholds will find that Allah, the Exalted, withholds from them. This shows that generosity is not merely a moral quality but a means of attracting divine support, while stinginess leads to deprivation. The contrast between generosity and stinginess has been clearly explained in a Hadith found in Jami At Tirmidhi, number 1961: a generous person is close to Allah, the Exalted, close to Paradise, close to people, and far from Hell, whereas a stingy person is far from Allah, the Exalted, far from Paradise, far from people, and close to Hell. This powerful comparison highlights the far-reaching impact of a person's attitude towards their blessings. The

generous person uses what they have been given correctly, in accordance with divine guidance. By doing so, they fulfil both the rights of Allah, the Exalted, and the rights of people. This balanced approach naturally leads to stability in their mental and physical state, allowing them to organise their life properly and prepare effectively for their accountability on the Day of Judgement. As a result, they attain tranquillity in both worlds. In addition, because they support others and contribute positively to society, they earn the respect, trust, and love of people, while also helping to establish justice and harmony within their community. In contrast, the stingy person fails to fulfil these rights. Their greed drives them to misuse the blessings they have been granted, focusing only on personal gain while neglecting their responsibilities. This leads to imbalance within their life—they lose perspective, misplace priorities, and fail to prepare for what truly matters. Even if they possess material comfort, their inner state is often filled with stress, dissatisfaction, and unrest. Moreover, their behaviour negatively affects those around them. By refusing to support others, they contribute to hardship, resentment, and inequality within their home and society. As a result, they are often disliked and distrusted by people, and their actions become a cause of corruption rather than stability.

In summary, generosity is not a loss but a source of gain in every sense—spiritually, socially, and personally. Stinginess, on the other hand, is not protection of wealth but a path to loss, both in this world and in the Hereafter. Chapter 89 Al Fajr, verses 21-23:

“No! When the earth has been leveled - pounded and crushed. And your Lord has come and the angels, rank upon rank. And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?”

People should understand that regret can be divided into two distinct types. The first relates to worldly matters, such as not marrying, not having children, or failing to achieve certain personal ambitions. The second relates to the Hereafter, consisting of the regret a person will experience in their grave and on the Day of Judgement for not using their time, abilities, and blessings in ways that pleased Allah, the Exalted.

Worldly regret, regardless of its form, is always temporary. It either disappears when a person attains what they desired, changes their perspective, or ultimately passes away. At most, it lasts until death, and even during that time it generally results only in emotional discomfort rather than severe consequences. Moreover, if a person attains Paradise through the mercy of Allah, the Exalted, all such regrets will completely vanish, leaving no trace behind.

In contrast, the regret of the Hereafter is far more serious and enduring. The period a person spends in the grave and on the Day of Judgement is far longer than their entire life in this world. These regrets may persist for an immense duration and will not end until a person is admitted into Paradise—something that is not guaranteed for everyone, or may be delayed for a very long time. The scale of time itself is beyond human comparison. Chapter 22 Al Hajj, verse 47:

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

In addition, these regrets are not merely emotional; they carry weighty consequences. They may lead to punishment, hardship, and deep remorse that cannot be undone. A person will clearly recognise the opportunities they wasted and the good they failed to send forward, yet at that point, no action can be taken to change their outcome.

For this reason, a person should reflect carefully and act with wisdom and compassion towards themselves. True care for oneself is not in chasing temporary worldly fulfilment at the expense of what truly matters, but in striving to remove the lasting regrets of the Hereafter before they arise. Worldly losses can be tolerated, but the loss of one's Hereafter cannot. Chapter 89 Al Fajr, verses 23-26:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, “Oh, I wish I had sent ahead [some good] for my life.” So on that Day, none will punish [as severely] as His punishment. And none will bind [as severely] as His binding.”

Those who truly recognise the importance of avoiding the lasting regrets of the Hereafter will naturally be driven to use the blessings they have been granted in the correct manner, as outlined in Islamic teachings. This conscious effort ensures that they develop a balanced mental and physical state, while also enabling them to place everything and everyone in their

life in its proper position. At the same time, it allows them to prepare adequately for their accountability on the Day of Judgement. As a result, this way of living leads to genuine peace of mind in both worlds. Chapter 89 Al Fajr, verses 27-30:

"[To the righteous it will be said], 'O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise.'"

This chapter concludes by reminding people of a profound reality: a person will not attain the pleasure of Allah, the Exalted—which leads to peace of mind in both worlds—until they themselves are pleased with Him and with everything He has decreed for them. This includes situations in which the wisdom may not be immediately apparent. Contentment with divine decree is therefore a cornerstone of inner peace. To reach this level, strong faith is essential. Strong faith anchors a person, ensuring they remain firm in obedience to Allah, the Exalted, in every circumstance—whether in times of ease or hardship. It prevents them from being swayed by changing emotions or conflicting desires, and instead keeps them focused on what is truly beneficial. This strength of faith is not acquired passively. It is developed 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 repeatedly demonstrate that sincere obedience to Allah, the Exalted, leads to stability, clarity, and peace of mind in both worlds. In contrast, the one who neglects to learn and reflect upon these teachings will possess weak faith. Such a person is more likely to abandon obedience whenever it conflicts with their desires, because they fail to recognise the long-term benefit of doing so. They see only the immediate difficulty, not the lasting peace and success that comes

from restraint and obedience. Therefore, it is essential for a person to strive for certainty in their faith by combining knowledge with action. This means consistently learning, reflecting, and implementing Islamic teachings in daily life. Through this, they ensure that every blessing they possess is used correctly. As a result, they attain true balance within themselves, organise their lives properly, and secure peace of mind in both this world and the Hereafter. Chapter 89 Al Fajr, verse 30:

“And enter My Paradise.”

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge

through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The contrast between these two groups is clear in their conduct, their emotional stability, and the outcomes of their choices. Even though patients often do not understand the science behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as

outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognising that His guidance is the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 90 – Al Balad, Verses 1-20 of 20

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ١

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ٢

وَوَالِدٍ وَمَا وَلَدَ ٣

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ٤

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ٥

يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا ٦

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨

وَلِسَانًا وَشَفَتَيْنِ ٩

وَهَدَيْنَاهُ النَّجْدَيْنِ ١٠

فَلَا اقْضِحْ الْعَقَبَةَ ١١

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ١٢

فَكُرْبَةُ ١٣

أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

I swear by this city [Mecca].

And you, [Prophet Muhammad, peace and blessings be upon him], are free of restriction in this city.

And [by] the father and that which was born [of him].

We have certainly created man into hardship.

Does he think that never will anyone overcome him?

He says, "I have spent wealth in abundance."

Does he think that no one has seen him?

Have We not made for him two eyes?

And a tongue and two lips?

And [has He not] shown him the two ways?

But he has not broken through the difficult pass [of achieving true success].

And what can make you know what is [breaking through] the difficult pass?

It is the freeing of a slave.

Or feeding on a day of severe hunger.

An orphan of near relationship.

Or a needy person in misery.

*And then being among those who believed and advised one another to
patience and advised one another to compassion.*

Those are the companions of the right.

*But they who disbelieved in Our signs - those are the companions of the
left.*

Over them will be fire closed in.

Discussion on Verses 1-20 of 20

This chapter opens by drawing the attention of the leaders of the non-Muslims of Mecca to a reality they were fully aware of: the honour, status, and protection they enjoyed among the tribes of the Arabian Peninsula was not a result of their own strength, intelligence, or achievement. Rather, it was granted to them because they were the custodians of the sacred House of Allah, the Exalted—the Kaaba. This distinction alone was more than sufficient to obligate them to obey Allah, the Exalted, something they themselves understood clearly. Chapter 90 Al Balad, verse 1:

“I swear by this city, Mecca.”

Despite recognising this reality, they also recognised the truthfulness of Islam. As masters of the Arabic language, they understood that the Holy Quran could not be the speech of a human being. Its depth, precision, and unmatched eloquence were beyond the capacity of even the most skilled among them. Furthermore, they had lived among the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his declaration of Prophethood. Throughout that time, they never witnessed from him any form of deception or dishonesty, which made their rejection even more unjustifiable. Chapter 10 Yunus, verse 16:

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

In addition, it was widely acknowledged that the Holy Prophet Muhammad, peace and blessings be upon him, had no exposure to previous divine scriptures. He neither studied them nor wrote anything himself. This fact was recognised not only by the People of the Book but also by the non-Muslims of Mecca. Therefore, the knowledge contained within the Holy Quran—some of which corresponded with earlier revelations—could not have been acquired through human means. This further confirmed 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.”

Yet, despite these clear and undeniable proofs, they persisted in rejecting and opposing Islam. Their rejection was not based on a lack of evidence, but rather on their attachment to worldly desires, status, and authority. Accepting the truth would have required them to abandon their unjust practices and submit to divine guidance, something they were unwilling to do. Their opposition reached such an extreme that they violated even the long-standing sanctity of Mecca itself—a city that had been a place of safety and security for all people for centuries. In their hostility, they declared the life, honour, and property of the Holy Prophet Muhammad, peace and blessings be upon him, to be lawful to violate within this sacred

space. This was a direct contradiction of the very tradition they claimed to uphold. Chapter 90 Al Balad, verse 2:

“And you have been lawful in this city.”

Moreover, their behaviour was filled with contradiction and hypocrisy. They claimed to honour the legacy of the Holy Prophet Ibrahim, peace be upon him, yet they opposed and persecuted his descendant—the Holy Prophet Muhammad, peace and blessings be upon him—who came to revive that very legacy of pure monotheism. Instead of supporting him, they chose to resist him, despite knowing the truth of his message. Chapter 90 Al Balad, verse 3:

“And [by] the father and that which was born [of him].”

In summary, these verses expose not a lack of evidence, but a refusal to accept it. They highlight how attachment to worldly desires can lead a person to reject even the clearest truth, and how this rejection can drive individuals to contradict their own values, traditions, and claims.

Allah, the Exalted, then consoles the Holy Prophet Muhammad, peace and blessings be upon him, his Companions, may Allah be pleased with them,

and all those who follow them in obedience, by reminding them of a fundamental reality: hardship is an inherent part of human existence. Life in this world is not meant to be free from difficulty, but rather it is designed as a test through which people are distinguished. Chapter 90 Al Balad, verse 4:

“We have certainly created man into hardship.”

In order to successfully navigate these inevitable difficulties, a person must adopt patience. Patience is not merely enduring hardship outwardly; it is to refrain from complaining through one's speech and actions while maintaining sincere obedience to Allah, the Exalted, throughout the trial. This obedience involves using the blessings one has been granted 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. The foundation of patience lies in learning and acting upon Islamic knowledge. The more a person deepens their understanding and implements it, the more they realise that everything Allah, the Exalted, decrees carries wisdom and benefit, even if it is not immediately apparent. Difficulties are not random or meaningless; rather, they contain hidden wisdoms that unfold over time. A powerful example of this is the story of the Holy Prophet Yusuf, peace be upon him. He was separated from his parents, cast into a well, sold into slavery, and later imprisoned unjustly. Yet, each of these trials prepared him for a greater purpose—eventually placing him in a position to save an entire population from famine. Without those hardships, that outcome would not have been possible. 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.”

Maintaining belief in this truth and continuing to obey Allah, the Exalted, during hardship is a true sign of faith. It is easy for a person to express gratitude and devotion during times of ease, but the real test lies in remaining steadfast during difficulty. Studying Islamic teachings also helps a person put their hardships into perspective. When one reflects on the lives of those more beloved to Allah, the Exalted, such as the Prophets, who endured far greater trials, their own difficulties begin to feel lighter. Similarly, observing others in the world who face more severe hardships can help a person remain patient and grateful. Another key aspect of patience is understanding destiny. Every event a person experiences—whether ease or hardship—has already been decreed. Complaining about something inevitable does not remove it; rather, it deprives a person of the reward they could have earned through patience. Chapter 39 Az Zumar, verse 10:

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

This presents a clear choice: a person can either face an unavoidable situation with patience and gain immense reward, or face it with impatience and lose that reward. Since the event itself cannot be avoided, the wise choice is to benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Islamic teachings also train a person to question their own desires. Many times, people strongly desire something they believe will bring happiness, only for it to become a source of stress. Likewise, things they initially dislike often turn out to be beneficial. Recognising this pattern makes it easier to accept situations that contradict personal desires, trusting that they may hold hidden good.

Furthermore, just as gold is purified through intense heat, a person's inner strength is developed through trials. Those who live overly comfortable lives often struggle to cope with even minor difficulties. In contrast, those who endure challenges with patience develop resilience, strength, and clarity.

Patience is not limited to times of hardship; it is equally required during times of ease. In such moments, patience means restraining oneself from misusing blessings, such as wealth, health, or status, and continuing to act in obedience to Allah, the Exalted.

It is also important to understand that patience does not mean passivity. A person is required to take appropriate action to address their situation within the boundaries of Islamic teachings. For example, someone facing harm or injustice must take steps to protect themselves. This does not contradict patience; rather, it is part of it. Similarly, expressing natural emotions such as sadness or crying does not oppose patience. The Holy Prophet Yaqoob, peace be upon him, wept deeply out of grief, yet he was not criticised. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

There are numerous instances when the Holy Prophet Muhammad, peace and blessings be upon him, expressed grief over sorrowful events, such as the death of his son, Ibrahim, may Allah be pleased with him. This is recorded in a Hadith found in Sunan Abu Dawud, number 3126. Experiencing natural emotions, like crying or feeling sadness, is part of human nature and does not contradict patience, provided that one does not express disobedience to Allah, the Exalted, through their words or actions.

It is essential to understand that true patience must be exercised from the very beginning of a difficulty and sustained until a person departs from this world. This has been emphasized in a Hadith found in Sahih Bukhari, number 1302. Patience demonstrated only after some time has passed is not genuine patience, but rather the natural acceptance that develops over time. Therefore, a person must control their speech and actions from the onset of a hardship, avoiding signs of impatience, and maintain this

disciplined attitude throughout life, as failing to do so can diminish or even forfeit the reward of patience.

Then Allah, the Exalted, cautions those who persist in disobedience, wrongly assuming that no one will hold them accountable for arrogantly misusing the blessings they have been granted. Chapter 90 Al Balad, verses 5-7:

“Does he think that never will anyone overcome him? He says, “I have spent wealth in abundance.” Does he think that no one has seen him?”

A person who misuses the blessings they have been granted should not be deceived into thinking that the absence of immediate punishment means they will escape accountability. Such behavior has serious consequences in this world. It disrupts mental and physical balance, causing the person to misplace priorities and mismanage relationships. Family, friends, career, and wealth—things that could bring comfort and security—become sources of stress and anxiety. Those who persist in arrogance and disobedience often misdirect their frustration, blaming others, such as their spouse or colleagues, for their hardships. This misattribution can erode the support networks they depend on, further increasing mental strain and potentially leading to depression, substance abuse, and even suicidal tendencies. The destructive effects are not limited to emotional health; misusing wealth and resources can also create societal harm, spreading injustice and corruption around them. This pattern is particularly evident among the rich and influential who misuse their power and resources, even if they appear to enjoy every worldly comfort. The visible success and luxury may

temporarily mask the internal chaos and discontent caused by their mismanagement and greed. However, because they fail to prepare for their ultimate accountability on Judgement Day, the consequences in the hereafter will be far more severe and inescapable. In essence, this verse serves as a profound reminder that blessings are not merely for personal indulgence. They are trusts granted by Allah, the Exalted, to be used responsibly and in ways that benefit both oneself and others. Misusing them leads not only to inner turmoil and societal harm but also to inevitable and severe divine accountability. The temporary comforts of this world cannot compensate for the lasting consequences in the hereafter.

Allah, the Exalted, then reminds people that the destructive outcomes of misusing their blessings can be avoided, as every person has been granted faculties of understanding and a perfect code of conduct. This code clearly differentiates the right path from the wrong, guiding people toward achieving peace of mind in both worlds, maintaining a balanced mental and physical state, and correctly placing everything and everyone within their life. Chapter 90 Al Balad, verses 8-10:

“Have We not made for him two eyes? And a tongue and two lips? And have shown him the two ways?”

No matter how sophisticated or technologically advanced a society becomes, or how much knowledge humans acquire in medicine, psychology, law, or social sciences, it is impossible for them to construct a code of conduct that perfectly aligns with human nature, moral integrity, and the full spectrum of circumstances individuals or communities may

encounter throughout their lives. Human understanding is inherently limited and continuously evolving; even with ongoing discoveries about the brain, emotions, and behavior, no human system can anticipate every situation or create a flawless framework that ensures balance, justice, and inner peace. Only Allah, the Exalted, possesses such comprehensive and infinite knowledge. As the Creator of all things, His awareness encompasses every moment in the past, present, and future. He alone can provide guidance that fully distinguishes right from wrong, beneficial from harmful, and constructive from destructive. By adhering to this guidance, individuals are able to live in accordance with their true nature and purpose, cultivating a life of mental, physical, and spiritual balance while avoiding the turmoil and regrets that arise from misusing the blessings they have been granted. Historical evidence, both from human societies and personal experiences, demonstrates that when divine guidance is sincerely implemented, it produces tangible results: tranquility, fairness, justice, and harmony flourish within both communities and individual lives. Conversely, neglecting this guidance leads to confusion, injustice, societal corruption, and personal suffering, even if worldly success or material wealth is temporarily attained. Therefore, it is essential for individuals to recognize the divine code of conduct as the ultimate source of benefit for their well-being. Even when aspects of this guidance appear to contradict personal desires, ego, or immediate comforts, one must act with patience, wisdom, and discipline. This can be compared to a patient who follows a physician's advice: though the prescribed medications may be bitter and the diet restrictive, adhering to this guidance is ultimately in their best interest and safeguards their health. Similarly, obedience to Allah, the Exalted, ensures both worldly stability and preparation for accountability on the Day of Judgement, resulting in inner peace, societal harmony, and success in both realms of existence. By consistently choosing the right path, using the faculties of reasoning and reflection, and applying the divine code of conduct in every aspect of life, individuals ensure that their blessings are used appropriately. This prevents stress, misplacement of priorities, and moral imbalance while fostering justice, compassion, and wisdom, which are fundamental for a life of true peace and fulfillment.

Allah, the Exalted, then highlights a critical reason why many people fail to achieve peace of mind in both worlds: the persistent prioritization of worldly desires over sincere obedience to Him. Often, obeying Allah, the Exalted, requires acts that contradict personal inclinations, comfort, or ambitions. Many individuals, however, refuse to overcome these inner obstacles and instead continue misusing the blessings they have been granted. Chapter 90 Al Balad, verses 11-16:

“But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave. Or feeding on a day of severe hunger. An orphan of near relationship. Or a needy person in misery.”

The first point to understand is that all of these examples relate to one’s conduct toward others, rather than direct acts of worship toward Allah, the Exalted, such as obligatory prayers. This demonstrates that Islam is not limited to formal acts of worship; it governs every interaction and every worldly situation a person faces. Every choice, relationship, and action is subject to divine accountability. Consequently, no one should adopt the mistaken notion that Allah, the Exalted, only monitors religious duties while overlooking how they treat others or manage worldly responsibilities. To avoid this error, individuals must actively learn and act upon the guidance provided in the divine code. By doing so, they ensure that their behavior in all circumstances—whether in personal relationships, financial matters, or social interactions—aligns with Allah’s commands. This comprehensive obedience leads to a balanced mental and physical state, a harmonious

placement of people and priorities within one's life, and proper preparation for accountability on the Day of Judgement. The result is genuine tranquility in both worlds. Failing to integrate Islamic teachings into every aspect of life is equivalent to treating faith like a garment—wearing it only when convenient and discarding it when inconvenient. Such behavior is not true worship but rather submission to one's own desires, even if one claims otherwise. Chapter 25 Al Furqan, verse 43:

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

When a person neglects to act on guidance in all situations, they inevitably misuse the blessings Allah, the Exalted, has granted them. This mismanagement manifests as an unbalanced mental and physical state, misplaced priorities, and a failure to prepare adequately for their responsibilities on the Day of Judgement. As a result, they experience stress, hardships, and challenges in both worldly and spiritual realms, even if they appear to enjoy material comforts. This demonstrates that true success and peace are inseparable from consistent obedience to Allah, the Exalted, across every aspect of life—not just selective observance or ritual devotion. Only by integrating the divine guidance fully can a person achieve stability, harmony, and long-lasting tranquility.

Chapter 90 Al Balad, verse 13:

“It is the freeing of a slave.”

Islam addressed the widespread practice of taking captives during battles in a manner that was both just and pragmatic. At the time, capturing people as slaves was common across the known world, and prohibiting Muslims from participating in this practice would have placed them at a strategic disadvantage, as it would have allowed the Muslim slave population to remain small while that of non-believers would grow. To balance justice with practicality, Islam focused on two major objectives: improving the treatment of slaves and gradually abolishing slavery altogether. Firstly, Islam established strict ethical guidelines to ensure the humane treatment of slaves. They were to be treated with the same dignity and respect afforded to family members. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, instructed that slaves should be fed the same food, clothed in similar garments, and not overburdened with tasks. Instead, they were to receive assistance in completing their duties. This teaching is documented in a Hadith found in Sahih Muslim, number 4313. Such guidance elevated the status of slaves and protected them from abuse, transforming the existing social norms into a system based on justice and compassion. Secondly, Islam introduced mechanisms to gradually eliminate slavery. Freeing a slave became one of the most virtuous acts, carrying significant spiritual reward. For example, the one who freed a slave for the sake of Allah, the Exalted, was promised liberation from Hell, as mentioned in a Hadith found in Jami At Tirmidhi, number 1541. Moreover, freeing a slave was prescribed as a form of expiation for certain sins. For example, chapter 58 Al Mujadila, verse 3:

*“And those who pronounce *zihār* from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before*

they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.”

Through consistent implementation of these principles, slavery within Islamic society was reformed and gradually eradicated. Slaves were treated with dignity, rights were protected, and acts of manumission were encouraged and rewarded, laying the foundation for the eventual elimination of slavery as it was known. Despite these historical achievements, forms of slavery continue to exist in some parts of the world, including financial slavery and human trafficking. People are therefore obligated, according to their means, to play an active role in eradicating such practices, whether through advocacy, financial support, or other lawful actions that promote freedom, justice, and dignity for all.

Chapter 90 Al Balad, verses 14-16:

“Or feeding on a day of severe hunger. An orphan of near relationship. Or a needy person in misery.”

Orphans are frequently mentioned in Islamic teachings because they are among those most vulnerable to having their rights neglected due to their social weakness. For this reason, a Muslim must ensure that they assist those who are socially weak, such as orphans and widows, according to their means. In the modern age, sponsoring orphans and widows has

become remarkably easy, as one can arrange this online within minutes, often for an amount less than their monthly phone bill. Therefore, Muslims must not overlook this essential aspect of Islam, as it leads to the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the one who takes care of an orphan will attain his closeness in Paradise. This is mentioned in a Hadith found in Sahih Bukhari, number 6005. Additionally, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays throughout the night and fasts every day. This is advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, the one who finds it difficult to perform voluntary acts of worship, such as the night prayer or voluntary fasts, should act upon this Hadith in order to attain immense reward with minimal effort.

It is essential to remember that whatever means a person possesses—such as wealth—has been granted to them by Allah, the Exalted, as a loan rather than a gift. A loan must be repaid to its rightful owner. The way one repays the loan granted by Allah, the Exalted, is by using these blessings in ways pleasing to Him. Thus, the one who aids the needy is merely repaying the debt they owe to Allah, the Exalted. When a person remembers this, it prevents them from behaving as though they are doing a favour to Allah, the Exalted, or to the needy individual. In reality, Allah, the Exalted, has favoured them by granting them worldly blessings and by granting them an opportunity to earn immense reward through helping those in need. Likewise, the needy person has done the donor a favour by accepting their assistance. If every needy person were to reject the help of others, how would anyone obtain the reward mentioned in divine teachings? Remembering these points protects a person from adopting an incorrect attitude that would diminish or destroy their reward.

Finally, aiding the needy includes fulfilling any lawful need a person may have. This encompasses emotional, physical, and financial needs. Therefore, no Muslim—regardless of how little wealth they possess—can excuse themselves from aiding the needy. Assistance is not limited to financial support; even a kind word, a comforting presence, or a small act of service may fulfil a need and earn divine reward. In this way, every Muslim has the opportunity to participate in this noble act and draw closer to Allah, the Exalted, through sincere compassion and service.

Allah, the Exalted, highlights the connection between deeds and belief, emphasizing that faith must be reflected in actions. Chapter 90 Al Balad, verse 17:

“And then being among those who believed...”

Placing belief immediately after good deeds underscores that verbal declarations of faith alone hold little value without corresponding actions. In this world, people may be recognized as followers of Islam based on their verbal profession of faith, but in the hereafter, Allah, the Exalted, judges individuals according to the state of their hearts and intentions, which remain hidden from others. Therefore, a person who verbally asserts their belief in Allah, the Exalted, and in accountability on the Day of Judgement, yet fails to embody this through righteous actions, may, in reality, possess little to no faith internally and will be treated accordingly in the hereafter, regardless of worldly recognition. Moreover, neglecting to support one's

verbal faith with actions carries a serious spiritual risk. Faith can be likened to a delicate flame that requires constant attention and care. Just as a fire will extinguish without fuel, faith weakens if it is not nurtured through consistent acts of obedience, reflection, and righteous conduct. Ignoring this spiritual upkeep can result in the loss of the inner guidance that illuminates the path of life, leaving a person vulnerable to moral confusion, spiritual emptiness, and the gravest of losses—the absence of faith when it is most needed. Sustaining faith, therefore, is a lifelong responsibility. It requires continually aligning one's actions with the principles set forth by Allah, the Exalted, so that the inner light of belief remains strong and unwavering, guiding the person through the trials and complexities of both this life and the hereafter.

When a person chooses to follow the path of sincere obedience to Allah, the Exalted, distinct from the majority around them, it often evokes feelings of discomfort or inadequacy in others. These individuals may recognize that their own choices prioritize personal desires over the teachings of Allah, the Exalted, and this awareness can lead them to criticize those who steadfastly uphold their faith, sometimes even within their own families.

Societal pressures further compound this challenge. Social media, fashion trends, and cultural norms frequently reward the pursuit of wealth, status, and personal gratification, often portraying the adherence to Islamic principles as an obstacle to success or popularity. Industries and communities that Islam critiques may actively oppose the integration of Islamic values, discouraging Muslims from practicing their faith openly. These pressures can create an environment in which anti-Islamic sentiment thrives, as people attempt to influence others to abandon disciplined, faith-based conduct in favour of indulgence and self-interest. Those who strive

to follow Islamic teachings, which emphasize moderation, responsible enjoyment of blessings, and self-restraint, often face criticism from individuals who act purely on impulse. These critics frequently target visible expressions of faith, such as the dress code for women, seeking to undermine Islamic principles by presenting them as restrictive or oppressive. However, the selective nature of this criticism highlights its superficiality: professions like law enforcement, healthcare, education, and business have strict codes of conduct or dress, yet they rarely receive the same scrutiny. This discrepancy underscores that the opposition is not genuinely concerned with fairness or rights, but rather with Islam's emphasis on discipline, self-control, and moral accountability.

Despite these challenges, a person must remain steadfast in their obedience to Allah, the Exalted. By committing to faith and righteous conduct, individuals gain protection from the corrosive influence of societal pressures, even if the benefits are not immediately visible. Chapter 90 Al Balad, verse 17:

“And then being among those who believed and advised one another to patience and advised one another to compassion.”

Remaining loyal to Allah, the Exalted, ensures that a person uses the blessings granted to them correctly, fostering a balanced mental and physical state. This balance enables them to arrange all elements and relationships in their life harmoniously while preparing for their accountability on the Day of Judgement. By acting with faith, patience, and compassion, individuals cultivate tranquility in both worlds, navigate all

circumstances with clarity, and earn abundant reward in this life and the hereafter. This approach demonstrates that true guidance and serenity stem not from conforming to societal expectations, but from aligning one's life with divine instruction, even when faced with misunderstanding, criticism, or opposition. Chapter 90 Al Balad, verse 18:

“Those are the companions of the right.”

In contrast, those who choose to disregard the commands of Allah, the Exalted, in order to gain the approval of others or to satisfy worldly ambitions, will inevitably experience a loss of inner peace and stability. Such behavior encourages the misuse and mismanagement of the blessings Allah, the Exalted, has granted them, leading to disarray in both their mental and physical well-being. They will struggle to correctly place everything and everyone in their lives, leaving themselves ill-prepared for their accountability on the Day of Judgement. This negligence in fulfilling divine guidance results in enduring stress, ongoing challenges, and significant difficulties in both this life and the next, regardless of any material comfort, wealth, or worldly luxury they may possess. Their pursuit of fleeting approval blinds them to the eternal consequences of their actions, trapping them in a cycle of chaos and dissatisfaction. Chapter 90 Al Balad, verses 19-20:

“But they who disbelieved in Our signs - those are the companions of the left. Over them will be fire closed in.”

This verse highlights the severe and inescapable consequences for those who prioritize worldly approval over obedience to Allah, the Exalted, emphasizing that true security and tranquility arise only from sincere devotion and proper use of the blessings entrusted to them.

Therefore, a person must accept and act upon Islamic teachings for their own benefit, even when these teachings contradict their personal desires. They must conduct themselves like a wise patient who accepts and follows the medical advice of a skilled doctor, knowing that the treatment is ultimately for their well-being, even if it involves bitter medicine or a strict diet. Just as this patient eventually attains good mental and physical health, so too does the person who embraces and implements Islamic teachings. This is because the only One who possesses the complete and perfect knowledge required to ensure that a person achieves a balanced mental and physical state, and correctly places everything and everyone within their life, is Allah, the Exalted. The understanding of the human mind and body possessed by society—despite extensive research—will never be sufficient to achieve this outcome. Human beings cannot resolve every issue a person may face, their advice cannot shield one from all forms of mental and physical stress, nor can their guidance ensure that a person correctly prioritises everything and everyone in their life. These limitations arise from restricted knowledge, limited experience, lack of foresight, and the presence of personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has granted humanity access to this knowledge through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings according to Islamic teachings and those who do not. The contrast between these two groups is clear in their conduct, their emotional stability, and the outcomes of their choices. Even though patients often do not understand the science

behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate its positive effects on their lives. He calls people to approach Islam with 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....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people—the true abode of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognizing that His guidance is

the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 91 – Ash Shams, Verses 1-15 of 15

وَالشَّمْسِ وَضُحَاهَا ١

وَالْقَمَرِ إِذَا تَلَّهَا ٢

وَالنَّهَارِ إِذَا جَلَّهَا ٣

وَاللَّيْلِ إِذَا يَغْشَاهَا ٤

وَالسَّمَاءِ وَمَا بَنَاهَا ٥

وَالْأَرْضِ وَمَا طَحَاهَا ٦

وَنَفْسٍ وَمَا سَوَّاهَا ٧

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ٨

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ٩

وَقَدْ خَابَ مَنْ دَسَّاهَا ١٠

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١١

إِذِ انْبَعَثَ أَشْقَاهَا ١٢

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ
فَسَوَّاهَا ﴿١٤﴾

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

By the sun and its brightness.

And [by] the moon when it follows it.

And [by] the day when it displays it [brightness].

And [by] the night when it covers it [the brightness].

And [by] the sky and He who constructed it.

And [by] the earth and He who spread it.

And [by] the soul and He who proportioned it.

And inspired it [with discernment of] its wickedness and its righteousness.

He has succeeded who purifies it.

And he has failed who instills it [with corruption].

Thamūd denied [their prophet] through their transgression.

When the most wretched of them was sent forth.

And the messenger of Allah [Prophet Ṣāliḥ, peace be upon him] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink."

But they denied him [Prophet Salih, peace be upon him] and hamstrung her [the camel]. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

And He does not fear the consequence thereof.

Discussion on Verses 1-15 of 15

This chapter opens by directing attention to remarkable features of creation, encouraging reflection upon signs that clearly demonstrate the Oneness of Allah, the Exalted, and affirm that He alone is deserving of obedience at all times. Chapter 91 Ash Shams, verse 1:

“By the sun and its brightness.”

The Sun is a profound sign of precise design, balance, and continuous regulation. Its distance from the Earth is perfectly measured; even the slightest alteration would make life impossible. If it were marginally closer, the resulting heat would scorch the Earth, evaporate water sources, and destroy ecosystems. If it were slightly further away, the Earth would freeze, halting all forms of life. Beyond distance, the Sun's energy output is also finely controlled, providing just the right amount of heat and light required for life to flourish. It drives essential natural processes such as photosynthesis, which sustains plant life and, by extension, all food chains. It regulates weather patterns, seasons, and climate systems, all of which are necessary for agriculture and survival. Furthermore, the Earth itself has been created with a perfectly balanced atmosphere that works in harmony with the Sun. This atmosphere filters harmful radiation while allowing beneficial light and warmth to reach the surface. It maintains a stable temperature range and contains the precise mixture of gases required for life. The interaction between the Sun and the Earth's atmosphere ensures that life is not only possible but sustainable. This intricate coordination between multiple systems—each dependent on the other—clearly indicates

intentional design, not randomness, pointing to the absolute control and knowledge of Allah, the Exalted. Chapter 91 Ash Shams, verse 2:

“And [by] the moon when it follows it.”

The Moon complements the role of the Sun in a way that further demonstrates this perfect balance. By reflecting the Sun's light, it provides a gentle illumination during the night, allowing people to continue essential activities such as travel and navigation. Historically, travelers relied heavily on moonlight to cross vast deserts and oceans, and even today, maritime navigation still benefits from lunar cycles. The Moon's phases also serve as a natural system for measuring time, helping to organize human life into months and cycles.

In addition, the gravitational pull of the Moon plays a crucial role in controlling the tides of oceans and seas. These tides are not merely a natural phenomenon but are essential for maintaining ecological balance. They regulate marine ecosystems, support the life cycles of countless sea creatures, and help in the distribution of nutrients within the oceans. Tides also contribute to climate stability by influencing ocean currents, which in turn affect weather patterns across the globe. Any disruption in the Moon's position or function would lead to severe environmental consequences, demonstrating how delicately balanced this system is.

Together, the Sun and the Moon operate in perfect coordination, establishing a system that sustains life in every possible way. Their precise movements, consistent patterns, and interdependent roles highlight a level of order that cannot be attributed to chance. Instead, they clearly point towards the existence of a single, all-powerful Creator—Allah, the Exalted—whose knowledge encompasses every detail of creation.

The path and movement of the Sun ensures that the Earth receives a perfectly balanced cycle of light and darkness, a system essential for the continuation of life. Chapter 91 Ash Shams, verses 3-4:

“And [by] the day when it displays it. And [by] the night when it covers it.”

The alternation between day and night is not random but precisely regulated, providing an ideal structure for life on Earth. The timing of daylight allows people to work, seek provision, and carry out their daily responsibilities, while the night provides a natural period for rest and recovery. This balance is essential not only for physical health but also for mental well-being, as the human body is naturally aligned with these cycles. The variation in the length of days and nights throughout the year further benefits life, allowing for seasonal changes that support agriculture, regulate temperatures, and sustain ecosystems across different regions of the Earth. If this balance were disturbed, the consequences would be severe. Prolonged days would lead to exhaustion, overheating, and disruption in natural biological rhythms, making it difficult for people to function effectively. Conversely, extended nights would limit productivity, restrict movement, and hinder essential activities such as education and

earning a livelihood. Similarly, shorter nights would deprive people of adequate rest, leading to long-term physical and mental health issues. Beyond human life, plants and crops depend heavily on the precise cycle of light and darkness; any imbalance would negatively affect their growth, ultimately threatening the food supply for both people and animals. Moreover, this harmony extends far beyond the simple alternation of day and night. It reflects a wider system in which countless elements of the universe operate in perfect coordination. The consistency of these cycles demonstrates stability, order, and precision, all of which point towards deliberate control rather than chance. If there were multiple creators with differing wills, such balance would not exist, as conflicting intentions would lead to disorder and instability. Instead, the flawless harmony observed in the cycles of day and night—and indeed throughout the universe—clearly indicates the Oneness of Allah, the Exalted, whose perfect knowledge and control ensure that every aspect of creation functions in complete balance. Chapter 21 Al Anbiya, verse 22:

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

When a person constructs even a simple building, careful thought, planning, and design are required. Structural elements such as pillars, foundations, and supports must be placed with precision in order to ensure stability and safety. Without this deliberate planning, the structure would quickly collapse or become unsafe. If such careful design is necessary for something as limited and small as a building, it is unreasonable to assume that something as great as the skies and the Earth could come into existence by mere accident. If they were the result of chance, their structure would inevitably be flawed, unstable, and incapable of sustaining

life. Yet, what is observed is the exact opposite: a universe operating with flawless precision and balance. This clearly points to the perfect planning and design of the Creator, Allah, the Exalted. Chapter 91 Ash Shams, verse 5:

“And [by] the sky and what He constructed.”

The construction of the sky itself reflects a level of order and complexity far beyond human capability. The vast expanse above is not empty or chaotic; rather, it is structured in a way that supports life on Earth. It regulates light, temperature, and protection from harmful elements, creating conditions that allow living beings to survive and flourish. The consistency of these systems demonstrates that the sky has been deliberately fashioned with purpose and wisdom, not formed through random processes.

The celestial bodies within the sky further strengthen this reality. The stars, which adorn the night sky, are not scattered aimlessly but are positioned with precise order and function. For thousands of years, long before the development of modern tools, people relied on the stars for guidance. Travelers crossed vast deserts and oceans by observing their positions, while entire civilizations organised their calendars, agricultural cycles, and daily routines based on their movements. This reliability has persisted across generations, proving that their arrangement is not temporary or coincidental, but part of a stable and enduring system. Chapter 6 Al An'am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea...”

A closer study of the stars only deepens this understanding. Their movements follow exact and predictable patterns, repeating with precision year after year. Certain constellations appear at fixed times, marking the transition of seasons and guiding both travelers and farmers. The consistent position of specific stars has allowed navigation across vast and otherwise featureless landscapes, such as oceans and deserts. Even in modern times, scientific study depends on the reliability of these celestial patterns to measure time and understand the universe. Such precise order cannot reasonably be attributed to randomness. Chance does not produce consistent, reliable systems that sustain life and guide humanity across generations. Rather, this harmony reflects deliberate design, perfect knowledge, and complete control. The stars are therefore not merely objects of beauty; they serve as signs, tools, and reminders of a greater reality. Their presence inspires reflection, while their function reveals purpose. Together, they clearly indicate the existence of a Creator whose knowledge encompasses every detail and whose wisdom is evident in every aspect of creation, namely Allah, the Exalted.

The land on Earth has been formed with remarkable balance and suitability, allowing people to benefit from it in multiple ways at the same time. It provides a stable surface upon which homes, cities, and infrastructure can be built, while simultaneously offering fertile ground for agriculture and the cultivation of crops. This dual functionality is not chaotic or conflicting; rather, it exists in harmony, enabling human civilisation to thrive. If the land were too unstable, excessively rigid, or unsuitable for

cultivation, life as it is known would not be possible. This perfect suitability clearly reflects deliberate design and wisdom. Chapter 91 Ash Shams, verse 6:

“And [by] the earth and what He spread.”

The spreading of the Earth does not merely refer to its vastness, but also to how it has been made manageable and functional for those who inhabit it. Its surface has been proportioned in a way that supports movement, settlement, and productivity, allowing people to live, travel, and build with relative ease.

When one reflects on the diverse landscapes of the Earth, another layer of balance becomes apparent. The presence of varying altitudes—mountains, hills, plains, and valleys—demonstrates both diversity and purpose. Extremely high-altitude regions are often difficult to inhabit due to thin oxygen levels and harsh environmental conditions. Yet, these areas do not dominate the planet. Instead, the majority of the Earth’s surface exists at an optimal altitude that supports human life, agriculture, and development. This distribution ensures that while challenging terrains exist for specific ecological purposes, they do not prevent the general habitability of the planet.

In addition, although certain regions are naturally difficult to access—such as dense jungles, steep mountain ranges, or remote polar areas—the vast majority of the Earth has been made accessible. Roads can be built, lands can be cultivated, and travel can be undertaken across most regions without extreme hardship. This accessibility allows people to utilise the resources of the Earth, build societies, and connect with one another. If most of the Earth were as inaccessible as its most extreme regions, human civilisation would struggle to develop or even survive.

Another clear sign of balance is found in the distribution and accessibility of natural resources. The Earth contains everything required for human survival, including water, fertile soil, minerals, and energy sources. More importantly, there is a clear pattern in how these resources are made available: the more essential a resource is for survival, the more accessible it tends to be. For example, air is freely available, water is widespread across the planet, and fertile land is abundant enough to sustain populations. In contrast, less essential or more specialised resources are often found in more limited or specific locations. This hierarchy of accessibility reflects wisdom and intentional provision, ensuring that basic human needs can be met with relative ease.

All of these features—the balance of the land, the distribution of altitudes, the accessibility of terrain, and the availability of essential resources—work together in harmony. Such a finely tuned system cannot reasonably be attributed to randomness or coincidence. Instead, it clearly points to purposeful design and precise planning, indicating the existence of a Creator whose knowledge and control encompass every aspect of the Earth, namely Allah, the Exalted.

Anyone who reflects sincerely upon the human body will recognise that its precise composition—the harmonious arrangement of organs, bones, senses, and internal systems—cannot be the result of chance. Every part of the human being has been proportioned with accuracy and purpose, functioning in coordination with countless other components. This balance is not static, but continuously maintained in a way that sustains life from moment to moment. Chapter 91 Ash Shams, verse 7:

“And [by] the soul and what He proportioned.”

If one considers even the simplest human-made object, it becomes clear that it cannot come into existence without planning, knowledge, and effort. A basic structure requires a designer, materials, and ongoing maintenance to remain functional. Therefore, it is far more unreasonable to assume that the human being—with far greater complexity and sophistication—came into existence without a Creator and continues to function without a Sustainer.

The human body operates through countless interconnected systems, each dependent on the other. The heart circulates blood, the lungs regulate oxygen, the brain coordinates thought and movement, and the immune system protects against harm. These systems do not function independently; rather, they rely on precise timing and balance. Even a slight disturbance in this equilibrium—whether in temperature, blood

composition, or organ function—can lead to illness or death. This delicate balance highlights not only careful design but also continuous regulation.

Beyond the physical body, the human being possesses mental and emotional faculties that are equally intricate. Memory, reasoning, emotions, and perception all function in ways that modern understanding has yet to fully comprehend. Despite advancements in knowledge, humanity still cannot fully explain or replicate the depth of these systems. This limitation further demonstrates that the One who created and sustains the human being possesses knowledge that is complete and unrestricted.

Therefore, the existence, structure, and continuous functioning of the human body serve as clear signs of intentional design, perfect knowledge, and absolute power. They point unmistakably to a Creator who not only brought human beings into existence but also maintains them at every moment—Allah, the Exalted.

Allah, the Exalted, has not only created human beings and continuously sustains them, but He has also granted them clear guidance by distinguishing between the path of righteousness and the path of wrongdoing. This guidance is not left to guesswork or human speculation; rather, it has been firmly embedded within revelation and supported by the natural disposition of the human soul. Chapter 91 Ash Shams, verse 8:

“And inspired it [with discernment of] its wickedness and its righteousness.”

This verse highlights that human beings are not left without direction. They have been given the ability to recognise, at a fundamental level, the difference between right and wrong. However, this internal awareness alone is not sufficient to navigate every situation in life, which is why divine guidance has been revealed to clarify, refine, and perfect this understanding.

No matter how far societies advance, and regardless of how much knowledge they accumulate in fields such as psychology, medicine, or social sciences, they remain incapable of formulating a complete and flawless code of conduct. Human knowledge is inherently limited, constantly evolving, and subject to revision. What is considered beneficial in one era may later be recognised as harmful, and what is accepted in one society may be rejected in another. This instability demonstrates that human efforts alone cannot produce a universal system that aligns perfectly with human nature and adequately addresses every circumstance a person may face throughout their life. In contrast, Allah, the Exalted, possesses complete and perfect knowledge. He is the Creator of human beings and is fully aware of their inner and outer realities, their strengths and weaknesses, and the situations they will encounter across all times and places. His knowledge encompasses the past, present, and future without limitation. Therefore, He alone is قادر of providing a code of conduct that is perfectly suited to human nature, one that distinguishes clearly between what is beneficial and what is harmful, and one that leads to true balance in both the mental and physical states of a person. This divine code of conduct not only defines right and wrong but also guides individuals towards a life of harmony and purpose. It teaches them how to

correctly use the blessings they have been granted, how to fulfil the rights of others, and how to prepare for their accountability on the Day of Judgement. When implemented sincerely, it results in the establishment of justice, compassion, and stability within both individuals and societies. History has repeatedly shown that whenever people adhered to divine guidance, they experienced a level of peace and order that could not be achieved through human systems alone. Therefore, it is essential for a person to accept and act upon this guidance, even when it conflicts with their personal desires or immediate preferences. Human desires are often short-sighted and influenced by emotion, whereas divine guidance is based on perfect wisdom and complete knowledge. A person should approach this guidance in the same way a wise patient approaches the advice of a skilled doctor. Even if the prescribed treatment is difficult, restrictive, or unpleasant, the patient trusts that it is ultimately for their benefit. In the same way, following the commands of Allah, the Exalted, may at times require sacrifice and restraint, but it ultimately leads to well-being, balance, and lasting peace in both worlds. Chapter 91 Ash Shams, verse 9:

“He has succeeded who purifies it.”

Spiritual purification is not a passive or static condition; rather, it is a continuous and active process that requires learning, reflection, and the practical implementation of Islamic teachings in everyday life. It demands conscious effort, discipline, and persistence. A person must actively strive to embody the noble qualities praised in revelation—such as generosity, patience, humility, gratitude, and compassion—while at the same time working to eliminate destructive traits like pride, envy, greed, and arrogance. This process is not achieved overnight but develops gradually through sincere effort and self-accountability. As these virtues are nurtured

and harmful characteristics are removed, the heart becomes purified and the soul is elevated. This internal transformation naturally gives rise to tranquillity, as true peace of mind is a direct result of living in accordance with divine guidance. When a person aligns their intentions, speech, and actions with what pleases Allah, the Exalted, they experience a sense of inner stability that cannot be achieved through worldly means alone.

Furthermore, spiritual purification ensures that a person uses the blessings they have been granted—such as wealth, health, knowledge, and influence—in the correct manner. Instead of being misused or wasted, these blessings are directed towards gratitude, service to others, and sincere obedience to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This mindful and purposeful use of blessings prevents excess, carelessness, and harm, and instead transforms them into means of drawing closer to Allah, the Exalted. Through this process, a person attains balance in both their mental and physical states. They begin to place everything and everyone within their life in its proper position, fulfilling rights and responsibilities with fairness and wisdom. This balance not only preserves their worldly affairs—such as relationships, work, and personal well-being—but also ensures they are adequately prepared for their accountability on the Day of Judgement. A life built upon spiritual purification carries a dual reward. In this world, it brings clarity of thought, contentment of heart, and resilience in the face of trials and difficulties. A purified soul is not easily shaken by hardships, as it understands their purpose and remains anchored in faith. In the Hereafter, this same purification becomes a means of attaining eternal peace and immense reward from Allah, the Exalted.

Therefore, spiritual purification is far more than a personal improvement; it is the very foundation of true success in both this life and the next. It shapes a person's character, ensures that their blessings are used in ways that lead to righteousness, and secures lasting peace of mind. Through this ongoing process, a person not only transforms their inner self but also builds a life that is aligned with divine purpose and destined for success in both worlds.

In contrast, the one who neglects the purification of their spiritual heart and instead embraces destructive qualities—such as greed, envy, and pride—will inevitably fall into a state of imbalance, both mentally and physically. These harmful traits distort a person's perception and behaviour, leading them to persistently misuse the blessings they have been granted. Chapter 91 Ash Shams, verse 10:

“And he has failed who buries it.”

Such an individual gradually loses the ability to maintain balance in their life. Their inner corruption reflects outwardly, causing them to misplace everything and everyone around them. Relationships, responsibilities, and priorities become disordered, and the very blessings that were meant to bring comfort—such as family, friends, career, and wealth—transform into sources of stress, anxiety, and dissatisfaction. As this state worsens, the person begins to misidentify the root of their problems. Instead of recognising that their own disobedience to Allah, the Exalted, and misuse of blessings is the cause, they shift blame onto others—often targeting those closest to them, such as their spouse or family members. In doing so,

they may distance themselves from or even sever ties with people who are, in reality, a source of support and goodness in their lives. This only deepens their isolation and intensifies their internal struggles. Over time, this pattern can escalate into severe consequences, including persistent stress, emotional instability, and mental health difficulties. In extreme cases, it may lead to destructive coping mechanisms such as substance abuse or even suicidal tendencies. This reality is not hidden; it can be clearly observed in many who outwardly possess wealth, fame, or status, yet inwardly suffer due to their continued misuse of the blessings they have been given. More importantly, this destructive path has consequences that extend far beyond this world. Because such a person failed to purify their heart and did not prepare for their accountability, they will face a far more severe outcome in the hereafter. Their neglect in this life—both in their inner state and outward actions—will manifest in a punishment that reflects the gravity of their choices. Therefore, the failure to purify the heart is not a minor shortcoming; it is a root cause of disorder in both worlds. It corrupts one's inner state, disrupts their external life, and ultimately leads to loss, distress, and severe consequences in the life to come.

After highlighting signs within creation that clearly demonstrate the necessity of obeying Him, Allah, the Exalted, directs attention towards past nations so that people may draw deeper lessons from their outcomes. Chapter 91 Ash Shams, verses 11-15:

"Thamud denied [their prophet] by reason of their transgression. When the most wretched of them was sent forth. And the messenger of Allah [Salih] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink." But they denied him and hamstrung her. So their Lord brought

down upon them destruction for their sin and made it equal [upon all of them]. And He does not fear the consequence thereof.”

These verses serve as a powerful warning against adopting a self-absorbed and heedless lifestyle, where a person becomes so preoccupied with their own desires, ambitions, and circumstances that they ignore the greater realities around them. When a person limits their perspective in this way, their heart becomes blind to the wisdom found in history, in the lives of others, and even in their own personal experiences. This blindness prevents growth, leading them to repeat the same mistakes and ultimately depriving them of true peace of mind. Reflecting on past nations, such as Thamud, reveals a clear pattern: when people persist in arrogance, transgression, and disobedience to Allah, the Exalted, their apparent strength, power, or stability cannot protect them from the consequences. Despite their capabilities and resources, they were destroyed because they misused the blessings they had been granted and rejected divine guidance. This demonstrates that success is not measured by worldly dominance, but by obedience to Allah, the Exalted. This lesson is not limited to ancient history; it is equally evident in the present world. When one observes individuals who possess wealth, fame, or influence yet misuse these blessings, it becomes clear that such things do not guarantee happiness or tranquillity. Many who outwardly enjoy luxury inwardly struggle with anxiety, depression, addiction, and deep dissatisfaction. This reality highlights that true peace of mind cannot be obtained through material success or the unchecked pursuit of desires, but only through correct conduct and obedience to Allah, the Exalted. Likewise, witnessing the trials of others—such as illness, hardship, or loss—should awaken a sense of gratitude within a person. It should encourage them to make proper use of the blessings they currently possess, such as health, time, and opportunities, before they are taken away. In this way, reflection transforms observation into action, guiding a person towards a more balanced and meaningful life. Therefore, Islam calls upon people to live with awareness and reflection,

rather than heedlessness. It encourages them to look beyond their immediate circumstances and to extract lessons from the world around them—whether from history, from the condition of others, or from their own experiences. Through this reflective approach, a person refines their character, avoids repeating destructive patterns, and achieves a balanced mental and physical state by correctly placing everything and everyone within their life. This, in turn, leads to lasting tranquillity and success in both worlds.

Therefore, a person must accept and act upon the teachings of Islam for their own well-being, even when these teachings contradict personal desires or immediate inclinations. This is comparable to a wise patient who follows the advice of their physician, understanding that the prescribed bitter medicines and strict dietary regimen are ultimately for their health and longevity. Just as the patient achieves physical and mental health through adherence to expert guidance, so too does a person attain balance and inner tranquility by embracing and implementing the guidance provided by Allah, the Exalted. The wisdom of society, no matter how advanced, cannot ensure the same outcome. Despite extensive research, medical interventions, and psychological advice, human knowledge is inherently limited. Society cannot foresee every challenge, resolve all forms of mental or physical stress, or perfectly organize the myriad aspects of a person's life due to constraints in experience, foresight, and inherent biases. Only Allah, the Exalted, possesses the complete knowledge required to harmonize the mental and physical states of humanity and to place everything and everyone in its proper context within a person's life. He has granted this guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when observing the outcomes of those who follow Islamic guidance versus those who neglect it. While patients trust their doctors without fully understanding the science behind their prescriptions, Allah, the Exalted, invites people to reflect upon His teachings so that they may comprehend

the wisdom and benefits behind them. He does not demand blind obedience; instead, He encourages recognition of the truth of Islam through clear, observable evidence. However, this requires approaching the teachings with an unbiased, open mind, free from preconceived notions or resistance. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the human heart, the seat of peace of mind. Chapter 53 An Najm, verse 43:

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

By aligning their actions with divine guidance, they achieve a balanced mental and physical state, maintain proper relationships with all elements and individuals in their life, and prepare for accountability on the Day of Judgement. In this way, obedience to Allah, the Exalted, becomes the pathway to both worldly serenity and eternal reward. 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 92 – Al Layl, Verses 1-21 of 21

وَاللَّيْلِ إِذَا يَغْشَىٰ ١

وَالنَّهَارِ إِذَا تَجَلَّىٰ ٢

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٣

إِنْ سَعَيْكُمْ لَشِقَىٰ ٤

فَأَمَّا مَنْ أَعْطَىٰ وَانْتَفَىٰ ٥

وَصَدَقَ بِالْحُسْنَىٰ ٦

فَسَيَسِرُّهُ الْبُخْسَىٰ ٧

وَأَمَّا مَنْ يَخْلُ وَاسْتَعْتَىٰ ٨

وَكَذَّبَ بِالْحُسْنَىٰ ٩

فَسَيَسِرُّهُ الْبُخْسَىٰ ١٠

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ١١

إِنَّ عَلَيْنَا لَلْهُدَىٰ ١٢

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ١٣

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ١٤

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ١٥

الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

وَلَسَوْفَ يَرْضَى ﴿٢١﴾

By the night when it covers [the Earth].

And [by] the day when it appears.

And [by] He who created the male and female.

Indeed, your efforts are diverse.

As for he who gives and fears Allah.

And believes in the best [reward].

We will ease him toward ease.

But as for he who withholds and considers himself free of need.

And denies the best.

We will ease him toward difficulty.

And what will his wealth avail him when he falls?

Indeed, [incumbent] upon Us is guidance.

And indeed, to us belongs the Hereafter and the first [life].

So I have warned you of a Fire which is blazing.

None will [enter to] burn therein except the most wretched one.

Who had denied and turned away.

But the righteous one will be removed from it.

Who gives [from] his wealth to purify himself.

And not [giving] for anyone who has [done him] a favor to be rewarded.

But only seeking the face [acceptance] of his Lord, Most High.

And he is going to be satisfied.

Discussion on Verses 1-21 of 21

This chapter begins by drawing attention to some of the most striking rhythms of creation, urging thoughtful reflection on signs that unmistakably affirm the Oneness of Allah, the Exalted, and establish that He alone is worthy of unconditional obedience in every moment. Chapter 92 Al Layl, verse 1:

“By the night when it covers. And [by] the day when it appears.”

The alternation of night and day is not a random occurrence but a carefully regulated system that sustains life on Earth. The movement of the Sun in relation to the Earth results in a perfectly measured succession of light and darkness. Daylight provides the ideal environment for people to work, seek their provision, travel, learn, and fulfil their worldly responsibilities. Night, on the other hand, offers a natural period for rest, physical recovery, and mental restoration. The human body is created in harmony with this pattern; sleep cycles, energy levels, and emotional stability are all closely tied to the regular alternation between day and night. When this rhythm is respected, individuals and societies flourish; when it is disrupted, the effects are felt in physical health, mental well-being, and social order. The variation in the length of days and nights across the seasons further illustrates this wisdom. Longer days in certain periods of the year facilitate extended work, travel, and agricultural activity, while longer nights in other periods allow for increased rest and reflection. These seasonal shifts support the growth of crops, regulate climate, and maintain the balance of ecosystems across different regions of the world. If this balance were

disturbed, the consequences would be severe. Excessively long days would lead to exhaustion, overheating, and the breakdown of natural biological rhythms, making it difficult for people and animals to function. Prolonged nights would restrict movement, hinder economic activity, and limit access to essential services. If nights were consistently too short, people would be deprived of sufficient rest, resulting in chronic fatigue, weakened immunity, and widespread mental health issues. Plants and crops, which depend on specific patterns of light and darkness, would also suffer, ultimately threatening food security for humanity and other creatures. This harmony, however, is not limited to the cycle of day and night. It is part of a vast, interconnected system in which countless elements of the universe operate in precise coordination. The regularity of sunrise and sunset, the predictability of seasons, and the stability of natural laws all testify to a single, perfectly wise Controller. Such order cannot be the product of blind chance. If there were multiple creators with independent wills, conflict and inconsistency would inevitably arise, and the delicate balance observed in creation would collapse. 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 alternation of night and day is therefore not merely a background feature of life; it is a living proof of divine unity and wisdom. Just as the world remains stable and balanced under the command of Allah, the Exalted, human beings can only attain true balance—mentally, physically, and spiritually—when they submit to His guidance and organise their lives according to the teachings He has revealed.

When one reflects upon even the simplest human-made object, it becomes immediately apparent that such an item cannot come into existence without deliberate planning, specialised knowledge, and purposeful effort. A basic structure requires a designer to conceive it, materials to form it, and continuous maintenance to preserve its function. Chapter 92 Al Layl, verse 3:

“And [by] He who created the male and female.”

If something as elementary as a tool or household item demands intention and craftsmanship, it is far more unreasonable to imagine that the human being—whose complexity surpasses all human inventions—could emerge without a Creator or continue functioning without a Sustainer.

The human body operates through an astonishing network of interconnected systems, each dependent on the others for survival. The heart circulates blood with precise rhythm; the lungs regulate oxygen intake and carbon dioxide release; the brain coordinates thought, memory, movement, and sensation; the immune system identifies and neutralises countless threats. None of these systems function in isolation. They rely on exact timing, balance, and harmony. Even a minor disturbance in temperature, blood chemistry, or organ function can lead to illness or death. This delicate equilibrium reveals not only intentional design but also continuous regulation and oversight.

Beyond the physical structure, the human being possesses mental, emotional, and perceptive faculties of extraordinary depth. Memory, imagination, reasoning, intuition, and emotion all operate in ways that modern understanding has yet to fully grasp. Despite centuries of study and technological advancement, humanity remains unable to replicate or fully explain the intricacies of consciousness, perception, or the inner workings of the mind. This limitation highlights that the One who created and sustains the human being possesses knowledge that is complete, unrestricted, and far beyond human comprehension.

Thus, the existence, structure, and ongoing functioning of the human being stand as clear signs of intentional design, perfect wisdom, and absolute power. They point unmistakably to a Creator who not only brought human beings into existence but sustains them at every moment—Allah, the Exalted.

Another profound aspect of divine planning is the perpetuation of the human race through the birth of successive generations until the appointed end of time. Chapter 92 Al Layl, verse 3:

“And [by] He who created the male and female.”

In His infinite wisdom, Allah, the Exalted, has endowed human beings with innate desires and feelings that draw them toward the opposite gender. These inclinations serve a dual purpose: they bring joy, companionship, and emotional fulfillment, and they ensure the survival and continuation of humanity through procreation. Without such natural tendencies, the majority of people would lack motivation to marry or have children, putting the continuation of the human race at risk long before its divinely appointed conclusion. Chapter 30 Ar Rum, verse 21:

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

This verse highlights the profound wisdom behind human relationships. In youth, individuals are naturally drawn together by love, attraction, and emotional affinity, which motivates the formation of families and the birth of children. As life progresses and physical beauty diminishes, mercy gradually becomes the sustaining force in the relationship. Mercy manifests as patience, care, mutual support, and understanding, allowing couples to remain united even when the initial feelings of attraction wane. This natural progression—from youthful love to enduring mercy—demonstrates divine planning, as it ensures both companionship and family stability across all stages of life. Human theories such as evolution may account for reproduction, but they cannot explain the emotional bonds, patience, and compassion that preserve family units beyond reproductive years. The divine placement of love and mercy transforms companionship into a source of spiritual growth, moral development, and personal refinement. It is within these bonds that individuals learn selflessness, sacrifice, patience, and empathy—qualities that strengthen not only families but also the wider community. Chapter 30 Ar Rum, verse 21:

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

This statement invites reflection, emphasizing that the presence of love in youth and mercy in later life is intentional, guiding couples to remain united through all stages of life. The family unit, grounded in love and sustained by mercy, functions not merely as a social structure but as a spiritual institution. It nurtures faith, cultivates character, and fosters gratitude toward the Creator. Divine planning thus ensures that human companionship is both a practical necessity for survival and a source of tranquillity, moral refinement, and spiritual reward. Through this design, Allah, the Exalted, safeguards the continuity of the human race while granting individuals the blessings of happiness, companionship, and emotional fulfilment. These signs encourage reflection, gratitude, and obedience, demonstrating the perfection of divine wisdom and the futility of denying it. Spousal relationships are therefore not only worldly arrangements but spiritual instruments intended to cultivate peace of mind, patience, and mercy. Every stage of human life, every bond of companionship, and every nurturing act within the family is under divine guidance, contributing to both individual well-being and societal stability.

In conclusion, the divine placement of love and mercy within human relationships is a clear sign of the foresight and care of Allah, the Exalted. It ensures the continuation of humanity, provides emotional and spiritual tranquillity, and nurtures personal and communal growth. Those who reflect upon this sign will recognize the perfection of divine planning and will be inspired to live with gratitude, humility, and obedience, using their

relationships as a means to draw closer to Allah, the Exalted, and to prepare for accountability on the Day of Judgement.

After examining various signs within creation that clearly demonstrate the Oneness of Allah, the Exalted, and the necessity of obeying Him in all circumstances, Allah, the Exalted, emphasizes that not everyone will embrace His divine guidance. This is because following divine teachings often requires a person to act against their worldly desires and personal aspirations, which can seem more immediately appealing than spiritual obligations. Chapter 92 Al Layl, verse 4:

“Indeed, your efforts are diverse.”

The first and best group consists of those who fully surrender their lives and possessions to Allah, the Exalted, fulfilling the purpose of their creation. These individuals consume only what is necessary to sustain themselves, dedicating the remainder of their efforts toward gaining knowledge, strengthening their faith, and seeking closeness to Allah, the Exalted, in both this world and the next. Outwardly, they may appear to abstain from worldly pleasures, but in reality, they experience a profound sense of inner peace and contentment. Their lives are marked by a balanced mental and physical state, the correct placement of people and resources, and a preparedness for their accountability on the Day of Judgement. Consequently, their devotion leads to tranquillity in both worlds. Chapter 92 Al Layl, verses 5-7:

“As for he who gives and fears Allah. And believes in the best [Islam]. We will ease him toward ease.”

The second group comprises those who fulfill obligatory duties and engage in whatever traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they encounter, but do not actively seek further knowledge or strive for spiritual excellence. These individuals focus primarily on enjoying the lawful pleasures of the world. Although they avoid sinful behavior, it is hoped they will attain Allah's forgiveness in the next world. Yet their indulgence in worldly pleasures results in a prolonged accountability, as highlighted in the Hadith found in Sahih Bukhari, number 6536, where the Holy Prophet Muhammad, peace and blessings be upon him, warns that whoever has their deeds scrutinized will experience punishment. On the Day of Judgement, standing for extended periods while witnessing the realities of one's deeds constitutes a severe form of retribution. Despite enjoying temporary worldly comforts, this group will not attain the profound peace that comes from correctly utilizing the blessings granted to them.

The third group is the most unfortunate. They neither devote their lives to Allah, the Exalted, as the first group does, nor do they enjoy the lawful pleasures of life in moderation like the second group. Instead, they hoard wealth and worldly resources without fulfilling even their permissible desires. This in-between state leaves them deprived in both worlds: they gain neither the comfort of balanced living nor ease in the Hereafter. Their mismanagement of blessings results in a lack of inner peace, dissatisfaction, and spiritual vulnerability.

Because the second and third groups fail to harmonize their verbal declaration of faith with the correct use of the blessings they possess, they resemble those who have rejected faith altogether. Consequently, all groups outside the first will experience an unbalanced mental and physical state, misplace priorities, and inadequately prepare for their accountability on the Day of Judgement. This leads to stress, hardship, and misfortune in both worlds, regardless of any worldly luxuries they may possess. Their relationships, wealth, and social standing will fail to support them during times of difficulty, whether in this life, at the moment of death, in the grave, or on Judgement Day. Chapter 92 Al Layl, verses 8-11:

“But as for he who withholds and considers himself free of need. And denies the best [Islam]. We will ease him toward difficulty. And his wealth will not avail him when he falls.”

These verses make it clear that true ease, contentment, and preparedness for accountability cannot be achieved through mere possession of wealth or outward displays of piety. It is the mindful, conscientious, and balanced use of blessings, guided by knowledge and submission to Allah, the Exalted, that ensures peace of mind, harmony in life, and ultimate success in both worlds. Chapter 92 Al Layl, verse 12:

“Indeed, [incumbent] upon Us is guidance.”

No matter how advanced a society becomes, and regardless of the knowledge it accumulates across various disciplines—including the study of human behaviour, psychology, and physiology—it remains utterly impossible for humanity to formulate a code of conduct that perfectly aligns with human nature and accommodates every circumstance, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This task is fundamentally beyond human capability, for humanity is still uncovering basic insights about its own nature, such as the functions of different regions of the brain, let alone possessing the comprehensive understanding required to construct an infallible system that guarantees tranquillity and justice on both an individual and societal level. Only Allah, the Exalted, can accomplish this, for He is the Creator of all things, and His knowledge is limitless, encompassing the entirety of the past, present, and future. He alone is therefore qualified to provide humanity with a code of conduct—a divine standard that clearly distinguishes good from evil, benefit from harm, and the path to peace of mind from the path that leads to stress and imbalance. History provides undeniable evidence that whenever this divine code of conduct was implemented sincerely in the lives of individuals, it produced tranquillity, justice, and harmony within society. Communities that adhered to divine guidance experienced stability, fairness, and mutual compassion, while societies that abandoned it inevitably fell into corruption, oppression, and disorder. For this reason, individuals must embrace the divine code of conduct bestowed upon them, recognising that it is the most advantageous for their well-being, even when certain elements conflict with their personal desires. They must conduct themselves like a wise patient who acknowledges and follows the medical advice of a skilled physician, understanding that the treatment is ultimately in their best interest, even if it involves bitter medicine or a strict dietary regimen. Just as the patient eventually attains physical and mental health through disciplined adherence, the one who follows divine guidance attains inner balance, clarity, and lasting peace.

Ultimately, since the entire creation belongs to Allah, the Exalted, and is under His complete control and jurisdiction, every person is inherently bound to comply with His laws and commands. Chapter 92 Al Layl, verse 13:

“And indeed, to Us belongs the Hereafter and the first [life].”

Just as a citizen faces consequences when they fail to obey the laws of the government that governs their country, so too will a person face challenges and accountability in both worlds if they fail to obey the rules set by the Owner of the universe. While an individual may leave a country to escape its laws or even work to change those laws, there exists no place beyond the jurisdiction of Allah, the Exalted. The laws of the universe, like the ultimate rules of ownership, cannot be altered by human desires or efforts. Similarly, just as a homeowner establishes the rules of their house regardless of any objections from guests or occupants, Allah, the Exalted, as the Creator and Owner of the universe, alone determines the laws governing all creation. These laws exist not for arbitrary reasons, but to ensure the balance, harmony, and well-being of individuals and society as a whole. Complying with these divine rules is therefore essential for one's benefit, safeguarding mental and physical balance and ensuring preparedness for accountability on the Day of Judgement. A person has two choices: they may strive to understand the wisdom behind Allah's commands and prohibitions, recognizing how these guidelines benefit them individually, benefit society collectively, and foster tranquillity and harmony in life; or they may reject these teachings and instead follow their own

desires. Worshipping desires leads to misuse of blessings, imbalance in life, and unpreparedness for the inevitable accountability in the Hereafter. For those who choose to disregard divine rules, they must understand that the consequences of their actions are unavoidable. No protests, complaints, or attempts to escape will shield them from the outcome. In contrast, those who submit to Allah, the Exalted, and utilize the blessings granted to them in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, align themselves with the source of true peace, guidance, and success in both this world and the next. Compliance with divine laws is therefore not a matter of convenience or preference, but an unavoidable and essential reality for the welfare of every human being. Chapter 92 Al Layl, verse 14:

“So I have warned you of a Fire which is blazing.”

One of the primary reasons Islamic teachings describe elements of the Hereafter—such as the Day of Judgement, Paradise, and Hell—in such vivid and detailed terms is to confront and correct the false beliefs held by previous nations. Many people of earlier times either denied these realities outright or mocked them, treating them as fanciful tales rather than inevitable truths. This dismissive attitude was often rooted in wishful thinking: people hoped to continue disobeying Allah, the Exalted, while imagining that they would still attain salvation in both worlds. These false assumptions took many forms. Some relied solely on the intercession of a righteous person without committing to personal reform or sincere obedience. Others believed that a mere verbal claim of faith would guarantee their salvation, regardless of their actions. Some presumed that excuses and repentance would be automatically accepted on the Day of Judgement, even if their lives reflected persistent wrongdoing. Still others

imagined that the punishments of the Hereafter would be comparable to worldly consequences, failing to appreciate the severity and permanence of divine justice. To correct these misconceptions, Islamic teachings present the realities of the Hereafter in explicit detail, leaving no room for misinterpretation or wishful thinking. These descriptions are not intended to induce despair or hopelessness, but rather to awaken the hearts of people to the truth and to encourage consistent, practical obedience to Allah, the Exalted. True obedience requires properly utilizing the blessings one has been granted—whether health, wealth, knowledge, or influence—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. Internalizing these teachings equips a person with both awareness and accountability. It prevents complacency, guards against reliance on false hopes, and encourages a life of sincerity, reflection, and action. By following this guidance, individuals not only protect themselves from the severe consequences of neglect but also establish a harmonious balance in their mental and physical states, properly place all aspects and relationships in their lives, and prepare effectively for their responsibilities on the Day of Judgement. In this way, the vivid depiction of the Hereafter serves as both a warning and a roadmap, guiding people toward lasting success and peace in both this world and the next.

Obedying Allah, the Exalted, often requires setting aside personal desires, ambitions, and worldly comforts, which naturally conflicts with the inclinations of many people. As a result, numerous individuals persist in disobeying Him, prioritizing their own pleasures over divine guidance. This persistent disobedience has profound consequences on both their mental and physical well-being. By neglecting the proper use of the blessings they have been granted, they fail to achieve balance in their lives, misplacing everything and everyone around them. Family relationships become strained, friendships turn shallow, and careers and material wealth may no longer serve as sources of fulfillment but rather as burdens that generate

stress and anxiety. In many cases, this misalignment leads individuals to assign blame to the wrong things or people for their stress. A spouse, child, or close friend may be wrongfully held responsible, resulting in broken relationships and further emotional distress. Over time, these patterns can deepen into serious mental health struggles, including depression, addiction, and even suicidal tendencies. Observing the lives of the rich, famous, or otherwise privileged often illustrates this truth: despite their access to luxury and comfort, their failure to properly use Allah's, the Exalted, blessings results in profound unrest and dissatisfaction. Furthermore, because they neglected preparation for their accountability on the Day of Judgement, their punishment in the hereafter will be far greater. Chapter 92 Al Layl, verses 15-16:

“None will [enter to] burn therein except the most wretched one. Who had denied and turned away.”

These verses highlight a critical truth: mere verbal declaration of faith is not sufficient for true salvation. In this world, a person may be recognized as a Muslim based on outward statements or public identification, but ultimate judgment in the Hereafter rests entirely with Allah, the Exalted, who knows the deepest reality of every heart. The sincerity, intention, and consistency of one's belief are hidden from others and fully known only to Allah. A person who professes belief in Allah, the Exalted, and accountability in the Hereafter, yet fails to support this claim with righteous actions, moral conduct, and adherence to divine guidance, may in reality lack true faith. Consequently, on the Day of Judgement, such an individual could be regarded as a non-Muslim, regardless of how their faith was recognized by society or law in this world. This distinction emphasizes a central principle of Islam: faith must be demonstrated and lived, not simply spoken. Words

without actions are hollow and cannot secure the peace and salvation that come from genuine belief. Moreover, faith is delicate and requires constant attention, much like a small flame that will fade if deprived of fuel. Continuous acts of obedience serve as the nourishment that keeps this flame alive. Neglecting these spiritual responsibilities gradually weakens faith, leaving the individual vulnerable to losing the very inner light that guides their decisions, character, and moral awareness. Such a loss has far-reaching consequences: it destabilizes the mind and heart, disrupts one's relationships and priorities, and ultimately impairs preparation for accountability in the Hereafter. In this context, sustaining faith is not a passive or occasional effort but an active, lifelong pursuit. It demands diligence, self-discipline, and sincerity. By consistently nurturing faith through knowledge, reflection, and action, a person maintains the inner light that ensures balance, tranquility, and guidance in both this life and the next. Conversely, neglecting this spiritual cultivation risks not only worldly hardship—manifested in stress, confusion, and moral disorientation—but also the most devastating loss: the loss of one's eternal guidance and success in the Hereafter. Faith, therefore, must be understood as both a privilege and a responsibility: a gift from Allah, the Exalted, that requires careful preservation, and a source of light that illuminates the path to peace, purpose, and salvation. Every believer is called to safeguard it through deliberate, ongoing effort, knowing that the strength and permanence of this inner flame determine the state of their heart in this world and their fate in the life to come. Chapter 92 Al Layl, verses 17-20:

“But the righteous one will avoid it. [He] who gives [from] his assets to purify himself. And not [giving] for anyone who has [done him] a favour to be rewarded. But only seeking the countenance of his Lord, Most High.”

These verses emphasize that the inward foundation of faith is rooted in sincerity and the purity of intention. Intention is the hidden core that gives meaning to every action, whether it is a spiritual duty, an act of kindness, or even daily worldly work. The Holy Prophet Muhammad, peace and blessings be upon him, clearly warned in a Hadith found in Jami At Tirmidhi, number 3154, that any deed performed for reasons other than pleasing Allah, the Exalted, will be fruitless in the Hereafter. Those who act for worldly recognition or personal gain will be told to seek their reward from the very people or things they served—but no worldly entity can compensate them in the eternal realm.

The significance of intention is further confirmed in the foundational Hadith found in Sahih Bukhari, number 1, which establishes that all deeds are judged based on their underlying intention. This principle extends to the entirety of faith: without the correct intention, even the most outwardly impressive acts of worship, service, or helpful deeds carry no real value before Allah, the Exalted. Thus, a person must ensure that every act—whether prayer, charity, or beneficial work—is directed sincerely for Allah, the Exalted, so that it will bring reward in both worlds.

One practical sign of this proper mindset is that the individual does not expect recognition, gratitude, or praise from others. When a person seeks human appreciation for their deeds, it exposes an impure intention. Acting for people's approval is inherently unstable, because human appreciation is inconsistent and often lacking. This misalignment can lead to frustration, bitterness, and feelings of wasted effort. This is frequently observed among parents or relatives who perform their responsibilities primarily to gain acknowledgment rather than seeking the pleasure of Allah, the Exalted.

Conversely, the person who acts purely for the sake of Allah, the Exalted, experiences a unique inner serenity. They fulfill their responsibilities, support others, and perform good deeds without attachment to external validation. Even if their efforts go unnoticed or unappreciated by those around them, they remain content, for they trust that Allah, the Exalted, fully knows and will reward their sincere efforts. This mindset cultivates resilience, patience, and peace of mind, allowing a person to live with clarity and contentment rather than frustration or bitterness. Ultimately, sincerity in intention safeguards one from disappointment and ensures that every deed contributes to their spiritual success, granting them reward and tranquillity both in this life and in the Hereafter, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 92 Al Layl, verse 21:

“And he is going to be satisfied.”

This understanding reinforces that for every person, the quality of intention is not a minor aspect but the very cornerstone of faith and action. Without it, even the most outwardly commendable acts risk being rendered ineffective in the eternal perspective, leaving the individual deprived of the ultimate reward on the Day of Judgement. Chapter 18 Al Kahf, verse 110:

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

Therefore, a person must follow Islamic teachings for their own benefit, even when these teachings challenge personal desires or preferences. This can be compared to a patient who faithfully follows a doctor's instructions, taking bitter medicine and adhering to a strict regimen, fully aware that it is necessary for their health. Just as the patient gains physical and mental wellness by obeying the doctor's guidance, a person who sincerely implements the principles of Islam attains balance in their life, harmonizing their mental, emotional, and physical states, and placing their relationships and responsibilities in proper perspective. This outcome is only possible because Allah, the Exalted, possesses complete knowledge of human needs, circumstances, and potential challenges. Human understanding, no matter how advanced, is limited. No amount of research or expertise can address every difficulty a person may face, prevent all forms of stress, or guarantee that relationships and responsibilities are managed perfectly. Human advice is constrained by limited experience, biases, and incomplete knowledge. Allah, the Exalted, alone understands every aspect of existence and provides guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, enabling people to live in a way that truly benefits them. The difference between those who follow these teachings and those who ignore them is apparent in their lives. Just as patients may not fully grasp the science behind their treatment yet trust the doctor, people are encouraged to reflect upon the wisdom of Islamic teachings and see the benefits of obedience in action. Following this guidance ensures that the blessings a person has been given—such as health, wealth, knowledge, and relationships—are used wisely, resulting in stability, contentment, and peace of mind. Approaching Islam with an open and unbiased heart allows one to recognize its truth and experience its positive impact. Chapter 12 Yusuf, verse 108:

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

Additionally, Allah, the Exalted, alone controls the spiritual heart, the center of true peace and inner contentment. Chapter 53 An Najm, verse 43:

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

In conclusion, following Islamic teachings is not merely a matter of outward compliance. It is a path to achieving mental and physical balance, harmonizing relationships, and attaining lasting inner peace. By acting in accordance with the wisdom of Allah, the Exalted, a person positions themselves to benefit fully from the blessings they have been given and to prepare properly for both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 93 – Ad Duhaa, Verses 1-11 of 11

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ ﴿٣﴾

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

By the morning brightness.

And [by] the night when it covers with darkness.

Your Lord has not taken leave of you, [Prophet Muhammad, peace and blessings be upon him], nor has He detested [you].

And the Hereafter is better for you than the first [life].

And your Lord is going to give you, and you will be satisfied.

Did He not find you [Prophet Muhammad, peace and blessings be upon him] an orphan and give [you] refuge?

And He found you unaware and guided [you].

And He found you poor and made [you] self-sufficient.

So as for the orphan, do not oppress [him].

And as for the petitioner, do not repel [him].

But as for the favor of your Lord, report [it].

Discussion on Verses 1-11 of 11

This chapter opens by directing attention to some of the most remarkable patterns within creation, inviting deep reflection upon signs that clearly affirm the Oneness of Allah, the Exalted, and establish that He alone deserves absolute obedience at every moment. Chapter 93 Ad Duhaa, verses 1-2:

“By the morning brightness. And [by] the night when it covers with darkness.”

The continuous alternation between night and day is not a random or accidental occurrence, but a precisely regulated system essential for sustaining life on Earth. The relationship between the Sun and the Earth produces a perfectly measured cycle of light and darkness. Daylight creates the optimal conditions for people to work, seek provision, travel, pursue knowledge, and fulfil their worldly duties. In contrast, the night provides a necessary period for rest, recovery, and mental renewal. The human body itself is designed in accordance with this pattern, as sleep cycles, energy levels, and emotional stability are all closely connected to the consistent rhythm of day and night. When this balance is maintained, individuals and societies thrive; when it is disrupted, the consequences appear in declining physical health, mental strain, and social imbalance. The variation in the duration of days and nights throughout the year further demonstrates divine wisdom. Longer days in certain seasons allow for extended productivity, travel, and agricultural activity, while longer nights in other periods facilitate increased rest and reflection. These seasonal

changes support plant growth, regulate climates, and preserve ecological balance across the Earth. If this precise system were altered, the results would be disastrous. Excessively long days would cause exhaustion, overheating, and disruption to natural biological rhythms, making normal functioning difficult for both humans and animals. Similarly, prolonged nights would limit activity, hinder livelihoods, and reduce access to essential needs. If nights were consistently shortened, insufficient rest would lead to chronic fatigue, weakened immunity, and widespread mental health difficulties. Crops and vegetation, which rely on specific patterns of light and darkness, would also be severely affected, threatening the food supply for all living beings. This balance is not limited to the cycle of day and night; rather, it forms part of a vast and interconnected system in which countless elements operate in precise harmony. The consistency of sunrise and sunset, the regularity of seasons, and the stability of natural laws all point toward a single, perfectly wise Creator. Such order cannot arise from chance. If multiple creators with differing wills existed, disorder and conflict would inevitably occur, and the delicate balance observed in the universe would collapse. Chapter 21 Al Anbiya, verse 22:

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

Thus, the alternation of night and day is not merely a background feature of existence; it is a powerful and continuous sign of divine unity and wisdom. Just as the universe remains stable under the command of Allah, the Exalted, a person can only achieve true balance—mentally, physically, and spiritually—by submitting to His guidance and organising their life according to the teachings He has revealed.

When the Holy Prophet Muhammad, peace and blessings be upon him, did not receive divine revelation for a short period, a non-Muslim noblewoman remarked that he had been forsaken. In response to this claim, Allah, the Exalted, revealed the opening verses of chapter 93 Ad Duhaa, verses 1-3:

“By the morning brightness. And [by] the night when it covers with darkness. Your Lord has not taken leave of you, nor has He detested [you].”

This incident is recorded in a Hadith found in Sahih Bukhari, number 4950.

It is inconceivable that Allah, the Exalted, would forsake the Holy Prophet Muhammad, peace and blessings be upon him, when he was constant in remembering Him. In fact, in a divine Hadith found in Sahih Bukhari, number 7405, Allah, the Exalted, declares that He is with the one who remembers Him. This establishes a powerful principle: divine closeness is directly connected to remembrance.

In a time where mental struggles such as depression and anxiety are increasingly common, it is essential for a person to reflect on the meaning of this declaration. In ordinary life, when someone is supported by a person who genuinely cares for them, their emotional and mental burdens are significantly eased. If this is true in human relationships, then it is far more

true when it comes to Allah, the Exalted, whose care, mercy, and support are perfect and limitless. A person who consistently remembers Allah, the Exalted, is never truly alone, regardless of their physical circumstances. This is why the righteous individuals of the past maintained inner stability whether they were in isolation or among people—they were always conscious of the presence of Allah, the Exalted.

Furthermore, from His vast mercy, Allah, the Exalted, did not restrict this promise to a specific group. It is not limited to those of the highest spiritual rank or those free from sin. Rather, it is open to every person, regardless of their current state, as long as they engage in remembrance. This means that no one should fall into despair or believe they are beyond hope. However, this promise is tied to a condition: a person must actively remember Allah, the Exalted. This remembrance is not limited to words alone. It begins with correcting one's intention, ensuring that actions are performed sincerely for the sake of Allah, the Exalted, without seeking recognition or gratitude from others. It extends to speech, by speaking good or remaining silent, and reaches its highest level when a person uses all the blessings they have been granted in ways that please Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person lives in this manner, they naturally achieve balance within their mental and physical state. They begin to place everything and everyone in their life correctly, fulfilling their responsibilities while maintaining inner peace. This state not only prepares them for their accountability on the Day of Judgement but also grants them tranquillity in this world. Chapter 93 Ad Duhaa, verses 4-5:

“And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied.”

In essence, the relationship is clear: the more a person remembers and obeys Allah, the Exalted, the more they experience His support and closeness. What a person gives in effort and sincerity is what they receive in return, and there is no greater return than the company and aid of Allah, the Exalted.

Chapter 93 Ad Duhaa, verse 3:

“Your Lord has not taken leave of you, nor has He detested [you].”

A person must not evaluate the support of Allah, the Exalted, based on outward, worldly circumstances. Experiencing hardship does not mean that Allah, the Exalted, has abandoned them, just as experiencing ease and comfort does not necessarily mean they have attained His pleasure. Chapter 89 Al Fajr, verses 15-20:

“And as for man, when his Lord tries him and [thus] is generous to him and favours him, he says, “My Lord has honored me.” But when He tries him and restricts his provision, he says, “My Lord has humiliated me.” No! But

you do not honor the orphan. And you do not encourage one another to feed the poor. And you consume inheritance, devouring [it] altogether. And you love wealth with immense love.”

These verses expose a common but flawed way of thinking: judging divine favour or displeasure purely through material gain or loss. In reality, both ease and hardship are simply different forms of tests from Allah, the Exalted. The true purpose of these situations is to reveal the state of a person’s character and faith. Times of ease test whether a person will show sincere gratitude, while times of difficulty test whether they will remain patient and steadfast. Gratitude is a comprehensive quality that goes far beyond verbal acknowledgment. It begins with intention, where a person ensures that their actions are performed purely to please Allah, the Exalted. It is reflected in speech, by choosing words that are beneficial or remaining silent when necessary. It is completed through actions, by using every blessing—such as wealth, health, time, and influence—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. True gratitude transforms blessings into means of drawing closer to Allah, the Exalted, rather than sources of distraction or misuse. On the other hand, patience during hardship requires discipline and trust. It involves controlling one’s speech and actions, refraining from complaint, and continuing to obey Allah, the Exalted, despite the difficulty faced. It also requires firm belief that whatever Allah, the Exalted, chooses is ultimately best, even if the wisdom behind it is not immediately understood. Chapter 2 Al Baqarah, verse 216:

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

A person who internalizes this understanding will view life differently. They will not be deceived by temporary comfort nor overwhelmed by temporary hardship. Instead, they will remain focused on responding correctly in every situation. By doing so, they secure the continuous support and mercy of Allah, the Exalted. This support may not always manifest as worldly ease, but it appears in more profound ways—such as inner peace, clarity of mind, strength in adversity, and the ability to remain balanced regardless of circumstances. Such a person achieves a stable mental and physical state, correctly places everything and everyone within their life, and prepares effectively for their accountability on the Day of Judgement. This leads to true tranquillity in both worlds. This principle has been affirmed in a Hadith found in Sahih Muslim, number 7500. Chapter 93 Ad Duhaa, verses 4-5:

“And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied.”

Although the following verses were revealed specifically regarding the Holy Prophet Muhammad, peace and blessings be upon him, their meaning extends to others in a broader sense, offering guidance and reassurance to every person. Chapter 93 Ad Duhaa, verses 6-8:

“Did He not find you an orphan and give [you] refuge? And He found you wandering seeking guidance and guided. And He found you poor and enriched.”

These verses highlight a powerful reality: Allah, the Exalted, nurtures, supports, and elevates those who turn to Him, even if their beginnings are marked by difficulty, uncertainty, or weakness. A person who reflects on their own life will often find similar moments where they were aided, guided, and provided for in ways they did not expect. This reflection strengthens trust in Allah, the Exalted, and reassures a person that they are never abandoned, even during challenging phases of life.

In general, when a person chooses a path different from those around them—especially a path rooted in obedience to Allah, the Exalted—it can unsettle others. This is particularly true when others are attached to their own desires and lifestyles. Seeing someone prioritize faith and discipline may cause them to feel uncomfortable about their own choices, which can lead to criticism, mockery, or even hostility. Often, this pressure comes from those closest to a person, such as family or peers, making the test even more difficult.

In addition, modern societal influences intensify this challenge. Social media, fashion trends, and cultural expectations frequently promote lifestyles centered on self-indulgence, status, and outward appearance. In such an environment, the values of Islam—such as modesty, restraint, and accountability—are sometimes portrayed as barriers to success or enjoyment. As a result, those who strive to live according to Islamic teachings may face subtle or direct pressure to compromise their principles. Certain industries and social narratives may even actively

discourage adherence to these values, as they conflict with systems built upon unchecked desire and material gain.

Furthermore, those who sincerely strive to live in accordance with Islamic teachings—teachings which promote moderation, self-restraint, and the responsible use of the blessings granted to them—are often met with criticism and resistance from individuals who choose a path of excess. Such individuals tend to act upon their desires without restraint, a mode of living that Islamic teachings identify as degrading to the level of impulse-driven behaviour rather than principled human conduct. In many cases, these individuals attempt to discourage others from embracing Islam or from practicing it properly, seeking instead to draw them toward a lifestyle defined by unchecked desires and temporary gratification. Their criticisms frequently focus on visible aspects of Islam, such as the dress code prescribed for women, using these as a means to undermine the broader message of the faith. However, those who reflect carefully can recognize that such objections are often superficial and rooted in discomfort with the discipline and structure that Islam promotes. A clear inconsistency appears in their approach. While they may strongly criticize the Islamic dress code, they do not apply the same scrutiny to other established dress standards found in various professions, such as law enforcement, the military, healthcare, education, or corporate environments. In these contexts, specific attire is accepted without objection, as it is understood to serve a purpose related to identity, professionalism, or function. Yet when it comes to Islam, similar principles are singled out and challenged. This selective criticism exposes a lack of consistency and reveals that the issue is not truly about clothing itself, but about resistance to the values of discipline, modesty, and accountability that Islamic teachings promote. In reality, it is often the strength of Islamic principles and the disciplined conduct of those who adhere to them that provoke such reactions. The emphasis on self-control, moral responsibility, and purposeful living stands in direct contrast to a lifestyle driven by desire and impulse. As a result, some individuals feel

compelled to criticize Islam in various ways, not necessarily because of genuine intellectual objections, but because its teachings challenge their preferences and way of life.

If a person abandons the commands of Allah, the Exalted, in order to gain the approval of others, the result will be a loss of inner peace. This is because such a choice leads to the misuse of the blessings they have been granted, whether it be time, wealth, relationships, or abilities. Gradually, this misuse creates imbalance within their life, causing confusion, stress, and dissatisfaction. Even if they achieve outward success or comfort, they will struggle to find true contentment, as their life lacks proper direction and purpose. More importantly, this neglect leaves them unprepared for their accountability on the Day of Judgement, resulting in far greater consequences in the Hereafter.

Therefore, a person must remain firm in sincerely obeying Allah, the Exalted, regardless of external pressures or opinions. This steadfastness brings a form of protection that may not always be immediately visible, but is deeply effective. It safeguards the heart, preserves clarity of purpose, and enables a person to use their blessings correctly. Through this, they achieve balance in their mental and physical state, organize their life appropriately, and prepare themselves for their final accountability. Ultimately, such commitment leads to true tranquillity in both worlds. A person who remains devoted to Allah, the Exalted, is guided through every situation—whether ease or hardship—with wisdom and stability. Their peace of mind is strengthened, their path is made clear, and their efforts are rewarded beyond measure. Chapter 93 Ad Duhaa, verses 6-8:

“Did He not find you an orphan and give [you] refuge? And He found you wandering seeking guidance and guided. And He found you poor and enriched.”

In order to maintain a firm and unwavering mindset, a person must actively cultivate strong faith. Such faith is essential for remaining steadfast in the sincere obedience of Allah, the Exalted, in every circumstance, whether during periods of ease or moments of hardship. It is this strength of faith that anchors a person, preventing them from being shaken by changing situations, emotions, or external pressures. Strong faith is not developed passively; rather, it is built through consistently learning, reflecting upon, and implementing the clear guidance 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 success and inner tranquillity are the direct result of sincere obedience to Allah, the Exalted. The more a person understands and acts upon these teachings, the more they begin to recognise the wisdom behind divine commands, even when those commands appear difficult or contrary to personal desires. In contrast, the one who remains distant from Islamic knowledge will inevitably possess weak and unstable faith. Such a person is far more likely to abandon obedience when faced with situations that conflict with their preferences or ambitions. Their limited understanding prevents them from appreciating that restraining their desires and submitting to the guidance of Allah, the Exalted, is not a loss, but rather the very means of attaining peace of mind and true contentment in both worlds. Furthermore, weak faith often leads to confusion in decision-making, whereby a person begins to prioritise temporary worldly gains over lasting spiritual success. This imbalance causes them to misuse the blessings they have been granted, resulting in disorder within their mental and physical state, and leading them to misplace priorities, relationships, and responsibilities within their

life. Therefore, it is essential for a person to actively seek beneficial knowledge and, more importantly, to translate that knowledge into action. Through this combination, certainty of faith is strengthened, allowing a person to remain consistent in obedience to Allah, the Exalted, regardless of the situation they face. This consistency ensures that they utilise every blessing—whether wealth, health, time, or relationships—in a manner that is pleasing to Him. As a result, they attain a balanced mental and physical state, correctly position everything and everyone within their life, and adequately prepare for their accountability on the Day of Judgement. This way of living ultimately leads to true tranquillity, stability, and success in both this world and the hereafter.

Chapter 93 Ad Duhaa, verse 7:

“And He found you wandering seeking guidance and guided.”

A person who experiences a mid-life crisis often begins to question the purpose of their existence and feels a deep sense of emptiness within, despite possessing wealth, status, and significant worldly achievements. This inner void is not caused by a lack of material success, but rather by a failure to fulfil the true purpose for which they were created. The purpose of human existence is to gain knowledge of Allah, the Exalted, so that one may obey and worship Him correctly. This includes using every blessing one has been granted—such as time, health, wealth, and relationships—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. Chapter 51 Adh Dhariyat, verse 56:

“I did not create jinn and humans except to worship Me.”

This concept can be illustrated through a simple example. If a person owns a highly advanced mobile phone with numerous impressive features, yet it fails to perform its primary function—making calls—they will inevitably feel dissatisfied. Regardless of how beneficial the additional features may be, the device has failed in its core purpose, leaving the owner with a sense of incompleteness. In the same way, a person may achieve success in many areas of life, yet still feel an unexplainable void if they are not fulfilling the fundamental reason for their creation.

This sense of emptiness affects people from all walks of life. Those who are distant from divine guidance often experience it more clearly, as their lives are built entirely around temporary goals. However, even a person who outwardly performs certain religious duties may still feel this void if they do not strive to deepen their understanding and act upon it properly. When actions are carried out without knowledge, reflection, and sincerity, they may become routine habits rather than meaningful acts that nourish the inner self. In many cases, a person may perform acts of worship without understanding their purpose or reflecting on their meanings. Without this connection, these actions may not fully satisfy the spiritual needs of the heart. True fulfillment is achieved when a person combines knowledge with action—learning about Allah, the Exalted, understanding His guidance, and applying it consistently in daily life. This transforms worship from a routine into a source of clarity, purpose, and inner peace. When a person begins to live in accordance with their true purpose, a

noticeable change occurs. They start to use their blessings correctly, placing importance on what truly matters and managing their relationships and responsibilities in a balanced way. This leads to stability in both their mental and physical state, as their life is no longer driven by confusion or endless pursuit of temporary satisfaction. As a result, the persistent feeling of emptiness is replaced with a sense of direction, contentment, and fulfilment. Chapter 93 Ad Duhaa, verse 8:

“And He found you poor and enriched.”

Such a person no longer depends on worldly achievements to feel complete, as their satisfaction is rooted in their connection with Allah, the Exalted. This alignment brings peace of mind in this world and ensures lasting success in the hereafter, as they are actively preparing for their accountability on the Day of Judgement while living a life grounded in purpose and clarity.

Chapter 93 Ad Duhaa, verse 8:

“And He found you poor and enriched.”

It is essential to recognise that worldly possessions—such as fame, wealth, authority, family, friendships, and career success—only hold true value when accompanied by peace of mind. Without this inner stability, these very blessings can become sources of pressure, anxiety, and hardship in both this life and the next. This reality becomes evident when one reflects on the condition of many who possess abundant wealth and status, yet remain afflicted by mental distress, dissatisfaction, and inner turmoil. Their external success does not translate into internal peace, highlighting that material gain alone cannot fulfil the deeper needs of a person.

Furthermore, it is crucial to distinguish between happiness and peace of mind, as the two are fundamentally different. Happiness is an emotion that arises from favourable circumstances—such as social gatherings, achievements, or pleasurable experiences. However, because it is tied to external situations, it is inherently unstable and temporary. A single negative event or even a harsh word can instantly remove this feeling. For this reason, those who chase happiness alone find themselves in a continuous cycle of pursuit without ever attaining lasting fulfilment. This is clearly observed in the lifestyles of those who constantly seek entertainment and stimulation, yet remain inwardly unsettled. Their ongoing pursuit often leads them to misuse the blessings they have been granted, which in turn contributes to further imbalance in their mental and physical state, misplacement of priorities and relationships, and a lack of preparation for their accountability on the Day of Judgement. The outcome is an increase in stress, confusion, and hardship across both worlds.

In contrast, peace of mind is a far deeper and more enduring state. It is not dependent on external circumstances, but rather rooted in one's inner condition and alignment with divine guidance. A person who possesses

peace of mind remains inwardly stable even during times of difficulty and sorrow. For example, while they may experience grief during a painful event, such as the loss of a loved one, that grief does not overwhelm or destroy their inner stability. Unlike happiness, which can easily be disrupted, peace of mind remains firm so long as its foundations are maintained.

As the Creator of mankind, Allah, the Exalted, alone possesses complete knowledge of what brings about this lasting inner peace. He knows how a person can achieve a balanced mental and physical state and correctly place everything and everyone within their life. Therefore, it is in a person's best interest to accept and implement Islamic teachings, even when they appear to conflict with personal desires. This is similar to the behaviour of a wise patient who trusts and follows the guidance of a skilled doctor. Although the prescribed treatment may be difficult or unpleasant, the patient understands that it ultimately leads to healing and well-being. In the same way, adherence to divine guidance leads to true success and stability. However, if a person fails to understand the distinction between temporary happiness and lasting peace of mind, they will inevitably misuse the blessings they have been given. As a result, they may experience fleeting moments of joy, but they will never attain true inner peace. Instead, their condition will gradually deteriorate, leading to regret and hardship. Chapter 9 At Tawbah, verse 82:

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

Islam provides a comprehensive framework for life, encompassing both spiritual and worldly matters. Allah, the Exalted, consistently links the treatment of people and worldly responsibilities to the broader context of obedience throughout the Holy Quran. Chapter 93 Ad Duhaa, verse 9:

“So as for the orphan, do not oppress.”

This verse highlights that Islam is not limited to ritual worship alone; it governs every aspect of a person’s interaction with the world. Whether dealing with family, colleagues, finances, or societal responsibilities, every action carries accountability. It is therefore mistaken to assume that Allah, the Exalted, is only concerned with strictly religious duties such as prayer or fasting. Rather, every choice, decision, and behavior in daily life is observed and evaluated. To navigate life correctly, a person must actively seek knowledge of Islamic teachings and implement them in all circumstances. Doing so ensures they maintain a balanced mental and physical state, correctly prioritize and manage their relationships and possessions, and adequately prepare for their accountability on the Day of Judgement. This comprehensive application of faith brings stability and inner peace, which extends across both worlds. Conversely, treating Islam selectively—as if it were a coat to be worn only when convenient—reveals that one is, in reality, serving personal 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?...”

Those who fail to apply Islamic teachings consistently will inevitably misuse the blessings they have been granted. Such misuse leads to a disrupted mental and physical state, mismanaged relationships and possessions, and insufficient preparation for accountability. Even if worldly comforts are present, these individuals will experience stress, confusion, and challenges in both this life and the next. In essence, Islam's guidance is all-encompassing. A person who sincerely integrates it into every aspect of their life will experience inner tranquility and harmony, whereas neglecting its principles leads to imbalance, discontent, and spiritual vulnerability.

Chapter 93 Ad Duhaa, verses 9-10:

“So as for the orphan, do not oppress. And as for the petitioner, do not repel.”

Orphans and widows are frequently emphasized in Islamic teachings because they are among the most vulnerable members of society, often deprived of their rights due to their social or financial weakness. Therefore, a person must actively strive to support those who are socially disadvantaged, in accordance with their means. In today's world, sponsoring an orphan or widow has become remarkably accessible; it can often be arranged online within minutes, with contributions frequently costing less than a typical monthly phone bill. Neglecting this responsibility is a serious omission, as aiding the needy brings continuous support from Allah, the Exalted, in both worlds. This principle is confirmed in a Hadith

found in Sahih Muslim, number 6853. The Holy Prophet Muhammad, peace and blessings be upon him, further emphasized the spiritual significance of such acts. He advised that those who care for orphans will attain closeness to Him in Paradise, as noted in Sahih Bukhari, number 6005. Additionally, taking care of the needy, including widows, is equated with performing extensive acts of worship; the reward is comparable to that of praying all night and fasting every day, as referenced in Sahih Bukhari, number 6006. For those who struggle with voluntary acts of worship, this provides a practical and highly rewarding alternative for earning immense spiritual merit with relatively minimal effort.

It is essential to understand that any means a person possesses, such as wealth, is a loan granted by Allah, the Exalted, and not a personal possession. Like any loan, it must be repaid to its rightful owner. The repayment to Allah, the Exalted, comes through using one's resources in ways pleasing to Him. Therefore, when aiding the needy, a person is fulfilling their obligation to Allah, not performing a favour for Him. In fact, Allah, the Exalted, has honored the person by giving them the opportunity to earn immense reward, and the needy, by accepting this assistance, actually enable the donor to fulfill this duty. Keeping this perspective ensures that one's actions remain sincere and prevents the invalidation of rewards due to arrogance or a misguided sense of superiority.

Finally, aiding the needy is not limited to financial assistance. It encompasses fulfilling any lawful need, whether emotional, physical, or material. Even those with limited resources are expected to assist others in any way possible. Every person, regardless of their circumstances, can contribute to supporting the vulnerable, and such efforts yield blessings and inner peace in both this life and the hereafter. This approach ensures that

individuals not only fulfil a key principle of Islam but also cultivate empathy, humility, and a deeper connection with Allah, the Exalted, while achieving balance and harmony in their own lives.

This chapter concludes by commanding the Holy Prophet Muhammad, peace and blessings be upon him, to continue conveying the Holy Quran to all people, even in the face of opposition or hostility. This command emphasizes both gratitude for the blessings he received and the essential role of spreading divine guidance. Chapter 93 Ad Duhaa, verse 11:

“But as for the favour of your Lord, narrate.”

The most effective way to fulfill this directive, according to the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, is through leading by example. Leading by example requires deeply learning and sincerely acting upon the teachings of Islam so that one's actions and speech naturally demonstrate its truthfulness. Only then can individuals effectively teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation. Teaching in this manner ensures that children and youth internalize the truth of Islam based on evidence and understanding, rather than through blind imitation. Unfortunately, it is common to observe that many parents prioritize worldly education for their children, focusing on academic success, career preparation, and social advancement, while neglecting religious education. Delegating the teaching of Islam entirely to others, without personally guiding their children in understanding its principles, risks creating a generation that views Islam as cultural habit rather than a

purposeful way of life. Simply teaching children to recite the Holy Quran without comprehension is insufficient. Teenagers must grasp Islam based on clear evidence, so that they can internalize its principles and apply them consistently in all aspects of life, including the proper use of the blessings they have been granted. This requires that parents and elders actively engage with Islamic teachings themselves—studying, understanding, and applying them—so that they can effectively guide the next generation. When children witness their elders practicing what they preach, they are more likely to adopt the teachings sincerely and remain steadfast throughout their lives. In this way, leading by example not only reinforces personal faith but also ensures that the transmission of Islamic knowledge to future generations is rooted in understanding, sincerity, and practical application. This approach highlights that conveying the message of Islam is not merely about words, but about living its guidance fully, so that others recognize its truth through both observation and experience.

To conclude, a person must sincerely accept and act upon Islamic teachings for their own benefit, even when doing so conflicts with their personal desires. They should approach these teachings like a wise patient who follows their doctor's advice—taking bitter medicines or adhering to a strict diet plan—fully trusting that it will bring about their best outcome. Just as such a patient ultimately attains better physical and mental health, so too will a person who applies the guidance of Islam experience a balanced mind, body, and life. This is because only Allah, the Exalted, possesses the comprehensive knowledge necessary to ensure a person achieves a harmonious mental and physical state and correctly arranges all aspects of their life. Human knowledge, no matter how advanced, is limited by personal experience, foresight, and inherent biases; it cannot address every challenge, prevent all forms of stress, or provide complete guidance for using one's blessings correctly. Allah, the Exalted, has granted this perfect knowledge to humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The

effects of following this guidance are evident when observing those who act in accordance with Islamic teachings compared to those who disregard them. While patients may often trust a doctor without fully understanding the science behind their prescriptions, Allah, the Exalted, calls people to engage with His guidance thoughtfully, reflecting on its wisdom and recognizing its truth through clear evidence. Blind faith is not required; rather, one must approach the teachings with an open and unbiased mind to fully appreciate their transformative effects. Chapter 12 Yusuf, verse 108:

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

Moreover, the spiritual heart—the seat of true peace of mind—is entirely under the control of Allah, the Exalted, who decides who attains it. Chapter 53 An Najm, verse 43:

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

Thus, it is evident that Allah, the Exalted, grants peace of mind only to those who use the blessings He has bestowed in ways that align with Islamic teachings. By following this guidance, a person attains not just worldly balance and stability, but also readiness for their accountability on

the Day of Judgement, ensuring lasting peace in both worlds. Chapter 16
An Nahl, verse 97:

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

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 94 – Ash Sharh, Verses 1-8 of 8

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

Did We not expand for you, [Prophet Muhammad, peace and blessings be upon him], your breast?

And We removed from you your burden.

Which had weighed upon your back?

And raised high for you your repute?

For indeed, with the hardship [will be] ease [relief].

Indeed, with the hardship [will be] ease.

So when you have finished [your duties], then stand up [for worship].

And to your Lord direct [your] longing.

Discussion on Verses 1-8 of 8

This chapter begins by addressing the Holy Prophet Muhammad, peace and blessings be upon him, and, by extension, all those who strive to follow his example. Chapter 94 Ash Sharh, verses 1-3:

“Did We not expand for you, your chest? And removed from you your burden. Which had weighed upon your back?”

The “expansion of the chest” and the “lifting of burdens” symbolize the attainment of peace of mind through sincerely accepting and applying Islamic teachings in one’s life. No matter how advanced a society becomes, or how much knowledge it acquires in fields such as psychology, medicine, or social sciences, it cannot create a perfect code of conduct that fully aligns with human nature or accounts for every circumstance, condition, and challenge a person or society may face. Humanity continues to uncover new aspects of human existence, from the complexities of the brain to the intricacies of social behavior, making it impossible for any human-devised system to guarantee lasting balance, justice, and tranquility. Only Allah, the Exalted, possesses the complete knowledge necessary to craft a code of conduct that truly promotes harmony, identifies what is beneficial and harmful, and ensures mental and physical stability. His knowledge encompasses all that has existed, exists now, and will exist in the future. Historical evidence shows that when individuals followed this divine guidance faithfully, it brought about peace of mind for the individual and justice, order, and tranquility for society as a whole. Therefore, individuals must embrace the teachings of Islam fully, recognizing them as

the most beneficial for their well-being, even if certain instructions may conflict with personal desires. They should behave like a wise patient who accepts and follows the advice of their doctor, understanding that even unpleasant treatments and strict regimens serve their ultimate benefit. By adhering to this divine guidance, a person can achieve a balanced mental and physical state, correctly prioritize all elements and relationships in their life, and adequately prepare for their accountability on the Day of Judgement. This approach ensures lasting peace of mind in both worlds.

In addition, those who reject or avoid acting upon their faith in Islam often do so because of attachment to the material world and a desire to satisfy their own impulses without restriction. They perceive faith as a set of limitations that prevent them from fully enjoying worldly pleasures, leading them to dismiss or ignore it in practice. They often look down upon those who strive to follow Islam by disciplining their actions and using their blessings in ways pleasing to Allah, the Exalted, thinking that such pious individuals are confined and restricted, while they themselves are “free” to pursue whatever they desire. However, the reality is the opposite. True freedom lies in submission to Allah, the Exalted, because it liberates a person from the enslavement of worldly desires. Those who reject faith are in fact enslaved to their impulses, material possessions, social pressures, and fleeting pleasures. This concept can be illustrated through an example of two children under parental guidance. One child is restricted in their diet, eating only what is healthy, with treats allowed sparingly. At first, they may feel constrained and believe they are missing out. The second child is permitted to eat anything they want, whenever they want, and as much as they desire. Initially, this child feels unrestricted and believes they are free, while the first child appears constrained. Over time, however, the consequences of these choices become evident. The unrestricted child may develop obesity, diabetes, high blood pressure, and mental stress related to body image and health. Their life becomes controlled by diseases, medications, and health limitations—they have become enslaved

to the very things they once thought they were free from. The child who followed restrictions grows up healthy in both mind and body, confident in their abilities, and free from the burden of illness and dependency. In this way, the one who appears free in the short term is often the true slave in the long term, while the one who initially seems restricted experiences genuine freedom. Applied to faith, the person who submits only to Allah, the Exalted, gains control over their desires, achieves balance in life, and is liberated from the bondage of materialism, social pressures, and personal whims. Conversely, those who reject submission to Allah become bound by the very things they chase—pleasure, recognition, wealth, and societal approval—resulting in mental, physical, and social difficulties.

In conclusion, true slavery is to everything except Allah, the Exalted—social media, fashion, wealth, culture, and personal desires—while true freedom is attained by submitting solely to Him. This submission brings inner peace, mental clarity, physical well-being, and genuine independence from the burdens that otherwise enslave human beings.

When a person sincerely learns and acts upon Islamic teachings, the benefits manifest on multiple levels, both personal and societal. On an individual level, such a person attains a balanced mental and physical state. They gain clarity in thought, emotional stability, and the ability to prioritize and manage the relationships and responsibilities in their life effectively. This internal equilibrium allows them to navigate challenges and difficulties with resilience, and ensures that they do not become overwhelmed by stress, anxiety, or desires that conflict with divine guidance. They are able to distinguish between what is truly beneficial and what is harmful, and as a result, they live in a state of inner peace and contentment. But the impact of acting on Islamic teachings does not stop at

the individual. Such conduct naturally extends outward into the wider social sphere. By fulfilling the rights of others—such as family members, neighbors, and the less fortunate—through actions rooted in justice, compassion, and integrity, the person promotes harmony and fairness within their immediate surroundings. These efforts strengthen social bonds, reduce conflicts, and encourage a culture of mutual respect. When justice and consideration become the guiding principles of interaction, society as a whole becomes more peaceful, cooperative, and morally grounded. Chapter 94 Ash Sharh, verse 4:

“And We raised high for you your repute.”

This verse highlights that the elevation of a person’s honor and status in the eyes of others is not based on worldly achievements, wealth, or social position alone, but on their adherence to divine guidance and their ability to act with integrity. When a person embodies the principles of Islam—through both inner discipline and outward conduct—they naturally inspire respect, admiration, and trust from those around them. This repute is a reflection of the harmony they bring into the world: their life becomes a living example of justice, compassion, and balance. Moreover, this honor is not fleeting or superficial. Unlike the temporary praise gained from material success or societal approval, the recognition that comes from acting on Islamic principles is enduring because it is rooted in truth and virtue. It is a form of honor that survives challenges, trials, and the passage of time. People are drawn to those who consistently demonstrate moral courage, fairness, and consideration for others, and this creates a ripple effect—encouraging others to act justly and responsibly, further strengthening the moral fabric of society. In essence, learning and practicing Islamic teachings creates a combined effect between personal peace and societal

well-being. The individual who aligns their life with divine guidance gains stability, clarity, and contentment, while their actions foster trust, justice, and respect in the wider community. Their life serves as a model of integrity, demonstrating that true success is measured not by temporary worldly gains, but by the enduring harmony, honor, and peace that comes from living in accordance with the will of Allah, the Exalted.

Islam presents a practical and realistic framework for life, acknowledging that difficulties are an inevitable part of the human experience. It does not promise that one who sincerely accepts and acts upon its teachings will be shielded from hardships, for this would negate the very purpose of existence as a test. Life's alternating conditions of ease and difficulty serve as a mechanism to distinguish between those who are sincere in their faith and those who are not, revealing who remains steadfast in obedience to Allah, the Exalted, and who abandons it when tested. Trials are universal, but the promise of Allah, the Exalted, is that those who act sincerely—by using the blessings they have been granted in ways pleasing to Him—will attain lasting peace of mind both in this world and the Hereafter. Chapter 94 Ash Sharh, verses 5-6:

“For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.”

These individuals cultivate a balanced mental and physical state, enabling them to place all people, responsibilities, and possessions in their proper context within life. This inner equilibrium allows them to face worldly challenges with patience, clarity, and resilience, all while preparing

appropriately for their accountability on the Day of Judgement. It is therefore a fundamental error to assume that simply professing faith in Allah, the Exalted, or performing outward acts of worship guarantees a life free of difficulties. The worldly life is a testing ground, not a Paradise. True reward and comfort lie in the Hereafter. Life's trials function much like a farmer tending crops: one must endure the labor of planting, watering, and safeguarding before enjoying the harvest. Similarly, enduring life's tests refines character, strengthens faith, and separates the steadfast from the heedless. Those who grasp this principle will approach hardship without despair and moments of ease without arrogance. They recognize that trials are opportunities for spiritual growth and character development. By responding with patience, gratitude, and proper utilization of their blessings in accordance with Islamic teachings, they secure inner peace that persists even amidst difficulties. Moreover, they cultivate resilience and insight, ensuring that worldly challenges do not displace their focus on the eternal success promised by Allah, the Exalted.

To ensure that a person remains steadfast in their obedience to Allah, the Exalted, by properly utilizing the blessings He has granted and adhering to the principles outlined in Islamic teachings—including fulfilling the rights of others—Allah, the Exalted, has prescribed both obligatory and voluntary prayers. These prayers serve as a structured framework for spiritual discipline, continuously reminding a person of their purpose and responsibilities. Chapter 94 Ash Sharh, verse 7:

“So when you have finished [your duties], then stand up [for worship].”

The repeated emphasis on establishing the prayer throughout Islamic teachings reflects its central role in shaping a believer's character. Prayer is the axis around which all righteous actions revolve. It forms the foundation of a person's relationship with Allah, the Exalted, and serves as the means by which they remain steadfast in righteousness. True prayer, however, is not confined to outward movements; it is an act of deep humility and reflection that connects the worshipper to the reality of the Hereafter. This humility emerges when a person understands that each stage of the prayer symbolises a moment of the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being performed at one time. Each prayer interrupts the flow of worldly activity, offering a renewed opportunity to pause, reflect, and realign one's conduct with divine guidance. When a person stands upright in prayer, they are reminded of the moment when all of humanity will stand before Allah, the Exalted, awaiting judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When the worshipper bows, they are reminded of those who will be condemned on the Day of Judgement for refusing to bow to Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This criticism extends beyond physical bowing; it includes the refusal to submit practically to the commands of Allah, the Exalted, in all aspects of life. When the worshipper prostrates, they are reminded of the scene on the Day of Judgement when people will be invited to prostrate before Allah, the Exalted, but those who failed to prostrate correctly in this world—meaning those who did not obey Him sincerely—will find themselves unable to do so. Chapter 68 Al Qalam, verses 42-43:

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

When the worshipper sits on their knees during the prayer, they are reminded of the posture in which all nations will sit before Allah, the Exalted, on the Day of Judgement, awaiting the announcement of their deeds with fear and anticipation. Chapter 45 Al Jathiyah, verse 28:

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

The one who prays with these meanings in mind establishes their prayer correctly. Such a prayer strengthens the heart, disciplines the soul, and ensures sincere obedience to Allah, the Exalted, in the periods between the prayers. Chapter 29 Al Ankabut, verse 45:

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

This obedience is reflected in the conscious and deliberate use of the blessings granted by Allah, the Exalted, in ways that align with His guidance, as articulated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When a person internalizes this understanding, acts of worship, such as prayer, transcend ritual and become transformative experiences. They shape character, purify intentions, and anchor one's life firmly on the path of righteousness and ethical conduct. By practicing such obedience, an individual attains peace of mind, achieving a balanced mental and physical state. They learn to place every matter, relationship, and responsibility in its proper place, cultivating harmony within their personal life. At the same time, this personal discipline extends outward into society. Through conscientious action and adherence to divine guidance, a person fulfills the rights of others, promoting justice, fairness, and compassion. In this way, the obedience of a single individual contributes not only to their own spiritual and psychological well-being but also to the cultivation of social order, equity, and peace, demonstrating the holistic and interconnected wisdom embedded in the teachings of Islam.

Chapter 94 Ash Sharh, verse 7:

“So when you have finished [your duties], then stand up [for worship].”

Voluntary night worship, also known as the night prayer, is a profound demonstration of sincerity towards Allah, the Exalted, as it is performed privately with no one else observing. It represents an intimate dialogue between the worshipper and Allah, the Exalted, and reflects true servanthood. Its spiritual benefits are immense. A Hadith found in Sunan An Nasai, number 1614, mentions that this prayer is the best form of voluntary worship, highlighting its elevated status. The special rank of the Holy Prophet Muhammad, peace and blessings be upon him, is directly linked to the night prayer, illustrating the immense virtue of this worship. Those who observe the night voluntary prayer sincerely are blessed with higher spiritual ranks in both this world and the Hereafter. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

The last part of the night holds particular significance, as a Hadith found in Jami At Tirmidhi, number 3579, advises that a worshipper is closest to Allah, the Exalted, during this time. Those who remember Allah, the Exalted, in these hours can derive countless blessings. Additionally, the voluntary night prayer provides an opportunity for supplications to be

answered, as noted in Sahih Muslim, number 1770, where a special hour in the night is described during which requests are always accepted.

Establishing the night prayer offers practical benefits beyond spiritual rewards. It helps prevent one from falling into sinful behavior, encourages avoidance of unnecessary social distractions, and promotes physical and mental well-being. This is supported by a Hadith found in Jami At Tirmidhi, number 3549, which highlights its protective and corrective aspects.

Preparation for the night prayer is crucial to ensure focus and devotion. Overeating or excessive drinking before bedtime should be avoided to prevent lethargy. One should manage physical exertion during the day, allowing sufficient rest, and even a short daytime nap can help maintain alertness. Most importantly, one should strive to maintain obedience to Allah, the Exalted, by fulfilling His commands, avoiding prohibited actions, and facing life's challenges with patience. Those who live in this state of devotion find it easier to perform the night prayer with sincerity and dedication, maximizing both its spiritual and practical benefits.

By consistently observing the voluntary night prayer, a person strengthens their connection with Allah, the Exalted, purifies their heart, protects themselves from sin, and develops discipline that enhances their overall balance in life. This practice cultivates a deep sense of peace, accountability, and preparedness for the Hereafter, ensuring that the individual grows in both spiritual and worldly success.

This chapter concludes with a powerful reminder about the centrality of intention in all actions: every deed should be performed with the aim of pleasing Allah, the Exalted. Chapter 94 Ash Sharh, verse 8:

“And to your Lord direct [your] longing.”

A Hadith found in Jami At Tirmidhi, number 3154, emphasizes the seriousness of intention. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned that anyone performing actions for reasons other than pleasing Allah, the Exalted, will be told on Judgement Day to seek their reward from the objects or people they acted for—a task that is impossible. This illustrates that the value of every action depends entirely on the purity of its intention. The foundation of all deeds, and indeed of Islam itself, lies in intention. It is the measure upon which Allah, the Exalted, judges people, as confirmed in the Hadith found in Sahih Bukhari, number 1. A person who truly acts for Allah’s sake directs both their religious and worldly actions toward Him, seeking reward only from Him in both this life and the Hereafter. A key sign of such sincerity is that they neither seek nor expect recognition, appreciation, or gratitude from people. If they do, it indicates that their intention is not wholly aligned with Allah, the Exalted. Acting with the correct intention also shields one from emotional harm. Those who perform deeds for the sake of people often face ingratitude, criticism, or even hostility, which can lead to frustration, bitterness, and a sense of wasted effort. This scenario is common among parents and relatives who act for their children’s or family’s benefit but do so seeking appreciation rather than Allah’s pleasure. In contrast, a person who performs actions solely for Allah, the Exalted, fulfills all duties—toward children, family, and society—without being affected by others’ ingratitude.

Their satisfaction comes from knowing that Allah, the Exalted, fully comprehends their sincerity and will reward them appropriately. Maintaining this mindset fosters lasting peace of mind and genuine contentment. It prevents resentment and emotional fatigue, allowing the person to continue performing righteous deeds consistently. This is not only practical for personal wellbeing but essential for spiritual success, as it ensures that their actions yield reward in the Hereafter. Chapter 18 Al Kahf, verse 110:

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

In essence, the purity of intention transforms ordinary actions into acts of devotion. When all deeds—whether spiritual, social, or personal—are directed toward pleasing Allah, the Exalted, they become a source of continuous reward, protection, and tranquility in both worlds. This approach cultivates a life where actions are aligned with divine guidance, allowing a person to navigate responsibilities and relationships without attachment to worldly validation, secure in the knowledge that Allah, the Exalted, will acknowledge and recompense every sincere effort.

To conclude, a person must embrace and implement the teachings of Islam for their own benefit, even when those teachings challenge their personal inclinations. Their attitude should resemble that of a discerning patient who willingly follows the medical guidance of a skilled physician, recognising that the treatment—though it may involve bitter medicine or a demanding diet—is ultimately for their well-being. Just as such a patient eventually attains sound physical and mental health, the individual who adheres to

Islamic teachings attains inner balance, clarity, and stability. This is because the only One who possesses complete knowledge of what enables a human being to achieve a balanced mental and physical state, and to correctly prioritise everything and everyone within their life, is Allah, the Exalted. Human knowledge, no matter how advanced, can never reach this level of perfection. Despite extensive research into the human mind and body, society cannot resolve every difficulty a person may face, nor can it shield individuals from all forms of mental and physical stress. Human advice is limited by incomplete knowledge, restricted experience, lack of foresight, and personal biases. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed what humanity needs through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The contrast is visible in their conduct, their emotional stability, and the outcomes of their choices. Although patients often do not understand the scientific details behind the medicines they are prescribed and therefore trust their doctor without full comprehension, Allah, the Exalted, does not expect people to follow Islam blindly. Instead, He invites them to reflect upon its teachings so that they may recognise its truthfulness and appreciate the positive effects it brings to their lives. He calls people to approach Islam with insight and understanding, not imitation or unexamined acceptance. Chapter 12 Yusuf, verse 108:

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

Furthermore, as Allah, the Exalted, alone governs the spiritual hearts of people—the true seat of peace of mind—He alone determines who attains tranquillity and who does not. Chapter 53 An Najm, verse 43:

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

It is therefore clear that Allah, the Exalted, grants peace of mind only to those who use the blessings He has given them in the correct manner, as outlined in Islamic teachings. Those who live according to divine guidance attain clarity, balance, and inner stability, while those who misuse their blessings fall into confusion, imbalance, and distress. True peace—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and from recognising that His guidance is the only path that leads to tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

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

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 95 – At Teen, Verses 1-8 of 8

وَالَّذِينَ وَالزَّيْتُونَ ﴿١﴾

وَطُورِ سِينِينَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدَ بِالِّدِينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

By the fig and the olive.

And [by] Mount Sinai.

And [by] this secure city [Mecca].

We have certainly created man in the best of stature.

Then We return him to the lowest of the low.

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

So what yet causes you to deny the Recompense?

Is not Allah the most just of judges?

Discussion on Verses 1-8 of 8

Many various interpretations have been offered to explain the opening verses of this chapter. Chapter 95 At Teen, verses 1-3:

“By the fig and the olive. And [by] Mount Sinai. And [by] this secure city [Mecca].”

One possible interpretation, which aligns with the verses that come after them is that they refer to places connected to specific Holy Prophets, peace be upon them, the prime examples of the great potential in humans to achieve high ranks through the obedience of Allah, the Exalted. Chapter 95 At Teen, verse 4:

“We have certainly created man in the best of stature.”

The mention of the fig and the olive has been interpreted by many scholars as an allusion to the blessed lands of the Levant, particularly the region of Palestine, where the Holy Prophet Eesa, peace be upon him, was raised and where much of his mission unfolded. The olive tree, in particular, is

repeatedly associated in the Holy Quran with a land of blessing, and its connection to the prophetic history of that region is well established.

The reference to Mount Sinai is widely understood as a direct indication of Holy Prophet Musa, peace be upon him, for it was on this mountain that he received revelation and was addressed by Allah, the Exalted. Mount Sinai thus symbolises the covenant, the law, and the momentous encounter between Prophet Mūsā, peace be upon him, and his Lord.

The secure city is unanimously identified as Mecca, the sanctuary of safety and the centre of the final revelation. This sacred city is inseparably linked to Holy Prophet Muhammad, peace and blessings be upon him, whose mission was established there and whose message was perfected within its boundaries. This symbolism also includes the Holy Prophet Ibrahim, peace be upon him, because he was the one who built the House of Allah, the Exalted, the Kaaba, and prayed for Mecca to become a place of security and guidance.

Thus, according to this interpretive tradition, the three oaths collectively evoke the missions of five great Holy Prophets, peace be upon them: Eesa, Musa, Ibrahim and Muhammad, peace be upon them all. Each location represents a distinct stage in the unfolding of divine guidance, culminating in the final revelation delivered in Mecca. The verses therefore serve as a reminder that the message of Islam stands in continuity with the teachings of earlier Holy Prophets, peace be upon them, and that the moral and spiritual truths conveyed through them all originate from the same divine source.

In addition, the lives of the noble Holy Prophets, peace be upon them, serve as living examples of the elevated ranks humanity can attain when individuals choose to follow their guidance in practice. Chapter 95 At Teen, verse 4:

“We have certainly created man in the best of stature.”

This verse highlights that mankind was created with the highest capabilities—intellectually, morally, and spiritually. However, as the test of life occurs in this world, a domain marked by trials, distractions, and challenges, human beings were placed in a lower station temporarily—not in status, but in the level of worldly hardship and susceptibility to temptation. Chapter 95 At Teen, verse 5:

“Then We return him to the lowest of the low.”

This apparent lowering serves as a test to determine how people utilize the blessings granted to them by Allah, the Exalted. Those who strive to understand divine guidance and act upon it—by managing their resources, talents, and relationships in ways pleasing to Allah, the Exalted—demonstrate their commitment to passing this test. By doing so, they

ascend spiritually and morally to the high ranks that Allah, the Exalted, has prepared for humanity. Such individuals attain a balanced mental and physical state, allowing them to properly organize their lives and place everything and everyone in their rightful roles. This equilibrium prepares them fully for accountability on the Day of Judgement and ensures peace of mind in both worlds. Furthermore, this way of life naturally promotes the fulfillment of the rights of others. By adhering to divine teachings in their interactions, they contribute to the establishment of justice and peace within their families, communities, and wider society, demonstrating that personal spiritual growth and societal well-being are inseparably linked. In essence, these verses illustrate that humanity's highest potential is realized not through worldly status or material accumulation, but through the conscious and practical application of Islamic guidance, leading to inner peace, societal harmony, and eternal reward. Chapter 95 At Teen, verse 6:

“Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.”

However, as obedience to Allah, the Exalted, often conflicts with the desires and ambitions of people, many choose to deny or neglect Islamic teachings, even when they outwardly claim to believe in them. Among the most commonly neglected realities is the Day of Judgement. Chapter 95 at Teen, verse 7:

“So what yet causes you to deny the Recompense?”

Denying the possibility of human resurrection on the Day of Judgement is an extraordinary claim, especially when the created world is filled with countless demonstrations of life emerging from what appears to be death. Allah, the Exalted, has woven patterns of resurrection into every layer of creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant, so consistent, and so accessible that only those who refuse to reflect remain unconvinced. Rain descends upon barren land, reviving soil that seemed utterly lifeless. Dry, dormant seeds—hard and seemingly dead—absorb moisture, swell, and split open, producing vegetation that sustains the creation. If Allah, the Exalted, can revive a seed buried in the earth, then resurrecting the 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 become vibrant with 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. Creation is filled with similar signs. 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, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves display this cycle: 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.”

In addition, the Day of Judgement is something that must occur. When a person reflects upon the universe, they observe countless examples of perfect balance woven into every aspect of creation. The Earth is positioned at a precise and balanced distance from the Sun; even a slight deviation would render it uninhabitable. The water cycle—evaporation, condensation, and rainfall—is perfectly regulated to sustain life. The ground is soft enough for delicate shoots to penetrate yet strong enough to support mountains and structures. These and many other examples clearly indicate not only the existence of a Creator but also the presence of deliberate balance in His creation. Yet one major aspect of this world remains unbalanced: the actions of human beings. Oppressors often escape punishment, while the oppressed endure hardship without receiving their full reward. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this world, while those who openly disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of human actions must also be balanced. Since this

balance is not fully realised in this world, it must necessarily occur at another time—namely, on the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but one of the wisdoms behind delaying full recompense is that He grants people opportunity after opportunity to repent and correct their behaviour. He does not grant believers their full reward here because this world is not Paradise. Furthermore, belief in the unseen—particularly the unseen reward awaiting the believer in the Hereafter—is a fundamental aspect of faith. Believing in something that can be perceived through the senses, such as receiving full reward in this world, would not carry the same spiritual significance.

Fear of full punishment in the Hereafter and hope in receiving complete reward encourage a person to abstain from sins and perform righteous deeds. For the Day of Recompense to commence, this material world must come to an end, for reward and punishment can only be given once every person's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of humanity have ceased, which indicates that the material world must inevitably end. 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 upon these realities strengthens a person's faith in the Day of Judgement and encourages them 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. Through this preparation, they attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. chapter 95 At Teen, verse 8:

"Is not Allah the most just of judges?"

And chapter 95 At Teen, verse 7:

"So what yet causes you to deny the Recompense?"

In reality, when a person turns away from the divine code of conduct revealed by Allah, the Exalted, and instead adopts systems created by human beings, this choice is often driven by a desire to freely pursue worldly inclinations. Human-made systems, regardless of how refined they may appear, are ultimately shaped by limited knowledge, personal bias, and self-interest. In contrast, divine guidance is rooted in perfect wisdom, justice, and mercy, free from the flaws that accompany human desire and limitation. Those who are deeply attached to worldly status—particularly the wealthy and influential—are often the most resistant to accepting divine

guidance. This is because embracing the truth requires submission to a higher authority, one that imposes limits on excess, exploitation, and injustice. Such limits challenge their ability to pursue unchecked desires and maintain control over others. As a result, they may reject divine teachings not due to a lack of clarity, but out of fear that accepting them would diminish their influence, restrict their lifestyle, and expose their wrongdoing. This pattern has been consistently observed throughout history. The earliest and most determined opposition to the messages of the noble Holy Prophets, peace be upon them, often came from societal elites—those who held power, wealth, and authority. Their rejection was rarely due to confusion about the truth, as the signs of Allah, the Exalted, were evident. Rather, it stemmed from arrogance, pride, and a reluctance to abandon a way of life built upon personal desires and dominance. Accepting divine guidance would have required humility, accountability, and justice—qualities that conflicted with their established interests. Therefore, the rejection of divine guidance is seldom a purely intellectual matter. It is not simply a question of evidence or reasoning, but rather a deeper issue rooted in the condition of the heart. When a person becomes attached to their desires, they may consciously or unconsciously resist anything that challenges them. In this way, the refusal to accept divine truth is often a refusal to discipline oneself and to submit to the authority of the Just Creator. Chapter 95 At Teen, verse 8:

“Is not Allah the most just of judges?”

To conclude, an individual must commit to the teachings of Islam for their own benefit, even when those teachings challenge their personal inclinations. Their attitude should resemble that of a sensible patient who accepts the guidance of a trustworthy physician, recognising that the

treatment—though bitter, restrictive, or uncomfortable—is ultimately what restores health. Just as disciplined adherence to medical advice leads to physical and mental well-being, steadfast obedience to divine guidance leads to inner stability, clarity, and balance. This is because only Allah, the Exalted, possesses the complete knowledge required for a human being to attain a sound mental and physical state and to place every blessing, relationship, and responsibility in its proper position. Human knowledge, regardless of how advanced it becomes, can never reach this level of perfection. Even with extensive research into psychology, biology, and behaviour, society remains unable to resolve every difficulty a person encounters, nor can it shield individuals from all forms of stress. Human judgement is inevitably shaped by limited experience, restricted foresight, and personal bias. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed what humanity needs through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The outcomes of their choices, the stability of their emotions, and the quality of their lives reveal the truth of divine guidance. Although patients often trust their doctors without understanding the science behind their prescriptions, Allah, the Exalted, does not ask people to follow Islam in such a manner. Instead, He calls them to reflect, to examine, and to recognise the truth of His guidance through clear evidence. He invites them to approach His teachings with insight and fairness, not blind imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity. He alone grants or withholds peace of mind. Chapter 53 An Najm, verse 43:

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

It is therefore evident that peace of mind is reserved for those who use their blessings in the manner He has prescribed. Those who live according to divine instruction attain balance and serenity, while those who misuse their blessings fall into confusion, instability, and distress. True tranquillity—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and recognising that His guidance is the sole path that leads to harmony in both worlds. Chapter 16 An Nahl, verse 97:

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

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 96 – Al Alaq, Verses 1-19 of 19

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾

أَن رَّاهُ اسْتَغْنَى ﴿٧﴾

إِنَّا إِلَىٰ رَبِّكَ لَارْجِعُ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾

عَبْدًا إِذَا صَلَّى ﴿١٠﴾

أَرَأَيْتَ إِن كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

الَّذِي يَعْلَمُ أَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

كَلَّا لَا تُطِعْهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

Recite in the name of your Lord who created.

Created man from a clinging substance.

Recite, and your Lord is the most Generous.

Who taught by the pen.

Taught man that which he knew not.

No! [But] indeed, man transgresses.

Because he sees himself self-sufficient.

Indeed, to your Lord is the return.

Have you seen the one who forbids.

*A servant [Prophet Muhammad, peace and blessings be upon him] when
he prays?*

Have you seen if he is upon guidance.

Or enjoins righteousness?

Have you seen if he denies and turns away.

Does he not know that Allah sees?

No! If he does not desist, We will surely drag him by the forelock.

A lying, sinning forelock.

Then let him call his associates.

We will call the angels of Hell.

No! Do not obey him. But prostrate and draw near [to Allah].

Discussion on Verses 1-19 of 19

A Hadith found in Sahih Muslim, number 403, describes the profound moment of the first revelation received by the Holy Prophet Muhammad, peace and blessings be upon him. While he was in the cave of Hira, the Angel Jibrael, peace be upon him, appeared and commanded him with the word “recite.” The Holy Prophet Muhammad, peace and blessings be upon him, responded that he was unlettered. This exchange occurred multiple times, after which the Angel Jibrael, peace be upon him, recited the opening five verses of chapter 96 Al Alaq:

“Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.”

This moment not only marked the beginning of revelation but also highlighted a crucial aspect of the mission of the Holy Prophet Muhammad, peace and blessings be upon him—his being unlettered. This characteristic was itself a powerful sign of the truthfulness of his Prophethood. Had he been formally educated or known to study previous scriptures, his opponents could have claimed that he merely reproduced or adapted earlier religious teachings. However, the reality was that he had not studied such texts, nor was he known to read or write. Chapter 29 Al Ankabut, verse 48:

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

Despite this, he conveyed detailed historical accounts, profound spiritual truths, and comprehensive guidance that surpassed the knowledge of his time. The people of Mecca, who were fully aware of his background, could not deny that such knowledge could not have been acquired through ordinary means. This removed any plausible claim that the message was the product of human learning or imitation. Therefore, his unlettered state was not a limitation, but rather a deliberate aspect of divine wisdom. It served as clear evidence that the knowledge he conveyed originated from Allah, the Exalted, and not from human sources. This strengthened the authenticity of the revelation and established a firm proof for those who sincerely sought the truth.

In addition, the very first verse revealed to the Holy Prophet Muhammad, peace and blessings be upon him, highlights the fundamental importance of sincerity towards Allah, the Exalted. Chapter 96 Al Alaq, verse 1:

“Recite in the name of your Lord who created.”

This means a Muslim should always act and speak in order to please Allah, the Exalted.

This opening command establishes a guiding principle for all actions: everything a person says or does should be done for the sake of Allah, the Exalted. It is not merely a call to recite, but a call to align one's entire life with sincerity and purpose, ensuring that all actions are rooted in seeking His pleasure.

This concept is further reinforced in a Hadith found in Sahih Muslim, number 196, where the Holy Prophet Muhammad, peace and blessings be upon him, explained that Islam is sincerity towards Allah, the Exalted. This means that true faith is not defined only by outward actions, but by the inner intention that drives those actions. Sincerity towards Allah, the Exalted, involves fulfilling all His commands and avoiding His prohibitions solely for His pleasure. As confirmed in the Hadith found in Sahih Bukhari, number 1, all actions are judged according to intentions. Therefore, if a person performs good deeds without sincerity, they will gain no reward in either this world or the next. In fact, as mentioned in a Hadith found in Jami At Tirmidhi, number 3154, those who act insincerely will be told on the Day of Judgement to seek their reward from those they acted for—something that will be impossible. Chapter 98 Al Bayyinah, verse 5.

"And they were not commanded except to worship Allah, [being] sincere to Him in religion....."

A lack of commitment in fulfilling one's duties towards Allah, the Exalted, is a clear sign of weakness in sincerity. When a person neglects their obligations, it reflects that their priorities lie elsewhere. In such cases, they must turn back to Allah, the Exalted, with sincere repentance and strive to improve. It is essential to remember that Allah, the Exalted, does not burden any soul beyond its ability. Chapter 2 Al Baqarah, verse 286:

"Allah does not charge a soul except [with that within] its capacity...."

True sincerity means consistently choosing the pleasure of Allah, the Exalted, over one's own desires and the expectations of others. It requires giving priority to what pleases Him above all else. A person should love others and dislike wrongdoing for the sake of Allah, the Exalted, not based on personal preference. Their acts of kindness, support, and restraint from sin should all be driven by this single intention. This level of sincerity reflects a perfected state of faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

Another essential aspect of sincerity is trusting in the decisions and decrees of Allah, the Exalted. A person must believe that whatever He ordains is ultimately best, even if the wisdom behind it is not immediately understood. 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.”

To accept only those outcomes that conform to personal desires while rejecting those that do not is a clear indication of insincerity. Genuine sincerity is revealed when a person remains constant in their obedience under all conditions—whether they experience ease or hardship—by fulfilling their obligations, refraining from what has been prohibited, and responding to every situation with patience and composure, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such an individual demonstrates true sincerity, as their devotion is not dependent on convenience or personal preference, but is steadfast, consistent, and unwavering in every circumstance. This level of sincerity enables a person to attain a balanced mental and physical state, as their life becomes firmly anchored in purpose and discipline. They are able to correctly prioritize and place everything and everyone within their life, ensuring that relationships, responsibilities, and personal aims are all managed with wisdom and fairness. At the same time, this consistent obedience prepares them effectively for their accountability on the Day of Judgement. As a result, this way of life leads to genuine peace of mind and stability, not only in this world but also in the Hereafter, where the ultimate success and lasting tranquillity are realized.

Allah, the Exalted, then directs attention to one of the clearest and most accessible signs of His Oneness: the creation of the human being. By inviting reflection on one's own origin, He calls people to recognise that He alone is the Creator and therefore the only One worthy of complete obedience. Chapter 96 Al Alaq, verse 2:

“Created man from a clinging substance.”

This simple yet profound description draws attention to the humble beginnings of human life, reminding people that their existence originates from something seemingly insignificant. Despite this modest origin, the human being develops into a complex and highly sophisticated creation. This transformation itself is a powerful indication of divine wisdom, power, and precise planning. Anyone who reflects sincerely on the human body will recognise that its structure and function cannot be the result of chance. The body is composed of countless systems—such as the nervous system, circulatory system, and respiratory system—all of which operate in perfect coordination. Each organ performs a specific role, yet remains dependent on others, forming an intricate network that sustains life. This delicate balance is so precise that even a minor disruption can lead to illness or death, demonstrating the need for constant regulation and control. If a simple machine or structure requires a designer, builder, and ongoing maintenance, then it is far more unreasonable to assume that the human being—far more complex than any human invention—came into existence without intention or continues to function without a Sustainer. The harmony observed within the body, from the beating of the heart to the transmission of signals in the brain, reflects careful design and continuous oversight. Moreover, the development of a human being from a clinging substance into a fully formed individual, possessing intellect, emotions, and awareness, further highlights the greatness of Allah, the Exalted. This process is not random but follows a precise and consistent pattern, reinforcing the reality of a Creator who governs every stage of existence. Therefore, reflecting on one’s own creation leads to a clear conclusion: the One who brought human beings into existence with such precision and maintains them at every moment is the only One who deserves to be obeyed. Recognising this truth encourages a person to use the blessings

they have been granted in ways pleasing to Allah, the Exalted, thereby attaining a balanced mental and physical state, correctly ordering their life, and preparing for their accountability on the Day of Judgement. Chapter 96 Al Alaq, verse 3:

“Recite, and your Lord is the most Generous.”

Allah, the Exalted, then draws attention to one of the greatest gifts bestowed upon humanity—knowledge. This is not limited to basic awareness, but extends to deep understanding, learning, and the ability to develop and apply ideas that would otherwise remain unknown. Chapter 96 Al Alaq, verses 4-5:

“Who taught by the pen. Taught man that which he knew not.”

These verses highlight that all knowledge, whether worldly or religious, ultimately originates from Allah, the Exalted. Through this gift, humanity has been able to progress, build societies, and improve living conditions. Skills, sciences, communication, and systems of learning are all rooted in this divine teaching. Without this ability to acquire and transmit knowledge, human life would remain extremely limited and undeveloped.

At a deeper level, however, these verses emphasize that the most important form of knowledge is that which guides a person to their Creator and teaches them how to live correctly. This is supported by a Hadith found in Jami At Tirmidhi, number 2645, in which the Holy Prophet Muhammad, peace and blessings be upon him, advised that when Allah, the Exalted, intends good for someone, He grants them understanding of Islamic knowledge. This clearly shows that true and lasting good is not found merely in material success, but in knowledge that guides one's actions and shapes one's character. Although every person desires success and well-being in both worlds, many mistakenly believe that this lies primarily in wealth, status, career, or social recognition. While these may provide temporary comfort, they cannot offer lasting peace or complete guidance. Islamic knowledge, on the other hand, teaches a person how to properly use all of these worldly blessings—how to earn lawfully, how to interact with others, and how to maintain balance in every aspect of life. In this sense, even beneficial worldly knowledge becomes a branch of religious understanding when it is used to fulfil responsibilities in a lawful and ethical manner. It is important to recognise that previous generations exerted immense effort to gain such knowledge. The righteous predecessors would travel long distances, enduring hardship, just to learn a single verse or a single Hadith of the Holy Prophet Muhammad, peace and blessings be upon him. In contrast, access to knowledge today has been made extremely easy, yet many fail to take advantage of it. This highlights not a lack of opportunity, but a lack of priority and appreciation for where true benefit lies.

Furthermore, Islamic knowledge is not restricted to rituals or distinguishing between what is lawful and unlawful. It provides a complete framework for life, teaching a person how to think, behave, and respond in every situation. It cultivates sincerity, patience, gratitude, and discipline, enabling a person to use their blessings correctly and avoid harm to themselves and others.

Through this, one achieves a balanced mental and physical state and learns to place everything and everyone in their proper position.

In essence, Allah, the Exalted, has pointed humanity toward a source of guidance that contains the solutions to all challenges—both worldly and spiritual. However, this benefit is only attained by those who actively seek, learn, and apply this knowledge. Those who do so will find that it leads to clarity, peace of mind, and success in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, while those who neglect it may possess many worldly advantages yet still feel a deep sense of loss and imbalance.

However, as obedience to Allah, the Exalted, often conflicts with the desires and ambitions of people, many persist in denying or neglecting Him, despite the countless blessings He continuously grants them. Instead of recognising these blessings as gifts from their Creator, they arrogantly behave as though they are entirely self-made and independent. Chapter 96 Al Alaq, verses 6-7:

“No! [But] indeed, man transgresses. Because he sees himself self-sufficient.”

These verses expose a fundamental weakness within human nature: when a person begins to view themselves as self-sufficient, they become prone to arrogance and rebellion. They forget their dependence on Allah, the Exalted, and begin to act according to their desires without restraint. This false sense of independence leads them to misuse the very blessings they have been granted, believing they are entitled to them rather than accountable for them. In reality, this mindset has serious consequences in this world before the next. When a person distances themselves from divine guidance, they lose the framework needed to maintain balance in their life. As a result, they fail to correctly prioritise their responsibilities and relationships. Things that should bring comfort—such as family, friendships, career, and wealth—gradually become sources of stress and anxiety. This is because they are no longer being used in the correct way or placed in their proper context. When difficulties arise, such a person often misplaces blame. Instead of recognising the root cause within their own actions and attitudes, they blame others—such as their spouse, family members, or circumstances. In some cases, they may even distance themselves from those who genuinely care for them, believing that removing these people will solve their problems. In reality, this only deepens their difficulties, increasing feelings of isolation, anxiety, and instability. Over time, this can lead to more severe mental and emotional struggles, including depression, harmful dependencies, and even destructive thoughts. This pattern is clearly visible when observing individuals who possess abundant worldly wealth and status yet remain deeply unsettled. Despite having access to comfort and luxury, they often struggle with inner turmoil because they have misused the blessings granted to them and failed to align their lives with divine guidance. Their outward success does not translate into inner peace. Beyond the consequences in this world, this attitude also has serious implications for the Hereafter. By living in a state of heedlessness and failing to prepare for accountability, a person risks facing a far greater loss after death. Chapter 96 Al Alaq, verse 8:

“Indeed, to your Lord is the return.”

This verse serves as a decisive reminder that no matter how independent a person may feel, they will ultimately return to Allah, the Exalted. At that point, all illusions of self-sufficiency will disappear, and every individual will be held accountable for how they used the blessings entrusted to them. Therefore, true success lies in recognising one's dependence on Allah, the Exalted, remaining humble, and using His blessings in ways that please Him. This not only protects a person from the inner turmoil caused by arrogance and misuse, but also ensures they are prepared for their inevitable return to Him.

This incident involving Abu Jahl, one of the leading opponents of the Holy Prophet Muhammad, peace and blessings be upon him, is a powerful demonstration of both human arrogance and divine protection. Despite his bold claim that he would physically harm the Holy Prophet Muhammad, peace and blessings be upon him, while he was in prostration near the Kaaba, Abu Jahl was unable to carry out his threat. When he approached, he was overcome with fear and retreated in panic, later describing a terrifying barrier between himself and the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, explained that had Abu Jahl persisted, the angels would have seized him. This event, recorded in Sahih Muslim, number 7065, clearly illustrates that no matter how powerful or determined an opponent may appear, they are completely powerless against the will and protection of Allah, the Exalted. In response to this incident, Allah, the Exalted, revealed a series of verses in Chapter 96 Al Alaq, verses 6-19:

“No! [But] indeed, man transgresses. Because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids. A servant when he prays? Have you seen if he is upon guidance. Or enjoins righteousness? Have you seen if he denies and turns away. Does he not know that Allāh sees? No! If he does not desist, We will surely drag him by the forelock. A lying, sinning forelock. Then let him call his associates. We will call the angels of Hell. No! Do not obey him. But prostrate and draw near [to Allāh].”

When a person chooses to follow the path of Islam sincerely, even when it differs from the practices of those around them, it can provoke feelings of discomfort or inadequacy in others, particularly if those others prioritize personal desires over submission to Allah, the Exalted. This often results in criticism aimed at the devout, sometimes even coming from close family members, reflecting a tension between worldly inclinations and adherence to divine guidance.

Society at large, influenced by social media, fashion trends, and prevailing cultural norms, frequently exerts pressure on those who uphold Islamic values. Promoting Islam is often perceived as a limitation to ambitions of wealth, status, or social acceptance. Industries or communities that are critiqued by Islamic principles may actively discourage Muslims from practicing their faith, reinforcing anti-Islamic sentiment in subtle and overt ways.

Individuals who strive to act with moderation, responsibly managing the blessings granted to them by Allah, the Exalted, are often opposed by those who pursue unchecked desires. These critics, indulging in impulsive behavior that Islam considers harmful and animalistic, frequently attempt to dissuade others from practicing Islam. For example, the Islamic dress code for women is a recurrent target of criticism, while professions that also impose strict dress or conduct standards, such as healthcare, law enforcement, or education, rarely face the same scrutiny. This selective opposition reveals the superficiality of such attacks: it is not the act itself but the self-discipline and principle behind it that the critics resent. Chapter 96 Al Alaq, verses 9-14:

“Have you seen the one who forbids. A servant when he prays? Have you seen if he is upon guidance. Or enjoins righteousness? Have you seen if he denies and turns away. Does he not know that Allah sees?”

When a person prioritizes the approval of others over obedience to Allah, the Exalted, they inevitably fall into a state of inner disorder. Choosing societal praise, fleeting admiration, or the acceptance of peers over divine guidance leads to mismanagement of the blessings Allah has granted. This manifests as mental strain, emotional instability, physical imbalance, and disrupted relationships, leaving the individual unprepared for their accountability on the Day of Judgement. Even the accumulation of wealth, status, or worldly comforts cannot fill the void created by spiritual neglect, as inner turmoil continues to affect every aspect of life. Chapter 96 Al Alaq, verses 15-18:

“No! If he does not desist, We will surely drag him by the forelock. A lying, sinning forelock. Then let him call his associates. We will call the angels of Hell.”

In contrast, unwavering commitment to sincere obedience of Allah, the Exalted, safeguards the individual from such ruin. Chapter 96 Al Alaq, verse 19:

“No! Do not obey him. But prostrate and draw near.”

Through steadfast obedience a person draws closer to Allah, the Exalted, and aligns their actions with divine wisdom rather than worldly desires. This loyalty allows them to use their blessings in a balanced and responsible manner, fostering mental clarity, physical health, and emotional stability. It also enables them to place all aspects of their life—relationships, work, and personal aspirations—in their proper context, ensuring that they are prepared for the ultimate accountability on the Day of Judgement. Such dedication produces inner tranquility that is independent of external circumstances. A person who consistently obeys Allah, the Exalted, will navigate both ease and hardship with patience and insight, avoiding the extremes of despair in adversity or arrogance in comfort. Their actions become a source of ongoing reward, as they maintain peace of mind, strengthen their character, and secure blessings in both this life and the next. Ultimately, sincere obedience to Allah, the Exalted, establishes a harmony that worldly pursuits alone can never achieve, guaranteeing spiritual, mental, and physical fulfillment alongside eternal success.

To maintain a steadfast and resilient mindset, it is essential to cultivate a strong and unwavering faith. Such faith serves as the foundation for consistently obeying Allah, the Exalted, in all circumstances, whether one faces ease or hardship. This steadfastness is nurtured through the careful study and application of the clear signs and guidance provided in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illustrate that true devotion and obedience to Allah, the Exalted, bring enduring peace and contentment in both this life and the hereafter. In contrast, those who remain unaware of Islamic principles often possess a fragile and uncertain faith, making them more susceptible to deviation from the path of obedience. When personal desires or societal pressures conflict with divine guidance, such individuals are more likely to follow their impulses rather than the commands of Allah, the Exalted. This lack of understanding obscures the realization that restraint of self and adherence to Allah's directives are essential for attaining true inner peace and balance. Therefore, it is imperative for a person to actively strengthen their faith by seeking knowledge of Islam and applying it in daily life. This involves not only learning about the obligations, prohibitions, and ethical teachings prescribed by Allah, the Exalted, but also striving to implement them in all aspects of life. By doing so, a person learns to use their blessings responsibly, achieve harmony of mind and body, and correctly prioritize their relationships, work, and personal goals. In this way, the cultivation of strong faith leads to a life of balanced contentment, unwavering obedience, and preparation for accountability on the Day of Judgement.

Chapter 96 Al Alaq, verse 19:

“...But prostrate and draw near.”

In general, in Islamic teachings, the establishment of the obligatory prayers is repeatedly emphasised because prayer forms the central pillar around which all righteous actions revolve. It is the primary means through which a person maintains a living connection with Allah, the Exalted, and remains firm upon obedience despite the distractions and pressures of worldly life. Genuine prayer, however, is far more than a set of physical movements; it is an act of conscious humility that anchors the worshipper to the reality of the Hereafter. This humility develops when the worshipper recognises that each posture of the prayer symbolises a scene from the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are distributed throughout the day rather than being performed at one time. Each prayer interrupts the flow of worldly activity, offering a renewed opportunity to reflect, recalibrate, and realign one's conduct with divine guidance. When the worshipper stands upright in prayer, this posture should evoke the image of humanity standing before Allah, the Exalted, on the Day of Resurrection. Chapter 83 Al Mutaffifin, verses 4-6:

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

When the worshipper bows, this movement serves as a reminder of those who will be reproached on the Day of Judgement for refusing to bow to

Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This reproach extends beyond physical bowing; it includes the refusal to submit practically to the commands of Allah, the Exalted, in all aspects of life. When the worshipper prostrates, this posture recalls the moment on the Day of Judgement when people will be summoned to prostrate before Allah, the Exalted. Those who failed to prostrate correctly in this world—meaning those who did not obey Him sincerely in their conduct—will find themselves unable to do so on that Day. Chapter 68 Al Qalam, verses 42-43:

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

When the worshipper sits upon their knees during the prayer, this posture should evoke the scene described for the Day of Judgement, when all people will be gathered before Allah, the Exalted, in a state of fear and humility, awaiting the final outcome of their deeds. Chapter 45 Al Jathiyah, verse 28:

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

A person who performs the prayer while consciously reflecting on these meanings establishes their prayer in the correct manner. Such a prayer strengthens the heart, disciplines the soul, and ensures sincere obedience to Allah, the Exalted, in the periods between the prayers. Chapter 29 Al Ankabut, verse 45:

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

This obedience is expressed through using every blessing granted by Allah, the Exalted, in ways that are pleasing to Him, following the guidance laid out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, a person cultivates a balanced mental and physical state, aligning their thoughts, actions, and priorities in harmony with divine guidance. They are able to correctly place everything and everyone within their life, ensuring that relationships, responsibilities, and personal endeavors are handled with wisdom, justice, and mindfulness. At the same time, this conscientious use of blessings prepares them fully for their accountability on the Day of Judgement. Such consistent and purposeful behaviour results in true peace

of mind, providing stability, fulfilment, and spiritual contentment both in this world and in the Hereafter. Chapter 96 Al Alaq, verse 19:

“...But prostrate and draw near.”

Therefore, a person must sincerely accept and act upon Islamic teachings for their own well-being, even when doing so conflicts with their personal desires. This can be compared to a wise patient who follows a doctor's advice, taking bitter medicines and adhering to a strict regimen, fully trusting that the treatment will restore their health. Just as the patient attains physical and mental well-being by following guidance grounded in knowledge, a person who embraces Islamic teachings attains balance in both mind and body, and learns to place everything and everyone appropriately in their life. The reason for this is that only Allah, the Exalted, possesses the complete knowledge necessary to guide a person toward a harmonious life. Human understanding—whether from society, research, or professional advice—is inherently limited by experience, foresight, and biases. While humans may alleviate certain issues, they cannot guarantee freedom from all mental or physical stress, nor can they ensure the correct alignment of priorities and relationships in one's life. In contrast, Allah, the Exalted, has conveyed this comprehensive guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The truth of this guidance becomes apparent when one observes the lives of those who follow Islamic teachings versus those who neglect them. Unlike the patient who often follows medical advice without fully understanding the underlying science, Allah, the Exalted, invites people to reflect upon His teachings, providing them with clear evidence of their wisdom and benefits. Blind adherence is not required; rather, people are encouraged to approach the teachings of Islam with an

open and unbiased mind, recognizing their truth through reflection and insight. Chapter 12 Yusuf, verse 108:

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

Furthermore, as Allah, the Exalted, alone governs the spiritual heart—the true seat of peace of mind—He alone determines who is granted tranquility. Chapter 53 An Najm, verse 43:

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

It is therefore evident that Allah, the Exalted, bestows peace of mind only upon those who correctly utilize the blessings He has granted them, in accordance with the guidance provided in Islamic teachings. Those who act in alignment with this divine wisdom experience both inner harmony and the ability to navigate life’s complexities with clarity, patience, and confidence. 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 97 – Al Qadr, Verses 1-5 of 5

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

Indeed, We sent it [the Quran] down during the Night of Decree.

And what can make you know what is the Night of Decree?

The Night of Decree is better than a thousand months.

*The angels and the Spirit [Angel Jibril, peace be upon him] descend therein
by permission of their Lord for every matter.*

Peace it is until the emergence of dawn.

Discussion on Verses 1-5 of 5

This chapter begins by highlighting a night of unparalleled significance, a night whose impact surpasses that of countless others: the Night of Decree, when the Holy Quran was first revealed. Chapter 97 Al Alaq, verses 1-3:

“Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months.”

On this extraordinary night, the Holy Quran was sent down in its entirety from the Preserved Tablet, demonstrating the perfection and completeness of its message. It was then placed in the House of Might in the lowest heaven before being revealed incrementally to the Holy Prophet Muhammad, peace and blessings be upon him, over a period of 23 years. This gradual revelation ensured that the guidance could be implemented practically, allowing the early Muslim community to internalize and live according to its teachings step by step. As recorded in Tafsir Al Qurtubi, Volume 1, Page 472, this process reflects both the mercy and wisdom of Allah, the Exalted, in providing guidance that is both profound and attainable.

Before the revelation of the Holy Quran, the vast majority of humanity—aside from a small number of people who remained faithful to the unaltered guidance revealed to previous nations—was immersed in ways of life driven entirely by worldly desires and personal ambitions. People often misused the blessings granted to them by Allah, the Exalted, focusing on transient gains rather than eternal benefit. This neglect led to inner unrest, unbalanced mental and physical states, confusion in relationships, and misplaced priorities. Even those who enjoyed material comforts experienced no lasting peace, as their hearts remained unsettled. Beyond the individual, this disregard for divine guidance contributed to societal corruption, injustice, and conflict, as the rights of others were frequently neglected, spreading turmoil and oppression throughout communities. To address this, Allah, the Exalted, revealed the final divine code of conduct—the Holy Quran—protected from corruption and accessible to all, regardless of background, ethnicity, gender, or social status. Unlike human-made systems, which are limited by self-interest, bias, and incomplete knowledge, this divine guidance originates from the One whose knowledge encompasses all things, past, present, and future. It provides clear direction on what is right and wrong, beneficial and harmful, and teaches people how to use their blessings in a way that leads to balance, peace of mind, and justice. The revelation of the Holy Quran, together with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, offered humanity a path to overcome the turmoil of misguidance. For the individual, it guides them toward harmony in mind and body, helps them correctly prioritize relationships, and instills inner tranquility. On a societal level, it fosters justice, compassion, and the proper fulfillment of others' rights, creating a foundation for peace and stability. Thus, it changed the course of history, providing guidance for those lost in misguidance, stress, and difficulty, enabling them to attain peace of mind in both worlds, a balanced mental and physical state, and the proper organization of everything and everyone in their life. This guidance does more than lay down rules; it illuminates the path to true well-being. It teaches people how to use their worldly blessings correctly, nurtures wisdom and sound judgment, and shapes hearts aligned with divine purpose. Those who sincerely embrace it find clarity amidst life's complexities, achieve mental

and physical well-being, maintain harmonious relationships, and prepare adequately for their accountability on the Day of Judgement. Thus, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, remain an unparalleled beacon of truth, offering the keys to peace, justice, and eternal success for all who act upon them. Chapter 97 Al Alaq, verses 1-5:

“Indeed, We sent the Qur’an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.”

It is widely observed that during the special occasions of the Islamic year—particularly blessed nights such as the Night of Decree, which is often associated with the 27th night of the month of Ramadan according to a Hadith found in Sunan Abu Dawud, number 1386—many people increase their worship, filling places of worship or dedicating more time to prayer at home. While this response is praiseworthy and reflects an awareness of these sacred moments, it is essential to recognise that devotion should not be confined to specific times alone. In reality, a person is required to maintain a consistent commitment throughout every day and night of the year. Acts of worship and obedience are not seasonal responsibilities but continuous obligations. It is a serious misconception to believe that increased worship on a few special occasions can compensate for negligence during the rest of the year. Such thinking can gradually lead to complacency and is, in fact, a subtle deception of the Devil, who seeks to limit a person’s consistency in obedience. A person must understand that devotion is a constant duty. This includes fulfilling all obligations towards

Allah, the Exalted, avoiding what has been prohibited, responding to life's circumstances with patience, and upholding the rights of others in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Selecting only certain days or nights for increased devotion while neglecting the rest often leads to a weakened connection, as the relationship with Allah, the Exalted, becomes occasional rather than continuous. The principle is straightforward: what a person consistently offers is what they can expect in return. If only limited time and effort are devoted, then the spiritual return will likewise be limited. On the other hand, maintaining steady obedience—even if it is moderate but consistent—leads to a far greater and more lasting outcome. Islam does not require a person to exhaust themselves with excessive acts; rather, it calls for fulfilling obligatory duties and striving to incorporate as many of the established practices of the Holy Prophet Muhammad, peace and blessings be upon him, as reasonably possible. This balanced approach allows a person to manage both their spiritual and worldly responsibilities effectively.

In truth, the one who neglects their duties throughout the year will find that even the most blessed occasions pass by without leaving a meaningful impact. These special nights may feel no different from ordinary ones because the foundation of consistency is absent. However, the one who honours every day and night through regular obedience will find that all times become spiritually enriched. For such a person, every day carries the value of a blessed day, and every night carries the potential of a special night, as they remain constantly connected to Allah, the Exalted, and are continually showered with His mercy and blessings. Chapter 97 Al Qadr, verse 5:

“Peace it is until the emergence of dawn.”

In conclusion, a person must embrace and act upon the teachings of Islam for their own benefit, even when those teachings challenge their personal inclinations. Their attitude should resemble that of a thoughtful patient who accepts the guidance of a trustworthy physician, recognising that the prescribed treatment—however bitter or restrictive—is ultimately what restores health. Just as disciplined adherence to medical advice leads to physical and mental well-being, steadfast obedience to divine guidance leads to inner stability, clarity, and balance. This is because only Allah, the Exalted, possesses the complete knowledge required for a human being to attain a sound mental and physical state and to place every blessing, relationship, and responsibility in its proper position. Human understanding, regardless of how advanced it becomes, can never reach this level of perfection. Even with extensive research into psychology, biology, and behaviour, society remains unable to resolve every difficulty a person encounters, nor can it shield individuals from all forms of stress. Human judgement is inevitably shaped by limited experience, restricted foresight, and personal bias. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed what humanity needs through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The outcomes of their choices, the stability of their emotions, and the quality of their lives reveal the truth of divine guidance. Although patients often trust their doctors without understanding the science behind their prescriptions, Allah, the Exalted, does not ask people to follow Islam in such a manner. Instead, He calls them to reflect, to examine, and to recognise the truth of His guidance through clear evidence. He invites them to approach His teachings with insight and fairness, not blind imitation. Chapter 12 Yusuf, verse 108:

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

Moreover, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity. He alone grants or withholds peace of mind. Chapter 53 An Najm, verse 43:

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

It is therefore clear that peace of mind is reserved for those who use their blessings in the manner He has prescribed. Those who live according to divine instruction attain balance and serenity, while those who misuse their blessings fall into confusion, instability, and distress. True tranquillity—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and recognising that His guidance is the sole path that leads to harmony in both worlds. Chapter 16 An Nahl, verse 97:

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

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 98 – Al Bayyinah, Verses 1-8 of 8

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence.

A Messenger from Allah, reciting purified scriptures.

Within which are correct writings [rulings and laws].

Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

Indeed, they who have believed and done righteous deeds - those are the best of creatures.

Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

Discussion on Verses 1-8 of 8

The leaders among the non-believers of Mecca, along with many scholars from the People of the Book, adopted a range of calculated strategies in order to prevent others from accepting Islam. Their resistance was not rooted in a lack of clarity or evidence, but rather in a deep concern over losing their authority, influence, and privileged positions within society. Accepting the message of the Holy Prophet Muhammad, peace and blessings be upon him, would have required them to submit to a higher moral authority, one that would expose their injustices and restrict their ability to manipulate others for personal gain. As a result, they sought to create doubt and hesitation in the hearts of people by raising unreasonable demands and objections. One of their most prominent tactics was to demand specific, extraordinary miracles, not out of a sincere desire for guidance, but as a means to delay belief and justify their rejection. Chapter 17 Al Isra, verses 90-93

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

These demands clearly demonstrate that their aim was not guidance, but stubborn rejection, as no amount of evidence would have satisfied them. Similarly, some from the People of the Book imposed conditions based on previous signs, using them as excuses to deny the truth. And chapter 3 Alee Imran, verse 183:

"[The people of the book are] those who said, 'Indeed, Allāh has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume.' Say, 'There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?'"

This verse exposes their inconsistency and insincerity, as even when earlier messengers brought the very miracles they demanded, they still rejected them. In reality, their issue was never a lack of signs, but a refusal to accept the truth. Chapter 98 Al Bayyinah, verse 1:

"Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence."

It is essential to understand that the mission of every Holy Prophet, peace be upon them, was not to entertain people with miracles, but to clearly convey divine guidance and embody it through their character and actions.

Miracles served only as supporting signs, limited to specific times and places, and were witnessed by only a select group of people. Because of this limitation, those who did not witness these miracles directly would only hear about them as historical accounts, which may not have the same impact on belief as direct observation. In contrast, the Holy Quran stands as a timeless and living miracle, accessible to every generation without restriction. Its guidance, linguistic excellence, depth of meaning, and consistency continue to serve as clear proof for anyone who reflects sincerely. Chapter 98 Al Bayyinah, verses 2-3:

“A Messenger from Allah, reciting purified scriptures. Within which are correct writings.”

Unlike temporary miracles, the Holy Quran continuously invites reflection, understanding, and application, making it far superior as a lasting proof. The non-believers of Mecca, who were masters of the Arabic language, fully recognized that the Holy Quran could not have been produced by any human being. Its unmatched eloquence and profound content stood beyond their capability, despite their expertise. Furthermore, they had known the Holy Prophet Muhammad, peace and blessings be upon him, for forty years prior to his prophethood. They were fully aware of his honesty, integrity, and truthfulness, and had never known him to lie or deceive. Chapter 10 Yunus, verse 16:

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

In addition, it was well known by the non-muslims of Mecca and the people of the book that the Holy Prophet Muhammad, peace and blessings be upon him, was unlettered and had no exposure to previous scriptures. Therefore, it would have been impossible for him to produce a book containing such detailed knowledge, wisdom, and consistency. Chapter 29 Al Ankabut, verse 48:

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

Moreover, according to the established way of Allah, the Exalted, when a people demanded a specific miracle and it was granted to them, their continued rejection would result in immediate and complete destruction. This occurred with previous nations who persisted in denial after witnessing undeniable signs. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

Out of His mercy, Allah, the Exalted, did not grant the specific miracles demanded by the non-muslims of Mecca and some from the People of the Book, as this would have led to their annihilation upon rejection. Instead, He provided them with a greater and lasting miracle—the Holy Quran—giving them the opportunity to reflect, repent, and accept the truth without facing immediate punishment. However, due to their arrogance and attachment to worldly power, many still chose to turn away, using the absence of their demanded miracles as a false justification for their disbelief. Thus, their opposition was never due to a lack of evidence, but rather a deliberate refusal to submit to the truth, driven by pride, desire, and fear of losing worldly status.

This attitude—particularly among the People of the Book—is further exposed in the following verse, which criticizes their deliberate division after the truth had already been made clear to them. Chapter 98 Al Bayyinah, verse 4:

“Nor did those who were given the Scripture become divided until after there had come to them clear evidence.”

Allah, the Exalted, repeatedly warns against adopting the destructive behaviour of those who were granted divine knowledge but failed to use it correctly. Instead of allowing revelation to unite them upon truth, many among their scholars were driven by a desire for leadership, authority, and social influence. As a result, they intentionally distorted their sacred teachings—altering meanings, concealing truths, and promoting interpretations that suited their own interests. This manipulation led to the

emergence of competing groups, each claiming exclusive possession of the truth while rejecting others. Chapter 42 Ash Shuraa, verse 14:

“And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them...”

History consistently demonstrates the consequences of such behaviour. Whenever divine teachings are used for worldly gain, unity is replaced with division, and sincerity is replaced with rivalry. Groups form not to preserve truth, but to protect their influence, status, and identity. Each group becomes convinced of its own correctness, rejoicing in its stance while dismissing others, even when clear evidence exists. This is not merely a historical issue but a recurring pattern throughout human history, serving as a timeless warning. Chapter 30 Ar Rum, verse 32:

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

Those who fall into this behaviour gradually lose the ability to recognise truth, as arrogance blinds them and pride keeps them firmly rooted in error. They begin to defend falsehood, not because it is correct, but because it aligns with their desires or loyalties. For this reason, people must take great

care not to repeat this mistake by misinterpreting the Holy Quran or the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in order to satisfy personal desires. Misusing divine knowledge is among the gravest betrayals, as it harms both the individual and those influenced by them. Such behaviour inevitably leads to inner imbalance, confusion in priorities, and negligence in preparing for accountability on the Day of Judgement. Even if outward success is achieved, inwardly there will be instability, stress, and hardship in both worlds. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Ibn Majah, number 253, that the one who deliberately misuses knowledge has been promised Hell. Moreover, this distortion weakens faith itself. Faith resembles a delicate plant that requires care and protection. When exposed to arrogance, insincerity, and persistent wrongdoing, it gradually weakens until it may disappear entirely—often without the person realising. This is the greatest loss a person can suffer.

A key safeguard against falling into this danger is to avoid placing absolute loyalty in any individual, group, or sect. While it is essential to learn from knowledgeable and trustworthy scholars, a person's ultimate loyalty must always remain with Allah, the Exalted. If loyalty becomes attached to people, there is a strong risk that one will begin to defend their views—even when they contradict the truth—simply out of attachment or identity. This leads to bias, distortion, and division. However, when loyalty is firmly directed towards Allah, the Exalted, sincerity, balance, and fairness naturally develop. This does not mean abandoning scholars, as seeking knowledge from qualified individuals is essential. Rather, it means recognising that all people are capable of error, while divine truth remains perfect. When a person's loyalty is rooted in Allah, the Exalted, they are able to accept truth regardless of its source and reject falsehood regardless of who presents it. This removes bias, prevents blind following, and nurtures humility. It allows a person to approach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him, with sincerity and clarity. Such an approach safeguards faith, strengthens character, and promotes unity instead of division.

The overall message is clear: division and misguidance arise when divine knowledge is pursued for worldly gain, while unity and correctness arise when it is approached sincerely for the sake of Allah, the Exalted. A wise person treats their faith as a precious trust—protecting it from corruption, nurturing it with sincerity, and anchoring it firmly in loyalty to Allah, the Exalted, alone. This sincere loyalty becomes the foundation of stability, the source of inner peace, and the means of success in both worlds.

Furthermore, the consequences of distorting divine guidance extend beyond individuals and affect entire societies. When religious teachings are altered, selectively applied, or used for personal gain, communities that were once united upon truth become divided. Conflicts increase, trust diminishes, and disorder spreads. Over time, ordinary people begin to associate religion itself—not the corruption of its representatives—with injustice and division. Observing the behaviour of those who claim to represent divine teachings, many become disillusioned and confused, unable to distinguish between authentic guidance and human manipulation. 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 numerous examples of entire communities drifting away from religion due to the misconduct, hypocrisy, and worldly pursuits of those regarded as scholars. When individuals entrusted with sacred knowledge misuse it to serve personal interests, this corruption becomes a significant barrier between people and the truth. Their actions create confusion, making it difficult for ordinary people to distinguish between genuine divine guidance and manipulation driven by human motives. As previously explained, the only effective safeguard against this danger is for individuals to actively seek the authentic teachings of divine revelation from trustworthy and reliable sources, while ensuring that their loyalty remains firmly devoted to Allah, the Exalted, rather than to fallible human beings. When faith is anchored solely in Allah, the Exalted, a person gains the clarity needed to recognize truth from falsehood and the strength to act upon it by using the blessings they have been granted in the manner He has prescribed. This approach protects a person's mental and physical balance, allowing them to correctly organize every aspect of their life. Their responsibilities, relationships, and resources are placed in their proper positions, guided by wisdom and purpose. It also shields the heart from confusion and spiritual corruption, ensuring that a person remains focused on preparing for their accountability on the Day of Judgement. Such sincerity and clarity of intention lead to a state of inner tranquillity and stability. By grounding themselves in authentic guidance and directing their loyalty toward Allah, the Exalted, a person navigates life with confidence, purpose, and understanding. This ultimately results in peace of mind in both worlds, as they fulfil their role within creation while striving toward lasting success in the Hereafter. Chapter 95 Al Bayyinah, verse 5:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”

This verse clearly demonstrates that the essence of worshipping and obeying Allah, the Exalted, lies in sincerity to Him alone. True sincerity means that a person fulfils all the duties commanded by Allah, the Exalted, and avoids all that He has prohibited, doing so purely for His pleasure and not for any worldly gain or recognition. This foundational principle is confirmed in a Hadith found in Sahih Bukhari, number 1, which states that all actions are judged according to intentions. Therefore, if a person performs good deeds without sincerity towards Allah, the Exalted, they will gain no reward in this world or the next. In fact, a Hadith found in Jami At Tirmidhi, number 3154, warns that those who act insincerely will be told on Judgement Day to seek their reward from those for whom they performed their deeds, which will be impossible. If a person becomes careless or negligent in fulfilling their duties towards Allah, the Exalted, it reflects a weakness in their sincerity. Therefore, they must turn back to Him with genuine repentance and strive to fulfil all their responsibilities. At the same time, it is important to remember that Allah, the Exalted, is Most Merciful and does not burden any person beyond their ability. Chapter 2 Al Baqarah, verse 286:

"Allah does not charge a soul except [with that within] its capacity...."

Sincerity towards Allah, the Exalted, also means consistently choosing His pleasure over one's own desires and the approval of others. A person must prioritise actions that are pleasing to Allah, the Exalted, above all else, even when doing so is difficult. Their love and dislike should be guided by what Allah, the Exalted, loves and dislikes, not by personal inclinations. When they assist others, avoid wrongdoing, or carry out acts of kindness, it should be solely for His sake. The one who reaches this level of sincerity

has, in reality, perfected their faith, as confirmed in a Hadith found in Sunan Abu Dawud, number 4681.

Another important aspect of sincerity is trusting in the decisions and decrees of Allah, the Exalted. A person must believe that whatever He chooses is best, even if the wisdom behind it is not immediately clear. Human understanding is limited, whereas the knowledge of Allah, the Exalted, is complete and perfect. Chapter 2 Al Baqarah, verse 216:

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

Therefore, being content only when circumstances align with personal desires, and becoming displeased when they do not, indicates a lack of sincerity. True sincerity is shown when a person remains obedient and patient in all situations—whether in ease or hardship—by fulfilling the commands of Allah, the Exalted, avoiding His prohibitions, and responding to destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such a person is genuinely sincere, as their devotion remains constant regardless of changing circumstances.

Chapter 98 Al Bayyinah, verse 5:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth...”

Inclining towards the truth can be understood as accepting and living by divine teachings, which have been perfectly designed in accordance with the natural disposition of human beings. This is why divine revelation is frequently described as a reminder in the Holy Quran—it does not introduce something foreign, but rather reminds people of a truth already embedded within them. Islamic teachings function in this way for all people, as they are in complete harmony with human nature. When a person follows a way of life that contradicts their innate disposition, it inevitably feels unnatural and burdensome, leading to mental strain, emotional instability, and even physical imbalance. In contrast, when a person aligns themselves with divine guidance, they experience a sense of ease and recognition, as though they are returning to something deeply familiar. This harmony becomes especially evident in those who embrace Islam after following other beliefs or lifestyles. Many of them describe a powerful sense of recognition, as though the teachings of Islam were always known to them at some level but had simply been forgotten or overlooked. This is because Islam does not impose an artificial or restrictive framework upon human beings; rather, it restores them to the natural state upon which Allah, the Exalted, created all people. It reconnects them with their original purpose and aligns their actions, thoughts, and priorities with the way they were meant to function. On the other hand, systems developed by human beings often reflect limited understanding, personal desires, or cultural influences. As a result, they may impose expectations and values that conflict with human nature, leading to inner conflict, dissatisfaction, and imbalance over time. However, this truth is not always immediately recognised. A person may fail to appreciate the harmony of divine teachings if they approach them with prejudice, arrogance, or blind

attachment to inherited traditions. These barriers can cloud judgment and prevent the heart from recognising what is inherently true. But when a person approaches Islamic teachings with sincerity, humility, and an open mind, the reality becomes clear. They begin to see that divine guidance is not a restriction designed to limit them, but a mercy intended to guide them. It serves as a reminder that restores clarity, cultivates inner peace, and directs a person towards their true purpose. In this sense, revelation acts as both a mirror and a guide. It is a mirror because it reflects the innate truth already placed within the human soul, allowing a person to recognise what is right. And it is a guide because it directs that natural inclination towards the correct path, ensuring that one lives in a way that brings balance to both their mental and physical state. By following this guidance, a person learns to correctly prioritise everything and everyone within their life, while preparing for their accountability on the Day of Judgement. This alignment ultimately leads to true tranquillity and success in both worlds.

Chapter 98 Al Bayyinah, verse 5:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth...”

Inclining towards the truth can also be understood as adopting truthfulness in every aspect of one’s life—internally and externally. This includes one’s intentions, speech, and actions. In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasised the importance of truthfulness and warned against falsehood. He explained that truthfulness leads to righteousness, and

righteousness leads to Paradise. A person who consistently adheres to truthfulness is eventually recorded by Allah, the Exalted, as a truthful person, which is one of the greatest spiritual ranks a person can attain.

Truthfulness can be understood through three essential levels, each building upon the other. The first and most fundamental level is truthfulness in intention and sincerity. This means that a person performs all actions solely for the sake of Allah, the Exalted, without seeking recognition, praise, or any worldly benefit from others. This is the foundation of Islam, as every action is judged according to intention, as confirmed in a Hadith found in Sahih Bukhari, number 1. A clear sign of this sincerity is that a person neither expects nor desires gratitude from others. Their focus remains entirely on pleasing Allah, the Exalted, which purifies their deeds and grants them lasting value.

The second level is truthfulness in speech. This does not merely mean avoiding lies, but rather abstaining from all forms of harmful or sinful speech. A person cannot be considered truly truthful if they engage in gossip, slander, backbiting, mockery, or any other verbal wrongdoing. True truthfulness requires discipline of the tongue in all situations. One of the most effective ways to achieve this is by acting upon a Hadith found in Jami At Tirmidhi, number 2317, which teaches that a person perfects their way of life by avoiding matters that do not concern them. Much of sinful speech arises when people involve themselves in unnecessary discussions. This also includes avoiding idle and pointless talk, as it wastes valuable time and often leads to further sin, becoming a source of regret on the Day of Judgement. Therefore, a person should train themselves to either speak good or remain silent, thereby preserving their truthfulness.

The third and highest level is truthfulness in actions. This is achieved when a person sincerely obeys Allah, the Exalted, in every aspect of their life—by fulfilling His commands, refraining from His prohibitions, and responding to destiny with patience, all in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This level requires consistency and integrity, meaning a person does not selectively follow teachings based on personal desires, nor do they distort or reinterpret them for convenience. Instead, they adhere to the priorities and guidance set by Allah, the Exalted, in all matters. Such a person uses every blessing they have been granted in a manner that is pleasing to Him, thereby achieving a balanced and upright life.

In contrast, the opposite of truthfulness—falsehood—leads to destruction. The same Hadith explains that lying leads to disobedience, and disobedience leads to the Hellfire. A person who persists in falsehood is eventually recorded by Allah, the Exalted, as a great liar. Just as truthfulness has levels, so too does falsehood. Lying in intention refers to insincerity, where a person performs good deeds for the sake of others rather than for Allah, the Exalted. Lying in speech includes all forms of sinful or harmful talk. Lying in actions involves persisting in disobedience, violating the rights of Allah, the Exalted, and the rights of people. When these forms of falsehood combine within a person, they reach a dangerous state of corruption. It becomes evident, without the need for deep analysis, what the outcome will be for the one who is recorded as a great liar on the Day of Judgement.

Therefore, true success lies in consistently inclining towards truthfulness in all its forms. This path not only leads to righteousness and Paradise but

also ensures that a person lives a life of integrity, clarity, and peace, both inwardly and outwardly.

Chapter 98 Al Bayyinah, verse 5:

“...and to establish prayer...”

The repeated emphasis on establishing the obligatory prayers in Islamic teachings arises from the fact that prayer is the central pillar upon which all righteous conduct depends. It forms the foundation of a person's relationship with Allah, the Exalted, and serves as the primary means through which they remain firm upon obedience despite the distractions of worldly life. True prayer, however, is not a mere sequence of movements; it is an act of conscious humility that binds the worshipper to the reality of the Hereafter. This humility develops when the worshipper understands that each posture of the prayer symbolises a scene from the Day of Judgement, reminding them of their ultimate accountability before their Creator. For this reason, the five daily prayers are spread throughout the day rather than performed at one time. Each prayer interrupts worldly activity, offering a renewed opportunity to reflect, reassess, and realign one's conduct with divine guidance. When the worshipper stands upright, this posture should evoke the moment when all people will stand before Allah, the Exalted, awaiting their judgement. Chapter 83 Al Mutaffifin, verses 4-6:

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

When the worshipper bows, this movement recalls those who will be reproached on the Day of Judgement for refusing to bow to Allah, the Exalted, during their earthly lives. Chapter 77 Al Mursalat, verse 48:

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

This reproach extends beyond physical bowing; it includes the refusal to submit practically to the commands of Allah, the Exalted, in all aspects of life. When the worshipper prostrates, this posture mirrors the scene on the Day of Judgement when people will be summoned to prostrate before Allah, the Exalted. Those who failed to prostrate correctly in this world—meaning those who did not obey Him sincerely in their conduct—will find themselves unable to do so on that Day. Chapter 68 Al Qalam, verses 42-43:

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

When the worshipper sits upon their knees during the prayer, this posture should call to mind the scene of the Day of Judgement, when all people will be gathered before Allah, the Exalted, in a state of fear and humility, awaiting the final outcome of their deeds. Chapter 45 Al Jathiyah, verse 28:

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

A person who performs the prayer while consciously reflecting on these meanings fulfils the prayer in its proper form. Such a prayer strengthens the heart, disciplines the soul, and ensures sincere obedience to Allah, the Exalted, in the intervals between the prayer times. Chapter 29 Al Ankabut, verse 45:

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

This obedience is reflected in how a person uses every blessing they have been granted in a manner that pleases Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When a person lives in this way, they naturally develop balance within their mental and physical state. They begin to correctly prioritise everything and everyone in their life, placing each

responsibility, relationship, and blessing in its proper position. At the same time, they actively prepare for their accountability on the Day of Judgement. This alignment between belief, action, and purpose leads to true peace of mind in both worlds, as their life is no longer driven by confusion or desire, but by clarity and divine guidance.

A clear and practical example of this obedience is the giving of obligatory charity. Chapter 98 Al Bayyinah, verse 5:

“...and to give the obligatory charity...”

This act of charity represents only a small portion of a person's wealth and is only required when they possess a minimum threshold. Yet despite its small amount, it carries immense spiritual significance. It serves as a constant reminder that wealth is not truly owned by a person. If it were, they would be free to use it however they wished without restriction. Instead, wealth is created and granted by Allah, the Exalted, and entrusted to people as a test. Therefore, it must be used according to His guidance. In reality, every blessing—whether wealth, health, knowledge, or influence—is a trust given temporarily, not a permanent possession. Repaying this trust is not done by returning the blessing itself, but by using it in ways that are pleasing to Allah, the Exalted. When a person fulfils this duty, their wealth becomes purified and blessed. It transforms from a simple worldly asset into a means of spiritual elevation, protection, and reward. It strengthens communities, supports those in need, and softens the heart of the giver. However, the one who fails to recognise this reality and behaves as though their wealth belongs entirely to them will inevitably

misuse it. In particular, withholding the obligatory charity reflects a misunderstanding of ownership and responsibility. Just as a person who refuses to repay a loan is held accountable, the one who withholds what is due to Allah, the Exalted, will face consequences. This is powerfully illustrated in a Hadith found in Sahih Bukhari, number 1403, which warns that such a person will be confronted on the Day of Judgement by a large poisonous snake that will coil around them and bite them repeatedly as a punishment. This warning highlights that wealth is both a blessing and a test. When used correctly, it brings purification, security, and eternal reward. But when hoarded or misused, it becomes a source of punishment and regret. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

The consequences are not limited to the Hereafter alone. Even in this world, wealth that is misused or hoarded becomes a source of stress and unease. Instead of providing comfort, it fuels anxiety, greed, and dissatisfaction. A person may outwardly appear successful, surrounded by luxury, yet inwardly they experience restlessness and pressure. Their priorities become disordered, their relationships strained, and their sense of purpose weakened. This imbalance affects both their mental and physical well-being, leaving them unprepared for their ultimate accountability.

Thus, wealth which could have been a means of peace, purification, and reward instead becomes a cause of hardship and regret. By neglecting their duty to Allah, the Exalted, they exchange lasting success for temporary illusion. But the one who fulfils their obligation understands that every act of giving for the sake of Allah, the Exalted, is not a loss, but a lasting investment—one that brings tranquillity in this life and immense reward in the next.

Chapter 98 Al Bayyinah, verse 5:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give the obligatory charity...”

When a person fulfils these essential aspects of faith and conduct, they will naturally persist in using every blessing granted by Allah, the Exalted, in the correct manner, as outlined in Islamic teachings. This consistent obedience brings about a state of balance within both the mind and body, enabling a person to properly prioritize everything and everyone in their life. In doing so, they prepare themselves adequately for their accountability on the Day of Judgement. Such a lifestyle does not lead to confusion or instability, but instead produces clarity, purpose, and inner tranquillity. As a result, they attain peace of mind not only in this world but also in the Hereafter. Chapter 98 Al Bayyinah, verse 5:

“...And that is the upright way of life.”

This “upright way” refers to a complete and perfectly balanced way of living—one that aligns human actions, thoughts, and intentions with divine guidance. It is a path that leads to stability and success because it originates from the One who created human beings and fully understands their needs. No matter how advanced a society becomes, and regardless of the knowledge it accumulates in areas such as psychology, medicine, or human behaviour, it remains impossible for humanity to produce a flawless code of conduct. Human knowledge is inherently limited and constantly evolving. People continue to discover new aspects of the human body and mind, such as the intricate functions of the brain, yet they still fall far short of fully understanding the complete nature of human existence. Therefore, it is unrealistic to expect that human beings can design a system that perfectly accommodates every situation, condition, and challenge that individuals and societies will face throughout time. Only Allah, the Exalted, possesses complete and perfect knowledge. As the Creator of all things, His knowledge encompasses the past, present, and future, as well as the seen and unseen. He alone understands what benefits humanity and what harms it in every circumstance. For this reason, He alone is capable of providing a comprehensive and flawless code of conduct—one that clearly distinguishes between right and wrong, beneficial and harmful, and that leads to true peace of mind instead of stress and confusion. History itself serves as clear evidence of this truth. Whenever individuals and societies have sincerely implemented divine guidance in their lives, the results have been unmistakable: justice, harmony, and tranquillity have spread among them. People lived with purpose, their relationships were balanced, and their societies were marked by fairness and stability. Therefore, it is essential for individuals to accept and embrace this divine code of conduct, recognising that it is the most beneficial path for them, even when certain aspects may conflict with their personal desires. In this regard, a person should behave like a wise patient who trusts and follows the advice of a

skilled doctor. Even when the treatment involves bitter medicine or strict discipline, the patient understands that it is ultimately for their own health and well-being. Similarly, although some aspects of obedience to Allah, the Exalted, may appear difficult at times, they are in reality the means to achieving true balance, lasting peace, and ultimate success in both worlds.

Even though Allah, the Exalted, does not impose guidance upon people, as doing so would eliminate the purpose of the test of life in this world, this freedom does not exempt anyone from the consequences of their actions. Every individual is fully accountable for how they use the blessings and abilities granted to them. Ultimately, all creation belongs to and exists under the complete authority and jurisdiction of Allah, the Exalted. As a result, no person can escape the natural and moral laws He has established. Just as a citizen faces consequences for disobeying the rules set by the government of a country, so too will a person encounter repercussions in both this world and the next if they fail to adhere to the rules of the Owner of the universe. Unlike earthly governments, whose laws can sometimes be evaded or reformed, no one can escape or alter the rules of Allah, the Exalted. A person may leave a country they disagree with or attempt to change its laws, but they will never find a place outside the jurisdiction of Allah, the Exalted, nor can they change the eternal rules He has set for His creation. This concept can be further understood by analogy: just as a homeowner determines the rules within their own home, regardless of others' objections, the universe belongs entirely to Allah, the Exalted, and He alone determines its laws and systems. These laws exist whether people recognize them, accept them, or wish them to be different. Therefore, compliance with divine guidance is not a matter of preference; it is necessary for one's own benefit and survival. The person who truly comprehends this reality will willingly align their life with the commands and prohibitions of Allah, the Exalted, utilizing the blessings they have been given in ways that please Him, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him. A person has a choice in how they respond to this guidance. They may strive to understand the wisdom behind Allah's commands and prohibitions, recognizing how they benefit not only the individual but also society, while ensuring balance and peace of mind in both mental and physical states. Alternatively, they may allow themselves to be guided by personal desires, rejecting the teachings of Islam entirely. However, for those who neglect or deliberately oppose these divine rules, they must prepare to face the consequences of their decisions. No objections, protests, or excuses will shield them from accountability. Their choices carry weight in both worlds, and the outcomes are absolute, reflecting the justice of Allah, the Exalted. Chapter 98 Al Bayyinah, verse 6:

“Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.”

On the Day of Judgement, Allah, the Exalted, will not forgive disbelief, as to do so would undermine the very purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

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

The purpose of life is a test, designed to distinguish between those who strive for righteousness and those who reject it. This can be likened to a student taking an examination: if every student were granted a passing grade regardless of performance, the exam would lose all meaning. Its true function is to identify those who meet the standard and those who do not. Similarly, if Allah, the Exalted, allowed disbelievers to enter Paradise alongside those who obeyed Him, it would create an unjust equality between the two groups, directly contradicting the principles of divine justice. 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.”

While Allah, the Exalted, is infinitely Merciful, His mercy never compromises His justice. Mercy without justice would be meaningless and unacceptable. In this way, Allah’s conduct is entirely consistent, flawless, and free from error. Just as a judge in this world would be rightly criticized and removed if they forgave every offender without consequences, it is equally unreasonable to expect Allah, the Exalted, to disregard justice.

Success in life generally requires effort, discipline, and perseverance. Achieving Paradise, a reward infinitely greater than any worldly success, similarly requires struggle and commitment. The foundation for entering Paradise is faith, even if one has committed sins while maintaining that faith. Faith establishes alignment with Allah, the Exalted, and provides the

path to forgiveness and ultimate reward, while disbelief is a deliberate rejection of the Creator.

Disbelief represents an explicit defiance against one's Creator and Sustainer, rejecting the very purpose for which humans were created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who deny Allah, the Exalted, actively reject the purpose of their existence. Just as a tool that fails to perform its intended function is discarded, those who refuse to fulfil their purpose will face rejection on the Day of Judgement. Disbelief in Allah, the Exalted, is therefore not merely an error in belief but a fundamental failure to acknowledge and respond to the reason for one's creation.

A non-muslim faces eternal punishment in Hell because their temporary life on Earth, though limited in duration, is overshadowed by disbelief, which directly contradicts the eternal Oneness of Allah, the Exalted. The consequence of this rejection is therefore eternal. People should not be misled into assuming that Allah's forgiveness extends to polytheism. True forgiveness is reserved only for those who acknowledge the Oneness of Allah, the Exalted, and repent sincerely. Denying His Oneness amounts to rejecting the very concept of His limitless mercy, implying that forgiveness

could exist outside His authority. Those who persist in polytheism without sincere repentance remain cut off from Allah's boundless mercy, unable to access the forgiveness they might otherwise receive.

Moreover, a person who chooses disbelief does not only affect themselves; they can influence others to follow the same path. Disbelief may be framed as a form of freedom, but it is a deceptive freedom. True freedom is inseparable from inner peace and balance, whereas defiance against Allah, the Exalted, inevitably results in mental and physical imbalance. Such individuals misplace their priorities, distort their relationships, and fail to prepare for their accountability on the Day of Judgement. This path brings stress, hardship, and suffering in both this life and the next, regardless of any temporary comforts they may enjoy. Yet, because disbelief can be superficially framed as freedom, it may attract others, leading to widespread misguidance. An individual who rejects faith in Allah, the Exalted, thus risks influencing many others, multiplying the consequences of their actions. Ultimately, their choice is not isolated; it carries profound repercussions for both themselves and those they affect. The rejection of divine guidance, framed as freedom, leads to imbalance, stress, and suffering in both worlds, emphasizing the seriousness and permanence of disbelief.

Those who disbelieve in Islam or avoid acting upon its teachings are often driven by their attachment to the material world and the fleeting pleasures it offers. They perceive faith as a limitation, a set of rules and obligations that prevent them from freely pursuing their desires. To them, practicing faith represents a form of restriction on their enjoyment of life, so they either reject it outright or neglect it in practice. In contrast, they dedicate themselves to worldly pursuits, seeking to satisfy every desire without

consideration of divine guidance, believing that true happiness lies in unbridled freedom. They often look down on pious individuals who accept and implement their faith, seeing their restraint and disciplined use of worldly blessings as a form of enslavement. From this perspective, they consider themselves free while those who submit to Allah, the Exalted, are trapped by religious obligations. However, the reality is the opposite. True freedom is attained only by those who submit to Allah, the Exalted, because such submission liberates a person from the slavery of worldly desires. Those who reject faith, on the other hand, become enslaved to the very things they think bring freedom. A practical illustration clarifies this point: a good parent imposes dietary restrictions on a child, allowing unhealthy foods only occasionally while ensuring a consistently balanced diet. The child may feel constrained and believe they are enslaved to their parent's rules. Meanwhile, another child with complete freedom to eat whatever and whenever they wish believes they are unrestricted and entirely independent. Initially, the unrestricted child may appear happier and more satisfied, while the restricted child seems deprived. Yet over time, the consequences reveal the truth. The unrestricted child grows up with poor health—obesity, diabetes, high blood pressure, and other complications—which may also affect their mental well-being, self-confidence, and social interactions. They become dependent on medications, medical treatments, and external solutions to manage their condition, effectively enslaved by the very freedom they once cherished. Conversely, the child who adhered to parental restrictions grows up healthy in both mind and body, developing confidence, resilience, and the ability to navigate life successfully. They are free from the physical, mental, and social limitations that plague the unrestricted child. In this example, the one who seemed free in childhood became enslaved to their own desires, habits, and the consequences of their choices, while the one who appeared constrained became genuinely free and empowered. Similarly, in life, the person who submits solely to Allah, the Exalted, frees themselves from the chains of worldly distractions, desires, and dependencies. In contrast, the one who neglects faith becomes a slave to everything else—materialism, societal pressures, entertainment, technology, fashion, and cultural

trends—resulting in mental strain, physical deterioration, and social difficulties.

Ultimately, the real slave is the one who allows themselves to be controlled by worldly influences, placing anything above Allah, the Exalted, in their priorities. The true free person is the one who dedicates their obedience entirely to Allah, the Exalted, thereby attaining inner peace, balanced health, clarity of mind, and a life aligned with their purpose, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 98 Al Bayyinah, verses 7-8:

“Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.”

This chapter draws to a close by highlighting a profound and universal truth: a person cannot attain the pleasure of Allah, the Exalted—which is the source of true peace of mind in both this life and the next—until they themselves are genuinely content with Him and accept all that He has decreed for them. This includes circumstances in which the wisdom behind events may not be immediately clear or comprehensible. Contentment with divine decree, therefore, becomes a fundamental pillar of inner stability and serenity. Without this acceptance, a person remains vulnerable to frustration, regret, and anxiety, constantly questioning the fairness or

desirability of their circumstances. True contentment requires acknowledging that Allah, the Exalted, possesses perfect knowledge and wisdom, and that His decrees are always aligned with what is ultimately best, even if humans cannot immediately perceive the benefit. Achieving this level of contentment is inseparable from strong faith. Faith serves as an anchor, stabilizing a person's heart and mind so that they remain steadfast in obedience to Allah, the Exalted, regardless of whether they face ease, comfort, or hardship. Strong faith shields them from being swept away by fleeting emotions, societal pressures, or conflicting desires, ensuring that their choices align with what is truly beneficial and righteous. This inner strength is not innate or automatically granted; it must be cultivated through a continuous process of learning, reflection, and practical application of the guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources repeatedly affirm that sincere obedience and alignment with divine guidance yield mental clarity, emotional stability, and overall peace of mind in both worlds. Conversely, those who neglect to seek knowledge or fail to reflect upon divine guidance will possess weak faith, making them more likely to abandon obedience whenever it conflicts with their immediate desires. Such individuals focus narrowly on the short-term discomfort or difficulty, blind to the long-term benefits of patience, self-restraint, and submission to divine wisdom. They may experience instability, disorganization, and inner turmoil as a result of failing to harmonize their actions with the higher purpose of their creation. For this reason, it is essential for a person to actively pursue certainty and resilience in their faith by combining knowledge with action. This involves consistently studying the teachings of Islam, reflecting on their meaning, and applying them conscientiously in daily life. When a person does this, they learn to use every blessing—whether health, wealth, relationships, or knowledge—in a manner that pleases Allah, the Exalted. In turn, this disciplined approach to life fosters a deep sense of balance, allows them to organize their affairs in accordance with divine guidance, and secures genuine peace of mind in both the present life and the Hereafter.

Chapter 98 Al Bayyinah, verse 8:

“...Allah being pleased with them and they with Him. That is for whoever has feared his Lord.”

The concluding section of this chapter emphasizes the essential role of cultivating the fear of Allah, the Exalted—commonly understood as piety—in the life of a believer. An important aspect of this fear is exercising caution even with lawful matters, especially those that might lead a person toward the unlawful. Allah, the Exalted, explicitly instructs that His limits are not merely to be crossed with care, but not even approached lightly. Chapter 2 Al Baqarah, verse 187:

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

This guidance demonstrates that the preservation of righteousness goes beyond avoiding clear prohibitions. It requires awareness and restraint even in areas that are technically permissible, as a preventive measure to safeguard the soul. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not only to avoid eating from a specific tree in Paradise but also to refrain from approaching it at all, even though being near the tree was not explicitly unlawful. Chapter 7 Al A’raf, verse 19:

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

This example demonstrates a broader principle: lawful things are not always safe or beneficial if they carry the risk of leading one toward prohibited actions. Certain permissible activities—such as idle speech or trivial spending—may seem harmless on the surface, yet they often pave the way for sinful behavior. For example, vain speech, although not sinful by itself, can lead to backbiting, lies, or gossip. Likewise, wasteful spending, while lawful, can turn into extravagance or misuse of wealth, which is condemned. Chapter 17 Al Isra, verse 27:

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

Many individuals who have strayed from the correct path did so gradually, often through seemingly harmless steps. Exposure to certain permissible activities without restraint can slowly cultivate habits that eventually lead to outright sin. For instance, someone who routinely accompanies those who drink alcohol is more likely over time to participate themselves, compared to someone who avoids such company. This careful avoidance of certain lawful things, especially those that are vain, was emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found

in Jami At Tirmidhi, number 2451. He explained that a person cannot achieve true piety—meaning they cannot be steadfast in properly using the blessings they have been granted according to Islamic teachings—without refraining from some lawful matters out of fear they might lead to the unlawful.

Therefore, one must exercise conscious restraint not only from what is clearly prohibited but also from certain permissible actions that may gradually erode discipline and spiritual focus. By doing so, they strengthen their sincere obedience to Allah, the Exalted, ensuring that every blessing they have—whether wealth, knowledge, time, or health—is used correctly, in line with the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach cultivates righteousness, a balanced mental and physical state, and the ability to correctly prioritize all aspects of life, leading to true peace of mind in both this world and the next.

In contrast, those who fail to appreciate the wisdom behind avoiding the limits of Allah, the Exalted, often indulge excessively in lawful matters, particularly trivial or vain activities. This overindulgence increases the likelihood of engaging in unlawful deeds, misusing the blessings they have been granted, and ultimately destabilizing their lives. Such behavior creates mental and physical imbalance, distorts priorities, and leaves them unprepared for accountability on Judgement Day. Even if they experience temporary pleasures or worldly comforts, these are superficial and fleeting. Observation of the lives of those who follow this path—such as the indulgent rich—makes it evident that outward luxury does not equate to true peace or success; instead, it often hides a deeper pattern of imbalance, stress, and spiritual deficiency.

To conclude, an individual must adopt and act upon the teachings of Islam for their own benefit, even when those teachings conflict with personal desires. Their attitude should resemble that of a prudent patient who accepts the guidance of a competent physician, recognising that the prescribed treatment—however bitter, restrictive, or demanding—is ultimately what safeguards their well-being. Just as such a patient eventually attains physical and mental health through disciplined adherence, the one who follows divine guidance attains inner stability, clarity, and balance. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required for a human being to achieve a sound mental and physical state and to place every blessing, responsibility, and relationship in its rightful place. Human knowledge, regardless of how extensive it becomes, can never reach this level of perfection. Even with vast research into psychology, biology, and human behaviour, society remains unable to resolve every difficulty a person encounters, nor can it shield individuals from all forms of stress. Human judgement is inevitably shaped by limited experience, restricted foresight, and personal bias. Allah, the Exalted, alone possesses perfect knowledge, and He has conveyed what humanity needs through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes the difference between those who use their blessings in accordance with Islamic teachings and those who do not. The contrast in their conduct, emotional stability, and life outcomes testifies to the wisdom of divine guidance. Although patients often trust their doctors without understanding the science behind their prescriptions, Allah, the Exalted, does not call people to follow Islam in such a manner. Instead, He invites them to reflect, to examine, and to recognise the truth of His guidance through clear and observable proofs. He calls them to approach His teachings with insight and fairness, not blind imitation. Chapter 12 Yusuf, verse 108:

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

Moreover, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity. He alone grants or withholds peace of mind. Chapter 53 An Najm, verse 43:

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

It is therefore clear that peace of mind is reserved for those who use their blessings in the manner He has prescribed. Those who live according to divine instruction attain balance and serenity, while those who misuse their blessings fall into confusion, instability, and distress. True tranquillity—mental, physical, and spiritual—comes only from living according to the wisdom revealed by Allah, the Exalted, and recognising that His guidance is the sole path that leads to harmony in both worlds. Chapter 16 An Nahl, verse 97:

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

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 99 – Az Zalzalah, Verses 1-8 of 8

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْنَاءًا لِّرُؤَا أَعْمَلِهِمْ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

When the earth is shaken with its [final] earthquake.

And the earth discharges its burdens [contents of graves].

And man says, "What is [wrong] with it [the Earth]?"

That Day, it [Earth] will report its news.

Because your Lord has inspired [commanded] it.

*That Day, the people will depart separated [into categories] to be shown
[the result of] their deeds.*

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

And whoever does an atom's weight of evil will see it.

Discussion on Verses 1-8 of 8

This chapter opens by describing a significant event that will occur on Judgement Day, emphasizing the importance of preparing for it by properly using the blessings Allah, the Exalted, has granted, in accordance with Islamic teachings. Chapter 99 Al Zalzalah, verses 1-5:

“When the earth is shaken with its [final] earthquake. And the earth discharges its burdens. And man says, “What is [wrong] with it?” That Day, it will report its news. Because your Lord has commanded it.”

As explained by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 3353, this passage refers to the time when the Earth will bear witness for or against people regarding the deeds they performed upon it during their lives. This illustrates the complete and precise accountability on Judgement Day, which will encompass every intention, word, and action.

In general, denying the reality of human resurrection on the Day of Judgement is a remarkable claim, particularly when the created world itself is filled with countless signs of life emerging from apparent death. Allah, the Exalted, has embedded patterns of revival and restoration throughout creation, displaying them repeatedly across days, seasons, and generations. These signs are so abundant, so precise, and so consistent

that only those who refuse to reflect remain unconvinced. Rain falls upon barren soil, reviving land that seemed utterly lifeless. Seeds, dry and dormant, appear dead yet absorb water, swell, and burst open, producing plants that sustain both humans and animals. If Allah, the Exalted, can revive a seed buried in the ground, then resurrecting a human being—who is likewise returned to the earth after death—presents no difficulty for the One who created both. The natural cycle of the seasons offers another profound testimony. In winter, trees stand bare, stripped of leaves, colour, and apparent vitality. Yet with the arrival of spring, life returns: leaves unfurl, flowers bloom, and entire landscapes once appearing dead become vibrant again. This cycle repeats year after year, silently proclaiming the reality of resurrection. Within the human body itself, resurrection occurs constantly: skin cells, blood cells, and countless other tissues die and are renewed continuously. The body exists in a perpetual state of regeneration, though people rarely pause to consider the profound significance of this ongoing process. Other examples from the natural world further illustrate this reality. A caterpillar enters a cocoon in a state resembling death, only to emerge as a butterfly—completely transformed, as if granted an entirely new life. Certain desert plants remain dry and seemingly lifeless for years, yet bloom spectacularly when rain touches them. Forests devastated by fire eventually regenerate as new shoots emerge from charred soil, bringing life back to entire ecosystems. Animals that hibernate enter deep states of inactivity in which their bodily functions slow dramatically, mimicking death, yet awaken with renewed strength when the season changes. Even the oceans reflect this principle, as coral reefs that appear dead following bleaching events can regenerate when conditions improve. The skies themselves demonstrate this cycle: stars collapse and scatter their elements across space, from which new stars and planets are formed—life emerging from destruction. Even the daily human experience mirrors this truth. Sleep resembles a minor death: the senses withdraw, awareness fades, and the body rests in a state of inactivity. Allah, the Exalted, 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.”

The inevitability of the Day of Judgement is further evident when observing the natural balance within the universe. The Earth exists at a perfect distance from the Sun; even a slight deviation would make it uninhabitable. The water cycle—evaporation, condensation, and rainfall—is so precisely calibrated that life continues to thrive. Soil is crafted in such a way that tender shoots and roots can penetrate and grow while remaining strong enough to support structures built upon it. These examples, among countless others, reveal not only the existence of a Creator but also the inherent balance within His design. Yet there is one aspect of the world that remains conspicuously unbalanced: the actions and experiences of humans. Oppressors often escape punishment, while the oppressed endure hardships without full recompense. Many who sincerely obey Allah, the Exalted, face difficulties in this life and receive only limited reward, whereas those who openly disobey enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in His creation, the reward and punishment of deeds must also be perfectly balanced. Since this balance does not occur fully in this world, it must occur in another—on the Day of Judgement.

While Allah, the Exalted, could administer complete justice in this life, one wisdom behind the delay is to provide repeated opportunities for repentance and correction. Similarly, full reward is reserved for the next life, as this world is not Paradise. Belief in the unseen—the promised

recompense in the Hereafter—is a fundamental aspect of faith. Faith gains its true value from reliance on unseen realities; if the rewards and punishments were tangible and perceptible in this world, they would carry less spiritual significance. Fear of Allah's, the Exalted, punishment and hope for His reward in the Hereafter motivates a person to avoid sin and perform righteous deeds sincerely.

For the Day of Recompense to occur, the material world must ultimately end, as rewards and punishments can only be distributed once every individual's deeds are completed. This indicates that the end of the world is inevitable, a necessary prelude to ultimate justice. 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.”

Reflection on these truths strengthens faith in the Day of Judgement and encourages preparation through correct use of the blessings Allah, the Exalted, has granted. By acting according to the guidance outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person achieves a balanced mental and physical state, correctly prioritizes everything and everyone in their life, and attains peace of mind and success in both this world and the Hereafter. Every intention, word, and action becomes a step toward harmony, accountability, and eternal reward. Chapter 99 Al Zalzalah, verses 6-8:

“That Day, the people will depart separated [into categories] to be shown their deeds. So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

It is essential for a person to regularly evaluate their own deeds, as no one possesses a more complete awareness of their actions than themselves, aside from Allah, the Exalted. Honest self-assessment inspires sincere repentance for past sins and motivates the individual to pursue righteous actions—actions that involve using the blessings they have been granted in ways pleasing to Allah, the Exalted. This consistent evaluation and alignment of deeds leads to peace of mind in both worlds, fostering a balanced mental and physical state and enabling the correct placement of everything and everyone within one's life. Conversely, those who neglect this regular self-reflection fall into heedlessness. Without assessing their deeds, they may misuse the blessings granted to them, whether it be time, wealth, health, or knowledge. This misuse disrupts their mental and physical balance, misaligns their priorities, and distorts their relationships. Even if they appear outwardly successful or enjoy worldly luxuries, internally they remain restless, burdened, and misdirected. Because they failed to prepare for their accountability on Judgement Day, the consequences in the Hereafter will be severe. When their deeds are weighed, they may find the process overwhelming and painful, with the ultimate result being the punishment of Hell. This principle can be likened to the prudence of a clever business owner. A shrewd owner continuously assesses their accounts, ensuring that the business operates correctly, profits are protected, and all necessary obligations, such as tax filings, are completed accurately. By contrast, a negligent owner who ignores the regular assessment of their accounts risks financial loss, administrative failure, and penalties that make life more difficult. The difference is that on

the Day of Judgement, the stakes are infinitely higher: failing to correctly assess and prepare one's deeds is not punished with a monetary fine, but with a penalty far more severe and unbearable. 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.”

Beyond avoiding sin, a person must also strive to ensure that the blessings they possess are not squandered on vain activities. While vain actions may not be sinful in themselves, they do not count as righteous deeds. On Judgement Day, realizing that these blessings could have been used for good—contributing positively to the Scales of Accountability—will result in deep regret. In some cases, the balance between salvation and damnation may hinge upon seemingly small differences, where every proper use of one's blessings could tip the Scales in favour of eternal success.

Therefore, regular self-assessment, coupled with mindful use of blessings in accordance with divine guidance, is not a mere act of discipline—it is a decisive step in securing both inner balance in this life and salvation in the Hereafter. By reflecting on their actions, repenting from mistakes, and striving to act righteously, a person aligns themselves with the mercy and justice of Allah, the Exalted, ensuring that every blessing is employed in a manner that leads to peace of mind, proper placement of everything and everyone within their life, and ultimate success in both worlds.

To conclude, a person must sincerely adopt and act upon the teachings of Islam for their own benefit, even when these teachings conflict with personal desires or inclinations. Their approach should mirror that of a prudent patient who trusts the advice of a skilled physician, recognising that the prescribed treatment—though it may be bitter, restrictive, or demanding—is ultimately what safeguards their well-being and ensures long-term health. Just as such a patient achieves physical and mental health through disciplined adherence to medical guidance, so too does the one who follows divine instruction attain inner stability, clarity, and balance. This is because only Allah, the Exalted, possesses complete and perfect knowledge necessary for a human being to achieve a sound mental and physical state, and to place every blessing, responsibility, and relationship in its proper place. Human knowledge, no matter how extensive, can never attain this level of perfection. Even with advanced research into psychology, biology, and human behaviour, society cannot resolve every difficulty an individual encounters, nor can it fully shield people from stress, imbalance, or misfortune. Human judgement is inherently limited by experience, perspective, and personal bias. In contrast, Allah, the Exalted, possesses absolute knowledge and has conveyed what humanity requires for a balanced and harmonious life through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The difference between those who live according to Islamic teachings and those who do not is strikingly evident. Those who act in alignment with divine guidance demonstrate emotional stability, sound decision-making, and a sense of order in life, while those who disregard these principles often experience confusion, distress, and disorder. Just as patients may not fully understand the science behind their treatment yet trust their physician, Allah, the Exalted, does not call people to blindly obey Islam. Instead, He invites reflection, discernment, and observation of clear and tangible signs that confirm the truth of His guidance. Believers are called to approach His teachings with insight and fairness, not superficial imitation or thoughtless compliance. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity—and He alone grants or withholds peace of mind. Chapter 53 An Najm, verse 43:

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

This reality makes it clear that genuine peace of mind is reserved for those who use their blessings in the manner prescribed by Allah, the Exalted. Those who live in obedience to divine guidance experience balance and serenity in all aspects of life, while those who misuse their blessings fall into confusion, instability, and inner turmoil. True tranquillity—mental, physical, and spiritual—arises only from living according to the wisdom revealed by Allah, the Exalted, and recognising that His guidance constitutes the sole path to harmony in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 100 – Al Adiyat, Verses 1-11 of 11

وَالْعَدِيدِ صَبْحًا ١

فَالْمُورِبَتِ قَدْحًا ٢

فَالْمُغِيرَتِ صَبْحًا ٣

فَأَثَرُنَا نَقْعًا ٤

فَوَسَطْنَ بِهِ جَمْعًا ٥

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨

﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ٩

وَحُصِّلَ مَا فِي الصُّدُورِ ١٠

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١

By the racers [war horses], panting.

And the producers of sparks [when] striking [during armed struggle].

And the chargers at dawn.

Stirring up thereby [clouds of] dust.

Arriving thereby in the center collectively.

Indeed mankind, to his Lord, is ungrateful.

And indeed, he is to that a witness.

And indeed he is, in love of lawful worldly things, intense.

But does he not know that when the contents of the graves are scattered.

And that within the breasts is obtained.

Indeed, their Lord with them, that Day, is [fully] Aware.

Discussion on Verses 1-11 of 11

This chapter opens with a description whose precise meaning has been the subject of extensive discussion and debate among scholars. Chapter 100 Al Adiyat, verses 1-5:

“By the racers, panting. And the producers of sparks [when] striking. And the chargers at dawn. Stirring up thereby [clouds of] dust. Arriving thereby in the center collectively.”

One possible understanding of these verses is that they depict a caravan of horsemen charging at dawn against their adversaries—a familiar scene both during and prior to the time of revelation. These verses highlight the courage, discipline, and loyalty of the horses, which rush into battle for their owners without hesitation or question, obeying instinctively and faithfully. In stark contrast, most people fail to display even a fraction of the loyalty and obedience that these animals demonstrate toward their Master, Allah, the Exalted, despite being fully aware of His absolute authority and the blessings they have been granted. The excuses people make for their negligence do not negate the reality of their ingratitude. Chapter 100 Al Adiyat, verses 6-7:

“Indeed mankind, to his Lord, is ungrateful. And indeed, he is to that a witness.”

A person who takes care of another's needs, such as providing food or shelter, naturally deserves gratitude. Likewise, since Allah, the Exalted, has provided every blessing within the universe to people, it is only just and fitting that humans express gratitude to Him. Gratitude manifests in three primary ways: intention, speech, and action. Gratitude of intention means performing actions solely to please Allah, the Exalted; if deeds are done for other reasons, no true reward is obtained, as warned in a Hadith found in Jami At Tirmidhi, number 3154. A sign of pure intention is the absence of expectation for praise or recognition from others. Gratitude through speech entails expressing what is good or remaining silent, while gratitude through action involves using the blessings granted by Allah, the Exalted, 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. Such proper gratitude not only multiplies the blessings a person receives but also fosters true peace of mind in both worlds, achieved through balance in mental and physical states and correctly placing everything and everyone within one's life. Chapter 14 Ibrahim, verse 7:

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

Additionally, human experience teaches that when a person owns an object, it is natural for them to expect it to be used according to their wishes. By extension, Allah, the Exalted, as the Creator, Owner, and Sustainer of everything, including humans themselves, possesses the absolute right to decide how every blessing should be used. Obedience to

Allah, the Exalted, is therefore the only fair and proper course of action, for He owns the entirety of creation and all within it.

Similarly, when someone lends an item to another, it is understood that it must be used according to the owner's intentions. Allah, the Exalted, has granted each person every worldly blessing as a loan, not as an outright gift. This divine loan must be repaid—not through returning the blessing itself, but by employing it in ways that please Allah, the Exalted. In contrast, the blessings of Paradise are gifts, entirely free for use according to the desires of their inheritors. Chapter 7 Al A'raf, verse 43:

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

Thus, it is essential for people not to conflate the worldly blessings, which are a loan to be used responsibly, with the gifts of Paradise, which are bestowed freely for the reward of righteous deeds. Understanding this distinction shapes the mindset of a person, encouraging them to act with sincere gratitude, to use their blessings correctly, and to maintain obedience and loyalty to Allah, the Exalted, ensuring peace, balance, and success in both this life and the Hereafter.

Since obedience to Allah, the Exalted, often conflicts with the desires and ambitions of people, many persist in ingratitude by misusing the blessings

they have been granted. They become absorbed in their attachment to worldly things, convinced that fulfilment and peace of mind lie in wealth, status, relationships, and personal freedom. Chapter 100 Al Adiyat, verse 8:

“And indeed he is, in love of worldly things, intense.”

This intense attachment blinds a person to reality. Worldly possessions and achievements—such as fame, wealth, authority, family, friends, and career—only hold true value when accompanied by inner peace. Without peace of mind, these very blessings become burdens rather than sources of comfort. Instead of bringing satisfaction, they amplify anxiety, pressure, and dissatisfaction. A person may outwardly possess everything others aspire to, yet inwardly feel empty, restless, and overwhelmed. This demonstrates that peace of mind is not a product of material success, but a result of using blessings in a manner that pleases Allah, the Exalted. When a person turns away from divine guidance, they inevitably lose balance within themselves. Their mental and physical state becomes disordered, and they begin to misplace priorities, giving undue importance to things that do not truly benefit them while neglecting what is essential. Relationships, which are meant to be sources of support and comfort, become strained and burdensome. Careers and wealth, instead of providing stability, become sources of relentless stress. In this confused state, a person often misidentifies the cause of their problems, blaming others—such as family members or spouses—for the turmoil they experience. Acting on this misunderstanding, they may distance themselves from sincere and supportive people, believing this will bring relief. In reality, such actions only deepen their difficulties, increasing loneliness, emotional instability, and inner conflict. If this pattern continues unchecked, it can lead to severe

consequences. The misuse of blessings and persistent disobedience to Allah, the Exalted, gradually erodes a person's well-being, potentially resulting in anxiety, depression, harmful dependencies, and even thoughts of self-destruction. This reality is evident in many who outwardly possess great wealth and luxury yet inwardly suffer from profound distress. Their lives serve as a clear reminder that material abundance cannot compensate for spiritual neglect. Moreover, this heedless lifestyle prevents a person from preparing for their accountability on Judgement Day. While they may be preoccupied with temporary pleasures, they neglect the lasting consequences of their actions. As a result, not only do they suffer in this world through inner turmoil and imbalance, but they also face a far more severe outcome in the Hereafter. Thus, the pursuit of worldly desires at the expense of obedience to Allah, the Exalted, ultimately leads to loss in both worlds, whereas true success lies in aligning one's life with divine guidance, which alone brings lasting peace and stability.

Chapter 100 Al Adiyat, verse 8:

“And indeed he is, in love of worldly things, intense.”

Sharing one's blessings with others is a clear expression of sincerity towards both Allah, the Exalted, and His creation. When a person gives from what they have been granted—whether wealth, time, knowledge, or support—they demonstrate that they recognise these blessings as a trust, not a personal entitlement. In contrast, adopting greed and withholding these blessings prevents a person from fulfilling the rights of others, which inevitably contributes to the spread of corruption, imbalance, and injustice.

within society. This selfish attitude not only harms others but also corrupts the individual's own character and spiritual state. Furthermore, the one who refuses to share what they have been given should reflect on how they themselves wish to be treated. As warned in a Hadith found in Sahih Muslim, number 2376, the way a person deals with others is often reflected in how they are treated by Allah, the Exalted. If a person withholds, they risk being deprived; if they give, they invite generosity from Allah, the Exalted. This principle establishes a powerful moral balance: generosity brings increase, while miserliness leads to loss, even if that loss is not immediately visible. In addition, generosity elevates a person in every sense. As mentioned in a Hadith found in Jami At Tirmidhi, number 1961, the generous person is near to Allah, the Exalted, near to Paradise, near to people, and distant from Hell. This is because their generosity compels them to fulfil both the rights of Allah, the Exalted, and the rights of people. By consistently using their blessings in ways that are pleasing to Allah, the Exalted, they develop a balanced mental and physical state. They are able to organise their lives correctly, place people and responsibilities in their proper positions, and prepare effectively for their accountability on the Day of Judgement. This inner balance naturally leads to tranquillity, stability, and clarity in both worlds. Moreover, generosity strengthens social bonds. A generous person earns the respect, love, and trust of others, which fosters unity and compassion within families and communities. Their actions contribute to the spread of justice and harmony, as they actively fulfil the needs and rights of those around them. In this way, generosity is not only a personal virtue but also a social force that uplifts entire communities.

On the other hand, the stingy person deprives both themselves and others. Their greed prevents them from fulfilling obligations, leading them to misuse the blessings they have been entrusted with. This results in a state of inner imbalance, where priorities become confused and relationships are mishandled. They fail to prepare for their accountability on the Day of

Judgement, as their focus remains fixed on accumulation rather than responsibility. Even if they possess material comforts, their inner state is often marked by anxiety, dissatisfaction, and unrest. Additionally, miserliness damages one's standing among people. The one who refuses to give is often disliked and distrusted, as others recognise their unwillingness to support or benefit anyone but themselves. This attitude contributes to the breakdown of trust and the spread of injustice, not only within wider society but even within their own household. In reality, generosity is a source of true enrichment, while greed is a form of hidden poverty. The one who gives for the sake of Allah, the Exalted, gains far more than what they part with—both inwardly and outwardly—whereas the one who withholds may appear wealthy, yet lives in a state of deprivation. Therefore, a person should strive to adopt generosity in all aspects of life, recognising that every blessing they possess is a trust from Allah, the Exalted, and that its correct use is the path to peace of mind, balance, and lasting success in both worlds.

In order to encourage one to adopt the right behaviour, whereby they control their greed ensuring the correct use of the blessings they have been granted as outlined in Islamic teachings, Allah, the Exalted, reminds people of the inevitability of their accountability on Judgement Day, where every intention, word and action will be judged with perfect justice and precision by the One who knows all things. Chapter 100 Al Adiyat, verses 9-11:

“But does he not know that when the contents of the graves are scattered. And that within the breasts is obtained. Indeed, their Lord with them, that Day, is [fully] Acquainted.”

Rejecting the possibility of human resurrection on the Day of Judgement is an astonishing position, especially when the created world is saturated with signs of life emerging from states that appear utterly lifeless. Allah, the Exalted, has woven patterns of revival into every layer of existence, repeating them across days, seasons, and generations. These signs are so frequent, so consistent, and so accessible that only those who refuse to reflect remain unconvinced. Rain descends upon barren earth, transforming soil that seemed dead into fertile ground. Dry, hardened seeds—lifeless to the eye—absorb water, swell, and split open, producing vegetation that sustains countless creatures. If Allah, the Exalted, brings forth life from a seed buried in the ground, then resurrecting the human being—who is likewise placed into the earth—is no more difficult for the One who created both. The cycle of the seasons reinforces this truth. In winter, trees stand stripped of vitality, yet with the arrival of spring they awaken, leaves unfurl, flowers bloom, and landscapes that once appeared dead burst into 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, yet people rarely pause to consider the profound implications of this constant renewal. 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 dry and lifeless for years, yet the moment rain touches them, they bloom with remarkable 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, as coral reefs that appear dead after bleaching events can regenerate when conditions improve. The heavens themselves display this cycle: 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 awareness is withdrawn and their senses 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.”

Furthermore, the Day of Judgement is something that must occur. When a person reflects upon the universe, they observe countless examples of perfect balance. The Earth is positioned at a precise distance from the Sun; even a slight deviation would render it uninhabitable. The water cycle is perfectly regulated to sustain life. The ground is soft enough for delicate shoots to penetrate yet strong enough to support mountains and structures. These and many other examples point not only to the existence of a Creator but also to the presence of deliberate balance in His creation. Yet one major aspect of this world remains unbalanced: the actions of human beings. Oppressors often escape punishment, while the oppressed endure hardship without receiving their full reward. Many Muslims who sincerely obey Allah, the Exalted, face difficulties and receive only a small portion of their reward in this world, while those who openly disobey Him enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all aspects of creation, the reward and punishment of human actions must also be balanced. Since this balance is not fully realised in this world, it must necessarily occur at another time—namely, on the Day of Judgement.

Allah, the Exalted, could fully reward and punish in this world, but one of the wisdoms behind delaying full recompense is that He grants people opportunity after opportunity to repent and correct their behaviour. He does not grant believers their full reward here because this world is not Paradise.

Moreover, belief in the unseen—particularly the unseen reward awaiting the believer in the Hereafter—is a fundamental aspect of faith. Believing only in what can be perceived through the senses, such as receiving full reward in this world, would not carry the same spiritual significance. Fear of full punishment in the Hereafter and hope in receiving complete reward encourage a person to abstain from sins and perform righteous deeds.

For the Day of Recompense to begin, this material world must come to an end, for reward and punishment can only be given once every person's actions have concluded. Therefore, the Day of Recompense cannot occur until the actions of humanity have ceased, which indicates that the material world must inevitably end. Reflecting upon these realities strengthens a person's faith in the Day of Judgement and encourages them 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. Through this preparation, they attain peace of mind and success in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

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

And chapter 100 Al Adiyat, verses 9-11:

“But does he not know that when the contents of the graves are scattered. And that within the breasts is obtained. Indeed, their Lord with them, that Day, is [fully] Acquainted.”

It is essential for a person to regularly evaluate their own actions, for no one knows the reality of their deeds better than themselves, except Allah, the Exalted. When an individual sincerely examines their conduct, this honest self-assessment naturally leads them to repent from their mistakes and motivates them to pursue righteous deeds, which includes using the blessings they have been granted in ways pleasing to Allah, the Exalted. Such reflection brings peace of mind in both worlds, enabling a person to achieve a balanced mental and physical state and to place everything and everyone in their life in the correct position. However, the one who neglects this practice drifts into heedlessness, misusing the blessings they possess and failing to recognise their true purpose. As a result, they fall into an unbalanced mental and physical state, misplacing priorities, relationships, and responsibilities. This inevitably leads to stress, turmoil, and hardship, even if they enjoy certain worldly comforts. Worse still, their negligence prevents them from preparing for their accountability on the Day of Judgement, making their punishment in the Hereafter far more severe.

Such a person will find the weighing of their deeds on that Day extremely difficult, and it may ultimately result in their being cast into Hell.

A wise business owner constantly reviews their accounts, ensuring that their enterprise remains on the right course and that all required documentation—such as tax returns—is completed accurately. In contrast, a careless business owner ignores their accounts, leading to financial loss and failure to prepare the necessary paperwork. Those who neglect their financial obligations face penalties that only increase their difficulties. Yet the consequences of failing to assess and prepare one's deeds for the Scales of Judgement are far more serious. The penalty is not a monetary fine but a punishment that is severe, lasting, and truly unbearable. 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 committing sins but should also strive to avoid wasting their blessings on vain and purposeless activities. Although such activities may not be sinful, they are not righteous deeds, and they will lead to deep regret on the Day of Judgement when a person realises that the time, energy, and blessings they spent on trivial matters could have been placed on the good side of the Scales had they used them correctly. In some cases, the slightest difference between the two sides of the Scales may determine whether a person attains salvation or falls into damnation.

To conclude, a person must wholeheartedly embrace and act upon the teachings of Islam for their own benefit, even when these teachings challenge personal desires or inclinations. Their attitude should resemble that of a sensible patient who trusts the judgement of a skilled physician, recognising that the prescribed treatment—though bitter, demanding, or restrictive—is ultimately what protects their well-being and secures long-term health. Just as such a patient attains physical and mental stability through disciplined adherence to medical advice, the one who follows divine guidance attains inner clarity, balance, and tranquillity. This is because only Allah, the Exalted, possesses the complete and perfect knowledge required for a human being to achieve a sound mental and physical state and to place every blessing, responsibility, and relationship in its proper place. Human knowledge, regardless of how advanced it becomes, can never reach this level of perfection. Even with extensive research into psychology, biology, and human behaviour, society cannot resolve every difficulty a person encounters, nor can it fully shield individuals from stress, imbalance, or misfortune. Human judgement is inevitably shaped by limited experience, restricted perspective, and personal bias. In contrast, Allah, the Exalted, possesses absolute knowledge and has conveyed what humanity requires for a balanced and harmonious life through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The distinction between those who live according to divine guidance and those who do not is evident in their conduct and the outcomes of their choices. Those who align themselves with Islamic teachings display emotional steadiness, sound judgement, and order in their lives, whereas those who disregard these principles often experience confusion, instability, and inner turmoil. Although patients may not fully understand the science behind their treatment yet trust their physician, Allah, the Exalted, does not call people to follow Islam blindly. Instead, He invites them to reflect, to observe, and to recognise the truth of His guidance through clear and observable signs. He calls people to approach His teachings with insight, fairness, and sincerity.

rather than superficial imitation or unthinking compliance. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual heart—the true seat of tranquillity—and He alone grants or withholds peace of mind. Chapter 53 An Najm, verse 43:

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

This reality makes it clear that genuine peace of mind is reserved for those who use their blessings in the manner prescribed by Allah, the Exalted. Those who live in obedience to divine guidance experience balance and serenity in all aspects of life, while those who misuse their blessings fall into confusion, instability, and distress. True tranquillity—mental, physical, and spiritual—arises only from living according to the wisdom revealed by Allah, the Exalted, and recognizing that His guidance is the sole path to harmony in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 101 – Al Qariah, Verses 1-11 of 11

الْقَارِعَةُ ١

مَا الْقَارِعَةُ ٢

وَمَا أَدْرَكَ مَا الْقَارِعَةُ ٣

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨

فَأُمُّهُ هَاوِيَةٌ ٩

وَمَا أَدْرَكَ مَا هِيَ ١٠

نَارُ حَامِيَةٍ ١١

The Striking Calamity.

What is the Striking Calamity?

And what can make you know what is the Striking Calamity?

It is the Day when people will be like moths, dispersed.

And the mountains will be like wool, fluffed up.

Then as for one whose scales are heavy [with good deeds].

He will be in a pleasant life.

But as for one whose scales are light [of good deeds].

His refuge will be an abyss.

And what can make you know what that is [Hell]?

It is a Fire, intensely hot.

Discussion on Verses 1-11 of 11

This chapter opens by drawing attention to the overwhelming severity and reality of the Day of Judgement, urging people to reflect deeply so that they are moved to prepare for it in a practical manner. Preparation is not merely theoretical; rather, it is achieved by correctly using the blessings one has been granted in accordance with Islamic teachings. Chapter 101 Al Qariah, verses 1-5:

“The Striking Calamity. What is the Striking Calamity? And what can make you know what is the Striking Calamity? It is the Day when people will be like moths, dispersed. And the mountains will be like wool, fluffed up.”

The imagery presented is profound and unsettling. People will scatter in confusion and fear, just as moths disperse in all directions without order or control. This vivid description highlights the intensity of that Day, when the structure, confidence, and sense of security people rely upon in this world will completely collapse. No system, relationship, or worldly possession will provide stability. Instead, every individual will be overtaken by a deep awareness of their own accountability, realising that their ultimate success or failure depends entirely on how they lived their life and how they used the blessings entrusted to them.

This overwhelming fear will reach such a level that people will instinctively flee from those closest to them. The very relatives and loved ones for whom they may have compromised their obedience to Allah, the Exalted, will be abandoned without hesitation. Chapter 80 Abasa, verses 34-37:

“On the Day a man will flee from his brother. And his mother and his father. And his wife and his children. For every man, that Day, will be a matter adequate for him.”

This flight is not due to a lack of love, but rather the intensity of the situation. Each person will be consumed by concern for their own fate, recognising that no one else can carry their burden or shield them from the consequences of their actions. This reality exposes a critical misunderstanding held by many in this world: that pleasing others at the expense of obedience to Allah, the Exalted, will somehow benefit them. On that Day, it will become clear that such compromises were misplaced, as those same people will neither be able to help nor even turn towards one another. It is important to understand that Islam does not encourage abandoning family ties or neglecting the rights of relatives. On the contrary, maintaining family relationships is a central teaching. However, it teaches balance and proper prioritisation. A person must fulfil the rights of their relatives with kindness, care, and responsibility, but without allowing this to lead them into disobedience to Allah, the Exalted. True wisdom lies in placing everyone in their correct position within one's life—giving each their due right without compromising what is owed to the Creator. Unfortunately, some individuals allow emotional attachment and loyalty to override this balance. They may commit sins, pursue unlawful means of provision, or neglect their religious duties in order to please their relatives. This misplaced prioritisation leads to the misuse of blessings and ultimately

results in regret. The scenes of the Day of Judgement clearly demonstrate the consequences of such choices, showing that those for whom one disobeyed Allah, the Exalted, will not stand by them when it truly matters. Therefore, a person must support others—especially their relatives—only in what is good and beneficial, and never in wrongdoing, regardless of the strength of their relationship. Chapter 5 Al Ma'idah, verse 2:

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

Furthermore, if this is the state of even the closest family bonds, then the condition of friendships—often less deeply rooted—becomes even more precarious. Many friendships in this world are formed upon shared desires, habits, or worldly interests rather than upon righteousness. On the Day of Judgement, such relationships will not only fail to benefit but may turn into sources of regret. Chapter 25 Al Furqan, verse 28:

“Oh, woe to me! I wish I had not taken that one as a friend.”

This regret stems from the realisation that certain friendships led a person away from obedience and encouraged negligence or sin. Instead of being a source of support, they became a cause of misguidance. This highlights the importance of carefully choosing companions, as their influence shapes one's actions and ultimately one's outcome. In contrast, the only

relationships that will endure and bring benefit on that Day are those built upon righteousness and obedience to Allah, the Exalted. Chapter 43 Az Zukhruf, verse 67:

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

This exception is crucial. It shows that relationships grounded in faith, sincerity, and mutual encouragement towards good will not only survive but will become a source of support and comfort. Such individuals aided one another in correctly using their blessings, maintaining obedience, and preparing for their accountability, and thus their bond will transform into a means of salvation. In conclusion, the message is clear: a person must organise their relationships around obedience to Allah, the Exalted, rather than allowing relationships to dictate their obedience. By doing so, they ensure that their family ties and friendships become sources of strength, guidance, and success, leading to peace of mind in this world and security in the Hereafter.

Allah, the Exalted, further encourages the practical preparation for Judgement Day by highlighting the two profoundly different possible outcomes a person can experience during through their accountability and final judgement. Chapter 101 Al Qariah, verses 6-9:

“Then as for one whose scales are heavy [with good deeds]. He will be in a pleasant life. But as for one whose scales are light. His refuge will be an abyss.”

The reality of accountability on the Day of Judgement is not merely a matter of belief; it is a necessary conclusion drawn from reflection upon the world itself. When one observes the universe with sincerity, they find it governed by precise balance and harmony. The Earth is situated at an exact distance from the Sun, such that even the slightest variation would make life impossible. The water cycle operates with remarkable precision, sustaining all living beings without excess or deficiency. The ground itself embodies balance: it is sufficiently soft to allow fragile shoots to emerge and grow, yet firm enough to support immense structures and mountains. These examples, along with countless others, do not simply point to the existence of a Creator, but to a Creator whose actions are defined by perfect balance and wisdom. Yet, when one turns to human conduct, a striking imbalance becomes apparent. Throughout history and in everyday life, oppressors are often seen to escape justice, while the oppressed endure suffering without receiving their full due. Many who sincerely obey Allah, the Exalted, face trials, hardships, and limitations, receiving only a fraction of their reward in this world. Meanwhile, those who openly disregard divine guidance may appear to flourish, enjoying wealth, status, and comfort. This apparent imbalance cannot be the final state of affairs. Just as balance is evident throughout creation, it must also be established in the outcome of human actions. Since this complete justice is not realised in this temporary world, it necessarily points to another stage of existence in which every deed will be accounted for with absolute fairness—namely, the Day of Judgement.

Although Allah, the Exalted, has the power to fully reward and punish within this world, His wisdom dictates otherwise. One of the profound reasons for delaying complete recompense is that He grants people repeated opportunities to reflect, repent, and reform their behaviour. If immediate and total punishment were enforced, many would be deprived of the chance to correct themselves and attain forgiveness. Likewise, the full reward of the righteous is not granted here because this world is not the final abode of peace and perfection. Rather, it is a place of testing, where actions are sown, while the Hereafter is where their fruits are fully realised.

Furthermore, belief in the unseen—especially in the unseen rewards and consequences of the Hereafter—is a defining feature of true faith. If all outcomes were visible and immediate, faith would lose much of its depth and significance. The one who believes and acts righteously without witnessing the final reward demonstrates sincerity, trust, and conviction. This belief cultivates a powerful internal system of accountability: fear of the complete punishment in the Hereafter restrains a person from sin, while hope in the full reward motivates them towards righteousness and perseverance.

For this final and perfect justice to take place, the current world must come to an end. Reward and punishment can only be assigned once every individual's actions have been completed. As long as life continues, the record of deeds remains open. Therefore, the Day of Recompense cannot begin until the actions of humanity have concluded, which makes the end of this material world inevitable. This conclusion is not a matter of speculation but a logical necessity tied to the purpose of existence itself.

When a person reflects deeply upon these realities, their certainty in the Day of Judgement strengthens. This awareness transforms their outlook on life, encouraging them to prepare actively rather than remain heedless. Preparation is achieved by using every blessing in the manner prescribed by Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this conscious and disciplined approach, a person attains true balance within themselves, organising their priorities correctly and placing everything and everyone in their rightful position. As a result, they achieve peace of mind in this world and secure lasting success in the Hereafter. 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 101 Al Qariah, verses 6-9:

“Then as for one whose scales are heavy [with good deeds]. He will be in a pleasant life. But as for one whose scales are light. His refuge will be an abyss.”

It is vital for a person to regularly examine their own actions, for no one is more aware of the reality of their deeds than themselves, except Allah, the Exalted. When an individual engages in sincere self-assessment, this honest reflection naturally leads them to repent from their mistakes and motivates them to pursue righteous deeds, which includes using the blessings they have been granted in ways pleasing to Allah, the Exalted. Such introspection brings peace of mind in both worlds, enabling a person to attain a balanced mental and physical state and to place everything and everyone in their life in the correct position. In contrast, the one who neglects this practice drifts into heedlessness, misusing the blessings they possess and failing to recognise their true purpose. As a result, they fall into an unbalanced mental and physical state, misplacing priorities, relationships, and responsibilities. This inevitably leads to stress, turmoil, and hardship, even if they enjoy certain worldly comforts. More seriously, their negligence prevents them from preparing for their accountability on the Day of Judgement, making their punishment in the Hereafter far more severe. Such a person will find the weighing of their deeds on that Day extremely difficult, and it may ultimately result in their being cast into Hell.

A prudent business owner consistently reviews their accounts, ensuring that their enterprise remains on the correct course and that all required documentation—such as tax returns—is completed accurately. In contrast, a careless business owner neglects their accounts, leading to financial loss and failure to prepare essential paperwork. Those who ignore their financial responsibilities face penalties that only increase their difficulties. Yet the consequences of failing to assess and prepare one's deeds for the Scales of Judgement are far more serious. The penalty is not a monetary fine but a punishment that is severe, lasting, and truly unbearable. 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 should not limit their concern to avoiding clear sins; they should also be wary of squandering their blessings on activities that lack real benefit. Such pursuits may not amount to outright disobedience, yet they do not count as righteous deeds and will become a cause of profound regret on the Day of Judgement, when a person recognises that the time, effort, and resources they poured into trivial matters could have instead been recorded on the side of good deeds had they been used correctly. At that moment, even a slight imbalance between the two sides of the Scales may prove decisive, marking the difference between ultimate success and complete ruin.

Chapter 101 Al Qariah, verses 8-11:

“But as for one whose scales are light. His refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”

One of the central reasons why the realities of the Hereafter—such as the Day of Judgement and Hell—are described with such clarity and vividness in Islamic teachings is to remove the false assumptions that took root among earlier communities. Many people in the past gradually began to trivialise these serious matters, reducing them to abstract ideas or even

treating them as subjects of mockery. This attitude did not arise from evidence or understanding, but from wishful thinking and a desire to justify continued disobedience to Allah, the Exalted, while still hoping for a favourable outcome. These false beliefs manifested in various ways. Some people placed blind reliance on the intercession of righteous individuals, assuming that association alone would guarantee their salvation without any need for personal reform. Others believed that merely claiming faith with the tongue would be sufficient, regardless of their actions. There were also those who convinced themselves that repentance or excuses would automatically be accepted on the Day of Judgement, even if they had shown no sincerity or effort to change during their lives. In addition, some assumed that the punishments of the Hereafter would resemble the limited and temporary hardships of this world, failing to comprehend their true severity and permanence. All of these misconceptions encouraged complacency, allowing people to persist in wrongdoing while clinging to false hope. In order to dismantle these dangerous assumptions, Islamic teachings present the realities of the Hereafter in a direct and detailed manner. The vivid descriptions are not intended to overwhelm or drive people into despair, but rather to awaken them from heedlessness and to instil a clear understanding of the consequences of their choices. By illustrating both the rewards and the punishments with precision, these teachings establish a balanced perspective—one that nurtures both hope and fear, motivating a person to act with sincerity and responsibility. The ultimate aim of these descriptions is to encourage practical obedience to Allah, the Exalted. This obedience is not limited to belief alone but extends to how a person uses every blessing they have been granted. When guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, a person learns to direct their actions, intentions, and resources in ways that are pleasing to their Creator. This disciplined approach protects them from the illusion of false security and prevents them from falling into the trap of empty claims without action. By internalising these teachings, a person develops a heightened sense of accountability. They become cautious of their actions, mindful of their intentions, and sincere in their efforts to improve. This awareness safeguards them from complacency, shields them from deceptive hopes,

and anchors them in reality. As a result, they cultivate a balanced mental and physical state, organise their priorities correctly, and place everything and everyone within their life in their proper position. Ultimately, this understanding leads to true success: safety from punishment, tranquillity in this world, and eternal reward in the Hereafter.

In conclusion, a person must sincerely accept and actively implement the teachings of Islam for their own benefit, even when those teachings oppose personal desires or inclinations. Their mindset should resemble that of a thoughtful and disciplined patient who trusts the expertise of a skilled physician, understanding that the prescribed treatment—no matter how difficult, restrictive, or unpleasant—ultimately safeguards their health and ensures long-term well-being. Just as such a patient attains both physical and mental stability through consistent adherence to medical guidance, the one who submits to divine instruction attains inner clarity, balance, and lasting tranquillity. This is because only Allah, the Exalted, possesses complete and perfect knowledge of human nature and existence. He alone knows what is required for a person to achieve a sound mental and physical state, and to correctly organise every blessing, responsibility, and relationship within their life. Human knowledge, no matter how advanced or refined it becomes, can never reach this level of perfection. Despite continuous research in fields such as psychology, biology, and human behaviour, humanity remains unable to resolve every difficulty a person faces or to protect them from all forms of stress, imbalance, and hardship. Human judgement is inherently limited, shaped by restricted experience, incomplete understanding, and personal bias. In contrast, Allah, the Exalted, possesses absolute and all-encompassing knowledge. Out of His wisdom and mercy, He has provided humanity with the guidance necessary for a balanced and harmonious life through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When one reflects upon the lives of those who adhere to this guidance compared to those who neglect it, the difference becomes clear. Those

who live according to divine teachings tend to exhibit stability, sound judgement, and order in their affairs, while those who turn away from this guidance often experience confusion, imbalance, and inner unrest. Although a patient may trust their doctor without fully understanding the science behind their treatment, Allah, the Exalted, does not command blind following. Rather, He invites people to think deeply, to observe the world around them, and to recognise the truth of His guidance through clear signs and evidence. He calls people to approach His teachings with insight, sincerity, and fairness—not with blind imitation or prejudice. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the inner state of a person—the spiritual heart, which is the true source of peace and tranquillity. He alone grants contentment and withholds it according to His wisdom. Chapter 53 An Najm, verse 43:

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

This makes it evident that true peace of mind is not found in worldly achievements, possessions, or desires, but in using the blessings one has been given in accordance with divine guidance. Those who align their lives

with the commands of Allah, the Exalted, attain balance, stability, and serenity in all aspects of their existence. In contrast, those who misuse their blessings fall into confusion, disorder, and distress, regardless of the outward comforts they may possess. Therefore, genuine tranquillity—mental, physical, and spiritual—can only be achieved by living in accordance with the wisdom revealed by Allah, the Exalted, and by recognising that His guidance is the only path that leads to harmony, success, and lasting peace in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 102 – At Takathur, Verses 1-8 of 8

أَلْهَنَكُمُ التَّكَاثُرُ ۝١

حَتَّى زُرْتُمُ الْمَقَابِرَ ۝٢

كَلَّا سَوْفَ تَعْلَمُونَ ۝٣

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝٥

لَتَرَوُنَّ الْجَحِيمَ ۝٦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٧

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٨

Competition in [worldly] increase diverts you.

Until you visit the graveyards.

No! You are going to know.

Then, no! You are going to know.

No! If you only knew with knowledge of certainty.

You will surely see the Hellfire.

Then you will surely see it [Hell] with the eye of certainty.

Then you will surely be asked that Day about the pleasures.

Discussion on Verses 1-8 of 8

This chapter opens with a powerful warning against becoming so absorbed in worldly ambitions and competition that a person neglects their true purpose. When desires for more—whether in wealth, status, or recognition—dominate a person's life, they distract them from adopting the correct behaviour. True success lies in using the blessings one has been granted in accordance with Islamic teachings, thereby attaining peace of mind in both worlds through a balanced mental and physical state and by placing everything and everyone in their proper position. Chapter 102 At Takathur, verse 1:

“Worldly competition for more diverts you.”

This diversion is subtle yet dangerous. A person may believe they are progressing and achieving success, yet in reality, they are being pulled further away from what truly benefits them. The constant pursuit of “more” creates a cycle of dissatisfaction, where no achievement feels sufficient and no possession brings lasting contentment. Instead of bringing peace, this competition often fuels anxiety, comparison, and restlessness, leaving a person internally unsettled even if they appear outwardly successful. It is therefore essential to recognise that worldly things—such as fame, wealth, authority, family, friends, and career—only hold real value when accompanied by inner tranquillity. Without peace of mind, these blessings lose their purpose and instead become sources of pressure and difficulty. Wealth can become a burden of responsibility and fear, status can lead to constant comparison and insecurity, and relationships can become strained

when they are not managed with balance and sincerity. This reality is clearly observed in many who possess abundant material success yet struggle with inner turmoil. Despite enjoying luxuries and recognition, they often face anxiety, dissatisfaction, and emotional instability. Their condition demonstrates that material gain alone cannot fulfil the deeper needs of a person. Rather, it is the correct use of these blessings—guided by obedience to Allah, the Exalted—that transforms them into sources of comfort and stability. When a person prioritises divine guidance over endless worldly competition, they break free from this cycle of distraction. They begin to see worldly things for what they truly are: tools and tests, not ultimate goals. This shift in perspective allows them to use their blessings wisely, maintain balance in their life, and achieve genuine peace of mind—something that cannot be purchased, earned, or competed for, but only attained through living in accordance with the guidance of Allah, the Exalted.

Chapter 102 At Takathur, verse 1:

“Worldly competition for more diverts you.”

One of the primary factors that leads people to adopt this misguided behaviour is the tendency to blindly follow the dominant trends and attitudes within their society. In many cases, societal norms are shaped by an excessive pursuit of worldly desires and ambitions, where success is measured by material gain, status, and outward appearances rather than moral integrity or spiritual accountability. When a person is constantly exposed to such an environment, they may begin to assume that what is

common must also be correct. As a result, they imitate the majority without pausing to reflect, question, or evaluate whether these behaviours align with the guidance of Allah, the Exalted. This unthinking conformity gradually distances a person from the truth, as they begin to prioritise social acceptance over divine obedience. It is therefore essential to resist the urge to follow others without insight or understanding. The behaviour of the majority is not a reliable measure of truth, as history has repeatedly demonstrated that widely accepted beliefs can be fundamentally flawed. For example, there was a time when the overwhelming majority believed the Earth was flat, a notion later disproven through observation and evidence. This illustrates that truth is not determined by numbers, but by evidence and correctness. Acting like cattle—simply moving in the direction of the crowd without thought—leads to poor decisions in both worldly and spiritual matters. Allah, the Exalted, warns against this very attitude, as it often results in deviation from the correct path. 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.”

Rather than surrendering to societal pressure, a person must utilise the intellect and reasoning that Allah, the Exalted, has granted them. Each situation should be assessed carefully, based on knowledge, evidence, and reflection, so that decisions are made with clarity and purpose. This may sometimes require a person to stand apart from the majority, which can be difficult, but it is a necessary step in remaining firm upon the truth. Islam does not encourage blind imitation, especially in matters of faith. Instead, it

calls people to seek knowledge, understand it properly, and act upon it with sincerity. Chapter 12 Yusuf, verse 108:

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

Through this approach, a person safeguards themselves from misguidance, maintains balance in their life, and ensures that their actions are aligned with divine guidance rather than fleeting societal trends.

As previously highlighted, when a person fails to truly recognise and reflect upon the harmful consequences of pursuing unchecked worldly desires and ambitions, they will inevitably continue to misuse the blessings they have been granted. This misguided outlook gradually distorts their priorities and prevents them from attaining a balanced mental and physical state. Instead of placing things and people in their proper positions, they begin to elevate temporary matters above what is truly important. As a result, the very elements of life that are meant to bring comfort—such as family, friends, wealth, and career—become sources of stress, anxiety, and inner conflict. Rather than benefiting from these blessings, they are burdened by them, as they lack the correct framework through which to manage and appreciate them. If this pattern continues, the individual will begin to misattribute the cause of their distress. Instead of recognising that their own disobedience to Allah, the Exalted, and misuse of blessings is the root problem, they will blame external factors and people within their lives, such as their spouse, relatives, or colleagues. This misjudgement often leads them to distance themselves from those who may actually be a source of support and

goodness. In doing so, they further isolate themselves, intensifying their emotional and psychological struggles. Over time, this can spiral into more serious conditions, including chronic stress, severe anxiety, depression, substance dependency, and even destructive thoughts. This downward trajectory is not hypothetical—it is clearly observable in the lives of many who outwardly possess wealth, fame, and comfort, yet inwardly suffer from deep dissatisfaction and instability. Chapter 102 At Takathur, verses 1-2:

“Worldly competition for more diverts you. Until you visit the graveyards.”

It is also essential to understand that the grave is not a final destination but merely a temporary station. It is a transitional phase between worldly life and the ultimate accountability on the Day of Judgement. Referring to it as a “visit” emphasises its temporary nature, indicating that every person will move beyond it to face the consequences of their actions. Therefore, a life spent in heedlessness, driven by unchecked desires, does not end in relief at death but instead leads to a far greater and more serious reality.

In a Hadith recorded in Jami At Tirmidhi, number 2460, the Holy Prophet Muhammad, peace and blessings be upon him, explained that the grave is not a neutral resting place, but rather it becomes either a garden from Paradise or a pit from Hell. This teaching provides a deeper insight into what awaits a person immediately after death. For the one who lived in sincere obedience, the grave expands, fills with comfort, and becomes a place of tranquillity and ease. In contrast, for the one who persisted in disobedience, it becomes constricted, dark, and filled with distress. This vivid description is not merely symbolic; rather, it is a powerful reminder

that the state of the grave is directly connected to how a person lived their life. It highlights that death is not the end, but the beginning of a new phase where the consequences of one's choices begin to unfold.

In reality, every individual carries the seeds of their final outcome with them from this world. The grave does not arbitrarily become a place of comfort or punishment; instead, a person's own deeds shape it. When a person obeys Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and responding to life's circumstances with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they are in fact constructing a place of peace for themselves. Their correct use of blessings—whether wealth, health, time, or knowledge—translates into deeds that illuminate and expand their grave. On the other hand, when a person misuses these blessings and persists in disobedience, they are effectively building for themselves a place of hardship and regret. Their sins manifest as darkness and restriction, forming the very pit in which they will reside until the Day of Judgement.

For this reason, it is essential that a person acts without delay. The timing of death is unknown and often arrives suddenly, without warning or preparation. Postponing repentance or delaying good deeds is therefore a dangerous illusion, as tomorrow is never guaranteed. Just as people dedicate immense effort to decorating and improving their homes in this temporary world, they should exert even greater effort in preparing their grave, which will be their dwelling for a far longer period. The journey to it is certain, and once a person enters it, they cannot return to make amends. If the condition of the grave is one of suffering, then what follows will be even more severe, as warned in Sunan Ibn Majah, number 4267. It is also crucial to remember that everything a person values in this world—family,

wealth, status, and occupation—will ultimately abandon them at the grave. None of these will accompany them except their deeds, which alone will determine their state.

Furthermore, a person must not deceive themselves into believing that a mere verbal claim of faith is sufficient to secure success in the Hereafter. Faith is not simply a statement uttered by the tongue; it is a reality that must be reflected in one's actions. Throughout Islamic teachings, it is made clear that true faith manifests in obedience, sincerity, and consistent effort. While in this world a person may be regarded as a Muslim based on their outward declaration, the judgement in the Hereafter belongs solely to Allah, the Exalted, who knows the hidden realities of the heart. A person who claims belief yet fails to support it with action may, in reality, possess a hollow faith. Such a person risks being judged according to their true inner state rather than their outward claim, which is a matter of great danger and seriousness.

In addition, neglecting to act upon faith places a person at risk of losing it altogether before death. Faith can be compared to a delicate flame that requires constant care and nourishment. Just as a fire fades when it is not fed, faith weakens when it is not sustained through obedience, reflection, and good deeds. Persistent neglect, sin, and heedlessness can gradually extinguish this light without a person even realising it. This is the greatest loss a person can suffer, as it deprives them of guidance in this world and salvation in the next. Therefore, it is essential for a person to protect, nurture, and strengthen their faith through continuous effort, ensuring that it remains alive and firm until their final moment. Chapter 102 At Takathur, verses 3-8:

“No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty. You will surely see the Hellfire. Then you will surely see it with the eye of certainty. Then you will surely be asked that Day about [all types of] pleasure [enjoyed in the world].”

These verses emphasise the importance of cultivating strong and unwavering faith, as it is the foundation that prevents a person from being distracted by the relentless pursuit of worldly desires and aspirations. Without strong faith, individuals risk misusing the blessings they have been granted, which obstructs the attainment of true peace of mind in both this world and the Hereafter. Strong faith acts as an anchor, ensuring that a person remains steadfast in the obedience of Allah, the Exalted, regardless of circumstances, whether in times of ease or in periods of difficulty and trial. True strength of faith is attained when a person actively seeks knowledge of Islam and implements it in their life. This requires learning from the clear proofs and evidences contained within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and reflecting on how sincere obedience to Allah, the Exalted, brings peace and stability in both worlds. Through understanding these teachings, a person recognises the wisdom in setting aside immediate personal desires and prioritising actions that please Allah, the Exalted. The believer comes to see that this approach not only ensures success in the Hereafter but also establishes balance, clarity, and tranquillity in their present life. In contrast, the individual who remains ignorant of Islamic teachings or neglects to act upon them will develop weak faith. This fragile faith is easily shaken, leading to disobedience whenever personal desires conflict with divine commands. Such a person fails to perceive the link between surrendering personal whims in favour of obedience to Allah, the Exalted, and the inner peace that obedience produces. Their life becomes prone to disorder, stress, and dissatisfaction, even if they appear to enjoy

material comforts and worldly success. Therefore, it is essential for every person to cultivate certainty in their faith through dedicated learning and consistent practice of Islamic knowledge. This entails using the blessings they have been granted in the manner prescribed by Allah, the Exalted, which encompasses both spiritual duties and responsible engagement with the world. By doing so, a person ensures that they achieve peace of mind in both worlds, attain a balanced mental and physical state, and correctly place every relationship, responsibility, and blessing within their life. This alignment of actions with faith safeguards the individual from the chaos of misplaced priorities and allows them to live a life of harmony, purpose, and true tranquillity.

Chapter 102 At Takathur, verse 8:

“Then you will surely be asked that Day about [all types of] pleasure [enjoyed in the world].”

It is essential for a person to engage in regular self-examination, for no one possesses a more complete awareness of their actions than themselves, except Allah, the Exalted. Sincere introspection allows an individual to recognise their mistakes, prompting genuine repentance and inspiring them to pursue righteous deeds. This includes using the blessings they have been granted in ways that please Allah, the Exalted. Through this practice, a person develops a clear understanding of their priorities and responsibilities, attaining a balanced mental and physical state and placing everything and everyone in their life in its proper place. In contrast, neglecting self-assessment leads to heedlessness, causing one to misuse

their blessings, misplace priorities, and drift into disorder. Such negligence breeds stress, difficulty, and inner turmoil, even if worldly comforts appear abundant. Moreover, failure to prepare for accountability on the Day of Judgement amplifies the severity of the consequences in the Hereafter, making the weighing of deeds a source of immense anxiety and potentially leading to being cast into Hell.

This concept can be illustrated through the example of a prudent business owner. They consistently review their accounts to ensure their enterprise remains on track, completing all necessary documentation accurately, such as tax returns. A careless business owner, on the other hand, neglects their accounts, resulting in financial loss and penalties that further complicate their affairs. In the same way, failing to examine and prepare one's deeds for the Scales of Judgement carries consequences far graver than financial penalties. This punishment is enduring and truly unbearable. 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.”

Furthermore, a person should not limit themselves to avoiding overt sins; they must also avoid wasting blessings on futile or trivial pursuits. Activities that lack genuine benefit do not qualify as righteous deeds and will become a source of profound regret on the Day of Judgement. At that time, one will realise that the time, effort, and resources spent on inconsequential matters could have been invested in actions recorded as good deeds. Even a minor imbalance between the two sides of the Scales may prove decisive,

determining the difference between salvation and ruin. Correctly using the blessings of Allah, the Exalted, in this life ensures preparedness for accountability and secures peace of mind and balance in both worlds.

In conclusion, it is essential for a person to genuinely embrace and actively implement the teachings of Islam for their own benefit, even when doing so conflicts with personal desires or inclinations. Their approach to divine guidance should mirror that of a disciplined and reflective patient who trusts the expertise of a skilled physician. Such a patient understands that the prescribed treatment—regardless of its difficulty, strictness, or bitterness—is necessary to preserve their health and ensure long-term well-being. Likewise, a person who submits to the guidance of Allah, the Exalted, attains not only spiritual fulfilment but also mental clarity, physical stability, and the ability to place every blessing, responsibility, and relationship in its proper context. This is because Allah, the Exalted, alone possesses perfect and complete knowledge of human nature and the universe. He alone knows what is required for an individual to achieve sound mental and physical health and to maintain proper balance in life. Human knowledge, no matter how sophisticated, is inherently limited. Despite centuries of study in fields such as psychology, medicine, and social sciences, people cannot resolve every difficulty, prevent all forms of stress, or guarantee complete stability. Human understanding is constrained by incomplete experience, imperfect observation, and personal biases, while Allah, the Exalted, encompasses total and absolute knowledge of all things. Out of His wisdom and mercy, Allah, the Exalted, has provided comprehensive guidance for humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Observing those who follow this guidance compared to those who neglect it reveals a striking difference. Individuals who align their lives with divine instruction exhibit stability, sound judgment, and harmony in their affairs, while those who turn away often experience confusion, imbalance, and inner unrest. Just as a patient may trust a doctor without fully understanding the science

behind the treatment, Allah, the Exalted, does not demand blind adherence. Instead, He invites reflection, contemplation, and recognition of the signs present in the world. People are called to approach His teachings with sincerity, insight, and fairness, avoiding imitation, prejudice, or inherited assumptions. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the inner state of human beings—the spiritual heart, which is the true source of peace and tranquillity. He determines who attains contentment and who does not. Chapter 53 An Najm, verse 43:

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

This reveals that genuine peace of mind does not arise from worldly achievements, possessions, or indulgence in desires. True tranquillity comes only from using the blessings one has been granted in ways that align with divine guidance. Those who live according to the commands of Allah, the Exalted, achieve mental, physical, and spiritual balance, maintaining clarity, order, and harmony in all aspects of their lives. In contrast, those who misuse or neglect their blessings fall into confusion, disorder, and distress, regardless of the material comforts they possess.

Therefore, authentic serenity and fulfilment can only be attained by submitting to the wisdom revealed by Allah, the Exalted, and recognising that His guidance is the sole path to balance, success, and lasting peace in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 103 – Al Asr, Verses 1-3 of 3

وَالْعَصْرِ ١

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ٢

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ٣

By time.

Indeed, mankind is in loss.

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Discussion on Verses 1-3 of 3

This brief yet profoundly powerful chapter opens by drawing attention to one of the greatest and most subtle blessings granted to humanity: time itself. Chapter 103 Al Asr, verses 1-2:

“By time. Indeed, mankind is in loss.”

The opening oath “By time” carries multiple layers of meaning. It may refer to the passage of time in general, which steadily carries every person towards their final destination. It may also refer to specific periods of time—such as the different stages of a person’s life, from youth to old age—each of which offers unique opportunities that, once lost, can never be recovered. Some scholars have also interpreted it as a reference to particular significant moments, such as the final era of humanity or even specific times of the day, emphasising that every portion of time is filled with potential for gain or loss. In all these interpretations, the central message remains the same: time is a precious and irreplaceable resource, and its misuse inevitably leads to loss.

Unlike other worldly possessions, everything else can be regained, replaced, or even acquired unlawfully—except time. Once a moment passes, it is gone forever and can never be reclaimed. Despite this undeniable reality, which is recognised by people of all backgrounds, many

fail to truly value their time. A common mindset is the assumption that there will always be a “tomorrow” in which one will begin preparing for the Hereafter. Yet, as days turn into weeks and years, this “tomorrow” continues to be postponed, until eventually a person reaches the end of their life without ever having fulfilled that intention. In many cases, people only recognise the true value of time when they are confronted with death, at which point regret replaces opportunity. Even those who attempt to change later in life may find themselves at a disadvantage. When individuals spend the majority of their years immersed in worldly pursuits, their habits, priorities, and attachments become deeply rooted. As a result, even if they begin to engage in acts of worship in old age, their hearts and thoughts may remain preoccupied with worldly concerns. This creates a disconnect between outward actions and inward focus. It becomes evident that true preparation for the Hereafter is not merely about late efforts, but about consistent and sincere use of time throughout one’s life.

Another important dimension of this discussion is that, as time progresses, a person’s responsibilities typically increase rather than decrease. Commitments such as marriage, family, and social obligations demand greater attention and energy. Therefore, delaying spiritual preparation under the assumption that one will have more free time later is not only unrealistic but also short-sighted. Life rarely becomes less demanding; rather, it becomes more complex. This highlights the importance of integrating spiritual growth into one’s daily routine from the very beginning, rather than postponing it.

Islam does not call for abandoning the material world. Instead, it teaches balance and purpose. A person is encouraged to use their time wisely by fulfilling their necessary responsibilities—such as earning a livelihood and

caring for family—without falling into excess, extravagance, or heedlessness. Beyond these necessities, they should dedicate their remaining time and energy towards actions that benefit them in both this world and the Hereafter. This includes avoiding sinful activities and minimising engagement in vain pursuits that offer no lasting value. Time spent on such matters will eventually become a source of regret, as it neither contributes to worldly stability nor eternal success.

A deeper reflection on this chapter also suggests that “loss” is not limited to outright failure, but includes wasting potential. Every person is given a limited span of time filled with opportunities to grow, improve, and prepare for what lies ahead. Failing to utilise this opportunity—even if one avoids major wrongdoing—still constitutes a form of loss. True success, therefore, lies in maximising the benefit of every moment by aligning one’s actions with divine guidance.

The individual who learns to value and utilise their time correctly will naturally begin to organise the rest of their life in a meaningful way. Their use of time will influence how they use their wealth, energy, and abilities. This alignment ensures that they live with purpose, maintain a balanced mental and physical state, and correctly prioritise every relationship and responsibility in their life. Most importantly, it enables them to prepare adequately for their accountability on the Day of Judgement. Such a person attains a sense of clarity, stability, and inner peace, as their life is no longer driven by distraction or regret, but by purpose and direction. In this way, the proper use of time becomes the foundation for achieving peace of mind in both worlds, transforming every passing moment from a source of loss into an opportunity for lasting success. Chapter 103 Al Asr, verse 3:

“Except for those who have believed and done righteous deeds...”

As Islam presents a complete and comprehensive way of life, it addresses every dimension of human experience, including the unavoidable reality of social interaction. Human beings are inherently social, and no person lives in isolation. Because of this, companionship becomes a central factor in shaping a person's beliefs, behaviour, and overall direction in life. Islamic teachings therefore provide clear guidance on the importance of choosing companions wisely, as this choice has far-reaching consequences.

In essence, companionship itself can be viewed as a form of guidance. The people one associates with inevitably influence their thoughts, habits, and character. This influence may occur quickly through direct imitation, or it may develop gradually and subtly over time, but it is always powerful and transformative. For this reason, companionship is never neutral; it either elevates a person or draws them away from what is right. This reality was clearly highlighted by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4833, where the effect of companionship is illustrated through a vivid example: a person who spends time in a place of fragrance leaves with a pleasant scent, while one who spends time in a place of smoke carries its unpleasant traces. In the same way, a person absorbs the qualities of those they keep close company with, whether those qualities are good or harmful. One possible understanding of this teaching is that companionship directly shapes a person's outward actions. When an individual surrounds themselves with people who are mindful of Allah, the Exalted, and committed to righteous conduct, they are naturally encouraged to adopt similar behaviours. Such companions serve as constant reminders of one's purpose, encouraging

sincerity, discipline, and the correct use of the blessings one has been granted. Through this environment, a person gradually develops balance in their life—mentally, physically, and spiritually—while preparing for their accountability on the Day of Judgement. Another possible meaning is that companionship influences not only actions but also the inner state of a person. The heart is highly receptive to its surroundings. Being in the company of the sincere nurtures humility, gratitude, and awareness of Allah, the Exalted. It softens the heart, refines intentions, and strengthens faith. In contrast, keeping the company of those who are heedless or misguided hardens the heart, weakens spiritual awareness, and distances a person from their true purpose, even if they do not immediately realise it. A further dimension is that companionship shapes a person's perception of right and wrong. When surrounded by righteous individuals, good actions are normalised and encouraged, while harmful behaviours are discouraged. However, when a person is immersed in an environment where wrongdoing is common, those actions begin to appear acceptable or even desirable. Over time, this distorts one's judgement, leading them to justify misusing their blessings and neglecting their responsibilities. Additionally, companionship can influence a person's long-term direction and ultimate outcome. Those who consistently associate with people driven by worldly desires may gradually adopt the same mindset, prioritising temporary pleasures over lasting success. This often results in misplacing priorities, damaging relationships, and losing balance in life. On the other hand, those who choose companions focused on truth and accountability are more likely to remain steadfast, organised, and purposeful in their journey. The consequences of poor companionship extend far beyond surface-level behaviour. When a person replaces the obedience of Allah, the Exalted, with the pursuit of fleeting desires encouraged by misguided companions, their heart becomes unsettled. Even if they achieve outward success, they often experience inner dissatisfaction, anxiety, and restlessness. Their relationships may weaken, their sense of direction may fade, and their life may become increasingly disordered. This demonstrates that material comfort alone cannot compensate for spiritual neglect.

In contrast, righteous companionship cultivates inner peace and stability. It strengthens faith, reinforces good character, and helps a person remain consistent in using their blessings correctly. Such an environment provides encouragement during times of difficulty and prevents one from drifting into heedlessness. It also fosters a sense of accountability, ensuring that a person remains mindful of their ultimate return to Allah, the Exalted. Ultimately, companionship is a decisive factor in shaping both one's worldly life and their Hereafter. A wise person, therefore, does not choose friends based solely on convenience or shared interests, but carefully selects those whose presence brings them closer to what is right. By surrounding themselves with individuals who remind them of Allah, the Exalted, and inspire them toward sincerity and obedience, they safeguard their heart, refine their character, and place themselves on a path that leads to success and peace in both worlds. Chapter 103 Al Asr, verses 2-3:

“Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

In both situations, advising others is most effective when it is supported by personal example. True guidance is not established merely through words, but through consistent action. Leading by example means that a person first strives to learn and implement the teachings of Islam in their own life. When others witness sincerity, discipline, and integrity in both speech and behaviour, they naturally recognise the truth and beauty of these teachings. In this way, actions become a form of silent instruction that often carries more weight than verbal advice. One important understanding is that people are far more influenced by what they observe than by what they are

told. When individuals see someone embodying patience, honesty, humility, and obedience to Allah, the Exalted, they are more likely to be inspired to follow that path. In contrast, if advice is given without corresponding action, it loses credibility and impact. Therefore, leading by example is not simply recommended—it is essential for meaningful guidance. This principle is especially important when it comes to teaching the next generation. Parents and elders hold the primary responsibility of nurturing faith within their children. It is through their example that young people first encounter the practical application of Islamic teachings. When children grow up observing these teachings lived out sincerely, they develop a deep-rooted understanding that Islam is not merely a set of rituals, but a complete and purposeful way of life.

Another key aspect is that faith must be built upon understanding and evidence, not blind imitation. Simply instructing children to follow certain practices without explaining their purpose or wisdom often leads to a fragile connection with their faith. As they grow older and are exposed to different ideas and influences, this superficial understanding may cause them to drift away, viewing religion as a cultural habit rather than a meaningful and necessary way of life. For this reason, it is not sufficient to limit religious education to basic recitation or to delegate it entirely to others. While attending places of learning has its benefits, it cannot replace the role of parents in actively teaching and nurturing faith. Children need to understand the meanings, wisdoms, and evidences behind what they are taught. They must be guided to reflect, ask questions, and develop certainty in their beliefs. This process equips them with the ability to remain firm, even when faced with challenges or doubts later in life.

Sadly, it is often observed that great emphasis is placed on worldly education, while religious education is treated as secondary. Although striving for worldly knowledge and success is commendable, neglecting spiritual development creates an imbalance. A person may achieve success in this world yet lack direction, purpose, and inner stability. True success lies in combining both, ensuring that worldly pursuits are guided by sound principles and a clear understanding of one's purpose.

Another important perspective is that when faith is grounded in evidence and understanding, it transforms how a person views life. They begin to see every blessing—whether time, wealth, or ability—as something to be used responsibly and purposefully. Islam then becomes a guiding framework for every decision, rather than a limited set of occasional practices. This comprehensive understanding fosters consistency, resilience, and clarity.

Ultimately, this entire process begins with the example set by elders. When parents themselves are committed to learning and acting upon Islamic teachings, they create an environment where faith is lived, not just taught. Their actions reinforce their words, making their guidance more authentic and impactful. In contrast, if they neglect their own development, they will struggle to instill strong faith in others.

Therefore, the most effective way to guide the next generation is through a combination of knowledge, action, and sincere effort. By leading through example and teaching with understanding, parents and elders ensure that those under their care develop a firm, evidence-based connection to

Islam—one that remains steady throughout their lives and enables them to navigate both this world and the next with clarity, balance, and purpose.

Chapter 103 Al Asr, verse 3:

“...and advised each other to truth...”

In a Hadith found in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasised the importance of truthfulness and warned against falsehood. The Hadith explains that truthfulness leads a person toward righteousness, and righteousness ultimately leads to Paradise. When a person consistently adopts truthfulness in their life, they are recorded by Allah, the Exalted, as a truthful person. This highlights that truthfulness is not merely a single action, but a consistent state that shapes one’s character and final outcome.

A deeper reflection shows that truthfulness is not limited to speech alone; rather, it operates on multiple levels, each reinforcing the other. These levels together form a complete and sincere way of living. The first level is truthfulness in intention and sincerity. This means that a person performs all actions solely for the sake of Allah, the Exalted, without seeking recognition, praise, or any worldly gain. Their motivation remains pure, even when no one is watching or acknowledging their efforts. This level

forms the very foundation of faith, as every action is judged according to intention. This is confirmed in a Hadith found in Sahih Bukhari, number 1. A clear sign of such sincerity is that a person neither expects nor desires appreciation from others, as their focus remains entirely on pleasing Allah, the Exalted. This level also protects a person from hidden forms of insincerity, such as performing good deeds for reputation or status. Another way to understand this level is that it aligns the inner state of a person with their outward actions. When intention is truthful, the heart and actions move in harmony, creating consistency and integrity within a person's character. Without this foundation, even outwardly good actions lose their value.

The second level is truthfulness in speech. This goes beyond simply avoiding lies; it requires a person to avoid all forms of harmful or sinful speech. A person who engages in gossip, backbiting, slander, or unnecessary arguments cannot be considered truly truthful, even if they avoid direct lies. True truthfulness in speech means that one's words are consistently beneficial, honest, and appropriate. An effective way to develop this level is by acting upon the Hadith found in Jami At Tirmidhi, number 2317, which teaches that a person perfects their way of life by avoiding matters that do not concern them. Much of harmful speech arises when people involve themselves in unnecessary discussions. By limiting speech to what is beneficial, a person protects themselves from many sins. This also includes avoiding idle or pointless speech. While such speech may not always be sinful, it often leads to harmful words and wastes valuable time. On the Day of Judgement, a person may regret the time spent on matters that carried no benefit. Therefore, a simple yet powerful principle is to speak what is good or remain silent. This approach safeguards both one's character and their record of deeds.

The third level is truthfulness in actions. This is achieved when a person's behaviour reflects their beliefs and words. It involves sincerely obeying Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and remaining patient with destiny according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This level requires consistency, meaning a person does not selectively follow teachings based on personal desires, nor do they distort or reinterpret them for convenience. Another dimension of this level is that a person adheres to the proper order and priority of actions as established by Allah, the Exalted. They give importance to what is most important and do not neglect obligations for lesser matters. Through this, they ensure that every blessing they possess—whether time, wealth, or ability—is used in a way that is pleasing to Allah, the Exalted.

Together, these three levels—intention, speech, and action—form a complete model of truthfulness. When they are aligned, a person becomes internally and externally consistent, embodying sincerity in every aspect of life.

In contrast, the opposite of truthfulness—falsehood—also exists on these same levels and carries severe consequences. According to the Hadith under discussion, falsehood leads to disobedience, and disobedience ultimately leads to the fire of Hell. When a person persists in falsehood, they are recorded by Allah, the Exalted, as a great liar. Lying in intention occurs when a person performs good deeds for the sake of others rather than for Allah, the Exalted. This form of insincerity corrupts the very foundation of one's actions. Lying in speech includes all forms of sinful or harmful words, not just direct false statements. Lying in actions refers to behaving in a way that contradicts one's professed beliefs, such as

persistently engaging in disobedience and violating the rights of Allah, the Exalted, and people. A person who combines these forms of falsehood develops a deeply rooted pattern of insincerity and wrongdoing. Such a state is extremely dangerous, as it affects both their worldly life and their outcome in the Hereafter. It becomes clear that truthfulness is not a minor virtue but a central principle that determines a person's path.

Ultimately, the one who strives to be truthful in intention, speech, and action builds a life of sincerity, balance, and integrity. This leads them toward righteousness and, eventually, to Paradise. Whereas the one who neglects these levels falls into confusion, inconsistency, and loss, both in this world and in the next.

Chapter 103 Al Asr, verse 3:

“...and advised each other to truth...”

The “truth” referred to in this verse can be understood as the divine guidance given through Islamic teachings—namely, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is not merely a set of beliefs, but a complete and practical way of life designed to guide human beings in every circumstance. One important way of appreciating this truth is by reflecting on the clear

distinction between divine guidance and man-made systems of conduct and encouraging others to do the same.

No matter how advanced a society becomes, and regardless of how much knowledge people acquire in areas such as psychology, biology, or human behaviour, it remains beyond human ability to produce a flawless code of conduct. Human knowledge is always developing and incomplete. People continue to discover new aspects of the human mind and body, and even then, their understanding remains limited and subject to error. As a result, any system devised by human beings will inevitably contain shortcomings, inconsistencies, or gaps, especially when applied across different situations, cultures, and periods of time. Another way to understand this limitation is that human judgement is influenced by personal experience, cultural background, and changing social trends. What is considered acceptable or beneficial in one era may later be recognised as harmful. This constant change demonstrates that human beings lack the comprehensive and timeless knowledge required to establish a perfect system that ensures lasting peace, justice, and balance for all. In contrast, Allah, the Exalted, is the Creator of human beings and fully knows their nature, needs, strengths, and weaknesses. His knowledge is complete and not restricted by time, place, or circumstance. It encompasses the past, present, and future, as well as every hidden and apparent aspect of creation. Therefore, He alone is capable of providing a code of conduct that perfectly aligns with human nature and addresses every possible situation a person may encounter. Divine guidance, as presented in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, establishes clear principles that distinguish right from wrong and beneficial from harmful. It does not merely address isolated issues but provides a comprehensive framework that brings balance to every aspect of life—spiritual, mental, physical, and social. Through this guidance, a person is able to organise their priorities correctly, fulfil their responsibilities, and achieve a sense of stability and purpose. Another

perspective is that divine guidance not only instructs but also nurtures. It is designed in harmony with human nature, meaning that when a person follows it sincerely, they experience a sense of alignment within themselves. This alignment leads to inner peace, clarity, and emotional stability, whereas deviating from it often results in confusion, imbalance, and dissatisfaction, even if outward success is achieved. Historical experience further supports this understanding. Whenever individuals and societies have sincerely implemented divine guidance, they have witnessed the spread of justice, harmony, and social stability. While no society is perfect, the closer people come to applying this guidance, the more they experience its benefits in both individual and collective life.

Therefore, it becomes essential for a person to accept and follow this divine code of conduct, even when certain aspects may conflict with personal desires or immediate preferences. Human desires are often short-sighted and driven by temporary satisfaction, whereas divine guidance is based on complete wisdom and long-term benefit. This can be understood through the example of a wise patient and a skilled physician. A patient may not fully understand the reasoning behind a particular treatment, and the prescribed medicine or lifestyle changes may feel restrictive or unpleasant. However, because the physician possesses the necessary knowledge and expertise, the patient trusts that following the advice will ultimately lead to recovery and well-being. In the same way, a person should approach divine guidance with trust and understanding, recognising that it is given by the One whose knowledge is perfect and whose wisdom is absolute.

In conclusion, the “truth” in this context represents a complete and flawless system of guidance that cannot be matched by human effort. By embracing and acting upon this guidance, a person not only fulfils their purpose but

also attains balance, clarity, and peace of mind in both this world and the Hereafter.

In general, when a person chooses a path that differs from those around them, it can unintentionally highlight the shortcomings in the choices of others. When someone gives priority to obeying Allah, the Exalted, over personal desires, it may cause others—especially those who place their desires first—to feel uneasy about their own decisions. Instead of reflecting on themselves, they may respond with criticism or negativity. This reaction can often come from those closest to a person, including family members, who may view this change as a challenge to their own way of life.

Another important factor is the influence of modern society. Social pressures—especially those shaped by social media, fashion trends, and cultural norms—promote a lifestyle centred on desire, status, and outward success. In such an environment, following Islamic teachings is often portrayed as restrictive or outdated. In reality, this perception exists because Islam encourages discipline and sets boundaries, which naturally conflicts with systems that thrive on excess and constant indulgence. These societal influences are powerful and far-reaching. When a person begins to take their faith seriously, they may be seen as resisting the dominant culture. As a result, they may face pressure to conform, which can appear in the form of mockery, discouragement, or attempts to make them feel isolated. In many cases, Islam is presented as an obstacle to achieving wealth or social acceptance, even though the real issue lies in the conflict between self-discipline and unchecked desire.

Furthermore, those who strive to live according to Islamic teachings—which promote moderation, responsibility, and control over one’s desires—are often criticised by individuals who live without such restraint. A lifestyle driven purely by impulse may appear attractive, but it lacks balance and long-term stability. When such individuals encounter someone who lives with discipline and purpose, it can create discomfort, leading them to criticise or attempt to divert that person from their path. These criticisms are often inconsistent and selective. For example, certain aspects of Islam—such as modest dress—may be singled out and criticised. Yet, similar forms of discipline and dress expectations in professional settings are widely accepted without objection. This inconsistency shows that the issue is not truly about restriction, but rather a resistance to the values of self-control and accountability that Islam promotes. Another way to understand this is that Islam challenges the common belief that freedom means doing whatever one desires. Instead, it teaches that true freedom is achieved by freeing oneself from the control of desires, social pressure, and harmful habits. This idea directly opposes many modern perspectives, which equate freedom with unlimited choice. As a result, those who uphold Islamic values may face opposition simply because they represent a different way of living.

However, seeking the approval of others at the cost of obeying Allah, the Exalted, leads to serious consequences. When a person compromises their principles to please people, they begin to misuse the blessings they have been given. This leads to imbalance in their life—mentally and physically. They may appear successful outwardly, but internally they experience confusion, dissatisfaction, and instability. Their priorities become disordered, their relationships strained, and their sense of purpose weakened. More importantly, this behaviour prevents them from preparing for their accountability on the Day of Judgement. Temporary approval from people cannot compensate for the lasting consequences of neglecting one’s purpose. Even if such a person enjoys moments of comfort, these

are overshadowed by the deeper unrest that results from living without proper direction. For this reason, a person must remain firm in their commitment to obeying Allah, the Exalted, regardless of external pressures. True strength lies in remaining consistent, even when faced with criticism or misunderstanding. Chapter 103 Al Asr, verse 3:

“...and advised each other to truth and advised each other to patience.”

Patience in this context is not passive; it is an active quality that involves enduring difficulties while remaining firm upon what is right. When combined with truth, it enables a person to maintain integrity and purpose despite challenges. Ultimately, loyalty to Allah, the Exalted, ensures that a person uses every blessing they have been granted in the correct way. This leads to balance in all aspects of life—mental and physical—allowing them to organise their priorities properly, maintain healthy relationships, and prepare effectively for their accountability on the Day of Judgement. As a result, they attain a deep and lasting sense of tranquillity that is not dependent on the approval of others or changing circumstances. Whether in times of ease or difficulty, they remain guided and composed, knowing they are following the correct path. This inner stability protects them from negative influences and secures lasting success and peace of mind in both this world and the Hereafter.

Chapter 103 Al Asr, verse 3:

“...and advised each other to patience.”

Patience can be understood as a state in which a person refrains from expressing dissatisfaction with their difficulties through their speech or actions, while remaining firm in their sincere obedience to Allah, the Exalted, throughout every trial they face. This obedience is not limited to ritual acts of worship; rather, it encompasses using every blessing one has been granted 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. In this way, patience is not passive endurance, but an active commitment to remain upon the correct path regardless of circumstances. The foundation of true patience lies in knowledge. The more a person studies, understands, and acts upon Islamic teachings, the more they come to realise that every decision of Allah, the Exalted, contains wisdom and benefit, even if that wisdom is not immediately apparent. Difficulties are not random or meaningless; they carry hidden purposes that may only become clear over time, or perhaps remain unknown in this world but will be fully revealed in the next. A powerful example of this reality is found in the life of the Holy Prophet Yusuf, peace be upon him. He endured a series of severe hardships: separation from his parents, betrayal by his brothers, abandonment in a well, being sold into slavery, and wrongful imprisonment. Each of these events, though painful in isolation, played a crucial role in shaping his character and preparing him for a greater responsibility—ultimately enabling him to save an entire nation from famine. Without those hardships, he would not have reached that position. This demonstrates that what appears harmful at one stage may, in fact, be the means to a far greater good. 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.”

Holding firmly to this belief is an essential part of faith. It is relatively easy for a person to show gratitude and devotion during times of ease, but the true test of faith appears during hardship—when a person continues to obey Allah, the Exalted, and speaks well of Him despite their circumstances. Another benefit of learning Islamic teachings is that it allows a person to put their own difficulties into perspective. When one reflects on the lives of those who were more beloved to Allah, the Exalted—such as the Holy Prophets, peace be upon them—they will find that these individuals faced far greater trials. This comparison helps a person view their own difficulties as smaller and more manageable. Similarly, observing others in the present who are experiencing more severe hardships can also help reduce one’s sense of distress and support the development of patience. Islamic teachings also clarify the reality of destiny. Every event that occurs—whether ease or hardship—has already been decreed and cannot be avoided. Complaining about something that is unavoidable brings no benefit; instead, it deprives a person of the immense reward that comes with patience. Chapter 39 Az Zumar, verse 10:

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

This presents a clear choice: a person can face an unavoidable situation with patience and gain immeasurable reward, or face it with impatience and gain nothing. Since the event itself cannot be escaped, it is only logical to

approach it in a way that brings benefit in both this world and the Hereafter.
Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Through reflection, a person also comes to realise that their desires are not always in their best interest. Many people can recall situations where they longed for something, only for it to become a source of stress and regret. Likewise, things they initially disliked often turned out to be beneficial. Recognising this pattern helps a person remain calm and patient when faced with situations that do not align with their wishes, as they trust that there is good within them, even if it is hidden.

Another important aspect is that difficulties serve to strengthen a person. Just as gold is purified through intense heat, a person’s character and mental resilience are refined through trials. Those who are accustomed only to ease often struggle when faced with even minor challenges, whereas those who have endured hardship develop strength, stability, and endurance. Through tests, Allah, the Exalted, prepares a person to face future challenges with greater ease and composure.

Patience is not limited to times of hardship; it is also required during times of ease. When a person is blessed with health, wealth, or success, they must exercise patience by avoiding misuse of these blessings. Without restraint, ease can lead to heedlessness and disobedience, which is why patience is needed in every state.

It is also important to understand that patience does not mean becoming inactive or accepting injustice without response. True patience includes taking appropriate action in accordance with Islamic teachings. For example, if a person is being harmed or oppressed, they are allowed—indeed required—to take steps to protect themselves and correct the situation. Acting in this manner does not contradict patience; rather, it is part of it. What contradicts patience is disobedience to Allah, the Exalted, through one's reactions.

Similarly, expressing natural emotions such as sadness or crying does not oppose patience. Human beings are created with emotions, and expressing them in a lawful manner is part of human nature. The Holy Prophet Yaqoob, peace be upon him, wept deeply out of grief. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, “Oh, my sorrow over Joseph,” and his eyes became white from grief, for he was [of that] a suppressor.”

Likewise, the Holy Prophet Muhammad, peace and blessings be upon him, also experienced grief and shed tears during times of loss, such as at the passing of his son, as recorded in Sunan Abu Dawud, number 3126. These examples clearly demonstrate that feeling sorrow and expressing it is not contrary to patience. Rather, what must be avoided is any form of objection—whether through speech or actions—that contradicts obedience to Allah, the Exalted.

Furthermore, it is important to understand that true patience begins at the very first moment a hardship occurs and must be maintained throughout one's life. This is indicated in a Hadith found in Sahih Bukhari, number 1302. Patience that only develops after time has passed is not equivalent to patience at the initial moment of difficulty; rather, it reflects a natural acceptance that most people gradually come to over time. A person must therefore strive to control their immediate reaction—carefully guarding their speech and actions—and remain steadfast in this state, as any lapse into impatience at any stage may reduce or even nullify the reward.

In conclusion, patience is a broad and dynamic quality that encompasses understanding, self-restraint, trust, and consistent obedience. By embodying it in all circumstances, a person not only attains immense reward but also develops inner strength, stability, and a state of peace of mind in both this world and the Hereafter.

Chapter 103 Al Asr, verses 1-3:

“By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

To maintain a firm and unwavering mindset, a person must actively work to develop strong faith. Such faith is essential for remaining consistent in the obedience of Allah, the Exalted, in every circumstance—whether during times of comfort or periods of hardship. It acts as an anchor, preventing a person from being shaken by changing situations, emotions, or external pressures. This level of faith is not achieved passively; rather, it is cultivated through learning, reflection, and action. A person strengthens their faith by understanding and implementing the clear guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings repeatedly demonstrate that sincere obedience to Allah, the Exalted, is not a burden, but a means of attaining stability, clarity, and peace of mind in both this life and the Hereafter. Another way to understand strong faith is that it provides a person with certainty. This certainty allows them to recognise that even when divine guidance appears difficult or contrary to personal desires, it ultimately leads to benefit and success. As a result, they are able to remain steadfast, knowing that short-term sacrifice leads to long-term peace and reward. In contrast, the one who remains unaware of Islamic teachings develops weak and fragile faith. Without knowledge and understanding, such a person is easily influenced by their desires and surroundings. Whenever obedience to Allah, the Exalted, conflicts with what they want, they are more likely to choose their desires, as they fail to see the greater wisdom and benefit behind divine commands. Their perspective becomes limited to immediate comfort rather than long-term success. This lack of understanding also prevents them from recognising an important reality: true peace is not found in fulfilling every desire, but in controlling desires

and aligning one's actions with divine guidance. Without this awareness, a person may repeatedly choose what appears pleasing in the moment, only to experience inner unrest, imbalance, and dissatisfaction over time. Therefore, it is essential for a person to actively strengthen their faith by seeking knowledge and putting it into practice. Knowledge alone is not sufficient unless it is reflected in one's actions. When knowledge and action are combined, they reinforce each other, gradually building a strong and stable faith. Through this process, a person becomes consistent in their obedience to Allah, the Exalted, in all situations. They learn to use the blessings they have been granted—such as time, wealth, and abilities—in ways that are pleasing to Him, as outlined in Islamic teachings. This correct use of blessings brings balance to their life, allowing them to organise their priorities properly and give each responsibility and relationship its rightful place. As a result, they achieve a balanced mental and physical state, along with a sense of clarity and purpose. This balance leads to true peace of mind in both this world and the Hereafter, as they live with direction, stability, and a clear understanding of their ultimate goal.

Chapter 103 Al Asr, verses 1-3:

“By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

A person's true benefit, both in this world and the Hereafter, depends on sincerely accepting and actively practicing the teachings of Islam, even when they conflict with personal desires or inclinations. Their approach

should resemble that of a wise and disciplined patient who trusts the guidance of a skilled physician, fully aware that the prescribed treatment—though it may be difficult, bitter, or restrictive—is necessary for maintaining long-term health and well-being. In a similar manner, a person who submits to the guidance of Allah, the Exalted, gains spiritual fulfilment, mental clarity, physical balance, and the ability to properly organise every blessing, responsibility, and relationship in their life. This is because Allah, the Exalted, alone possesses perfect and complete knowledge of human nature and the universe. He knows precisely what is required for an individual to achieve mental, physical, and spiritual equilibrium. Human knowledge, no matter how advanced or refined, is inherently limited. Despite centuries of research in fields such as medicine, psychology, and social science, humans cannot solve every difficulty, prevent all forms of stress, or guarantee stability and order in life. Human judgement is constrained by incomplete experience, limited observation, and personal bias. In contrast, Allah, the Exalted, has absolute and comprehensive knowledge of all things. Out of His infinite wisdom and mercy, He has provided guidance for a balanced and harmonious life through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Observing those who follow this guidance compared to those who neglect it reveals the contrast: the former live with stability, sound judgment, and harmony in their affairs, while the latter experience confusion, imbalance, and inner unrest. Although a patient may trust a doctor without fully understanding the science behind a prescribed treatment, Allah, the Exalted, does not demand blind adherence. Rather, He invites people to reflect, contemplate, and recognise the truth of His guidance through clear evidence in the world around them. People are called to approach His teachings with insight, sincerity, and fairness, not through blind imitation, prejudice, or inherited assumptions. Chapter 12 Yusuf, verse 108:

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

Furthermore, Allah, the Exalted, alone governs the spiritual heart, the true source of peace and tranquillity. He alone decides who receives contentment and who does not. Chapter 53 An Najm, verse 43:

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

This demonstrates that genuine peace of mind cannot be attained through worldly achievements, possessions, or indulgence in desires. True tranquillity arises only from using the blessings one has been given in accordance with divine guidance. Those who align their lives with the commands of Allah, the Exalted, achieve balance in mind, body, and spirit, maintaining clarity and order in all aspects of their life. Conversely, those who misuse or neglect their blessings fall into disorder, confusion, and distress, no matter how comfortable their outward circumstances may appear. Therefore, authentic serenity, stability, and fulfilment can only be attained by submitting to the wisdom revealed by Allah, the Exalted, and recognising that His guidance alone leads to balance, success, and lasting peace in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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

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 104 – Al Humazah, Verses 1-9 of 9

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَذْرَبَكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Woe to every backbiter, slanderer.

Who collects wealth and [continuously] counts it.

He thinks that his wealth will make him immortal.

No! He will surely be thrown into the Crusher.

And what can make you know what is the Crusher?

It is the fire of Allah, [eternally] fueled.

Which mounts directed at the hearts.

Indeed, it [Hellfire] will be closed down upon them.

In extended columns.

Discussion on Verses 1-9 of 9

This chapter opens by highlighting certain harmful traits and behaviours that a person must avoid, as they inevitably lead to stress, hardship, and difficulties in both this world and the Hereafter. These characteristics disrupt mental and spiritual balance, distort priorities, and prevent one from using their blessings in ways that are pleasing to Allah, the Exalted. By recognising and avoiding such traits, a person can maintain clarity, stability, and harmony in life while preparing responsibly for their accountability on the Day of Judgement. Chapter 104 Al Humazah, verse 1:

“Woe to every slanderer and backbiter.”

In general, it is crucial to understand that the divine guidance provided by Allah, the Exalted, throughout history has been a complete framework for life, addressing every circumstance a person may face—whether related to worldly matters, personal responsibilities, or religious obligations—and guiding how they use the blessings granted to them. This guidance ensures that individuals act in ways that are pleasing to Allah, the Exalted, while simultaneously fulfilling the rights of other people. Sadly, many people mistakenly assume that fulfilling obligations to Allah, the Exalted, such as performing the required prayers, is sufficient, and that they do not need to consider the rights of others. This misunderstanding often results in mistreatment, oppression, and injustice, which can corrode society from within. Islam, however, encompasses both the rights of Allah, the Exalted, and the rights of humanity, making it clear that one cannot neglect the rights of people without consequence. The consequences of ignoring the

rights of others are severe and unavoidable in the hereafter. A Hadith in Sahih Muslim, number 6579, warns that those who oppress or wrong others will be required to compensate for their victims' losses on Judgement Day. If necessary, they will carry the burden of the victim's wrongs until justice is fully served. Even those who fulfill the rights of Allah, the Exalted, but neglect the rights of people may face punishment in Hell on Judgement Day. This illustrates the inextricable link between personal accountability, justice, and ethical conduct toward others.

Therefore, to avoid such a fate, a person must strive to uphold both the rights of Allah, the Exalted, and the rights of others. Doing so brings inner peace, balance of mind and body, and the ability to correctly prioritize and manage all aspects of life. Beyond the individual level, this commitment fosters justice, harmony, and security within society, demonstrating that personal piety and social responsibility are inseparable components of a truly righteous life.

Chapter 104 Al Humazah, verse 1:

“Woe to every slanderer and backbiter.”

In a Hadith found in Sahih Muslim, number 6593, the Holy Prophet Muhammad, peace and blessings be upon him, clarified the true nature of backbiting and slander. Backbiting occurs when a person speaks about

someone in their absence in a manner that the individual would dislike, even if the statement is entirely true. Slander, however, is even more severe, for it involves attributing to someone something that is not true at all. Although these sins are usually committed through speech, they can also be carried out through gestures, expressions, or any form of communication that conveys the same harmful meaning. Both actions are counted among the major sins, and the Holy Quran illustrates their ugliness with a powerful image. Chapter 49 Al Hujurat, verse 12:

“...And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...”

It is essential to understand that these sins are more dangerous than many sins committed directly between a person and Allah, the Exalted. Sins committed against Allah can be forgiven through sincere repentance, for His mercy is vast. However, sins committed against another person—such as backbiting and slander—are not forgiven until the victim forgives the offender. If the victim does not pardon them, then on the Day of Judgement the wrongdoer will be held accountable in a frightening manner. Their good deeds will be transferred to the person they harmed, and if their good deeds are exhausted, the sins of the victim will be placed upon them until justice is fully established. This process may ultimately lead to the wrongdoer being thrown into Hell. This reality is confirmed in a Hadith found in Sahih Muslim, number 6579, where the Prophet, peace and blessings be upon him, described the truly bankrupt person of the Hereafter as the one who harmed others through speech and behaviour.

There are only a few circumstances in which mentioning someone's faults is permissible. One example is when a person warns another about genuine harm, such as alerting them to a dishonest business partner or an abusive individual. Another example is when a person seeks justice or resolution through a third party, such as in a legal case or when seeking advice from someone qualified to help. Outside of these limited exceptions, backbiting and slander remain prohibited and spiritually destructive.

A person can protect themselves from these sins by adopting several practical measures. First, they should learn about the severe consequences of backbiting and slander, both in this world and the next. Knowledge restrains the tongue and softens the heart. Second, a person should only speak words they would be comfortable saying directly to the individual concerned, knowing that the person would not be offended. Third, a person should speak about others in the same manner they would want others to speak about them, for fairness and empathy are essential qualities of good character. Finally, a person should focus on correcting their own faults. When someone sincerely works on self-improvement, they naturally become less interested in exposing the faults of others.

A person should also avoid the company of habitual backbiters and slanderers. Such individuals create division, spread negativity, and will eventually speak ill of those who associate with them. Instead, a person should gently advise others against these sins whenever it is safe to do so. They should not accept or believe gossip, for most rumours are either entirely false or mixed with distortions and exaggerations. Rather, they should defend the honour of others in their absence, just as they would hope others would defend them. The one who behaves in this manner will be protected from the Hellfire by Allah, the Exalted. This has been advised

in a Hadith found in Jami At Tirmidhi, number 1931. A person should also avoid allowing gossip to influence their behaviour toward others. Instead, they should treat people according to justice, fairness, and the teachings of Islam, not according to rumours.

Finally, a person must not be deceived by the fact that backbiting and slander have become normalised in society. The widespread nature of a sin does not reduce its seriousness in the sight of Allah, the Exalted, nor does the wrongdoing of others justify committing the same wrongdoing. No judge in this world would accept such an excuse, so how could a person expect Allah, the Exalted, the Judge of judges, to accept it?

Allah, the Exalted, then warns that the one who does not respect the dignity of others will often adopt other negative traits, such as greed. Chapter 104 Al Humazah, verses 1-2:

“Woe to every slanderer and backbiter. Who collects wealth and [continuously] counts it.”

Sharing the blessings one has been granted with others is an essential manifestation of sincerity and righteousness. When a person adopts greed, hoarding wealth or resources instead of distributing them, they fail to fulfill the rights of others. This behavior not only harms individuals but also contributes to the spread of corruption and injustice within society.

Moreover, the one who withholds their blessings can expect a similar response from Allah, the Exalted, as warned in a Hadith found in Sahih Muslim, number 2376. Generosity draws a person closer to Allah, the Exalted, brings them nearer to Paradise, strengthens their relationships with people, and distances them from Hell, whereas stinginess has the opposite effect, distancing a person from Allah, Paradise, and the goodwill of others while bringing them closer to Hell, as highlighted in a Hadith found in Jami At Tirmidhi, number 1961. The generous person fulfills the rights of Allah, the Exalted, and of humanity by using their blessings according to the guidance of Islamic teachings. This conduct ensures a balanced mental and physical state, proper prioritization of responsibilities and relationships, and adequate preparation for accountability on the Day of Judgement. By practicing generosity, they also earn respect and love from others, while contributing to justice and peace in society. In contrast, the stingy person neglects these duties, allowing greed to dictate the misuse of their blessings. This leads to disarray in their mental and physical state, misplacement of priorities, and insufficient preparation for their accountability on the Day of Judgement. Such behavior results in stress, challenges, and hardships, despite any material comforts they may possess. Furthermore, their failure to fulfill the rights of others breeds animosity and distrust, perpetuating injustice and corruption both within their immediate environment and in the wider society. Thus, generosity is not only an act of obedience to Allah, the Exalted, but also a practical means of achieving tranquility and balance in this life and preparing for success in the next, while stinginess undermines personal, social, and spiritual well-being.

One of the most misguided attitudes of those consumed by greed is the false belief that wealth and possessions can secure a lasting legacy or immortality. Chapter 104 Al Humazah, verse 3:

“He thinks that his wealth will make him immortal.”

Greedy individuals often fail to recognize that history is full of wealthy and ambitious people whose names have faded into obscurity because their lives were dominated by selfish pursuits. Their wealth, hoarded without proper use or sharing, provided no enduring benefit either to themselves or to others. Wealth alone cannot create true remembrance or guarantee peace in either this world or the next. Rather than chasing a fleeting reputation through material accumulation, a person should focus on leaving a legacy that nurtures peace of mind, balance, and purpose. Such a legacy involves using blessings wisely, maintaining mental and physical equilibrium, and placing all aspects of life—relationships, responsibilities, and resources—in their proper place.

Islam teaches that a meaningful legacy extends beyond material possessions. Righteous deeds, acts of charity, and knowledge passed to others are forms of sending blessings forward to the hereafter. This is exemplified in the Hadith found in Sahih Muslim, number 4223, which states that a person continues to earn reward for beneficial actions even after death, such as establishing ongoing charity. This encourages every individual to dedicate themselves not only to immediate acts of obedience but also to creating something that will continue to benefit others after they depart from this world.

Opinions among scholars also emphasize that leaving a good legacy is a holistic endeavour. Some stress the importance of nurturing moral and spiritual values in family and community, ensuring that one's influence endures through guidance and education. Others highlight material contributions, such as building institutions, schools, hospitals, or funding projects that serve society long-term. Both approaches converge on the principle that a true legacy benefits both the individual in the hereafter and society in the present.

Sadly, many people remain preoccupied with amassing wealth and possessions for personal gain, neglecting to create any lasting impact that aligns with divine guidance. This neglect is compounded by the illusion that there is always more time to plan a legacy, yet death often arrives unexpectedly. Islam emphasizes urgency and self-reflection, urging individuals to evaluate what they will leave behind and to act today, rather than postpone preparation for the hereafter. A person who leaves behind beneficial deeds and contributions—whether through charity, education, or moral guidance—praises Allah, the Exalted, for the opportunity to do so. Conversely, those who leave behind only material wealth without righteousness fail to benefit themselves or others and risk missing the rewards promised in the Hereafter.

Every person must ask themselves a fundamental question: what is the legacy they are leaving behind? This reflection is not only a measure of worldly influence but also a gauge of spiritual preparedness, as the quality of one's legacy can determine the peace, honor, and reward they receive in both worlds. Acting on this reflection ensures that a one's life becomes a source of enduring good, creating a legacy that continues to benefit others while drawing them closer to Allah, the Exalted.

Those who allow their worldly desires, particularly greed, to dominate their behavior persist in disobeying Allah, the Exalted, by misusing the blessings He has granted them. This misuse of resources and opportunities prevents them from achieving a balanced mental and physical state, causing disorder in every aspect of their lives. Their family, friends, career, and wealth—rather than being sources of support and fulfillment—become constant sources of stress and anxiety. Over time, their inability to use their blessings properly may lead them to place blame on others, such as their spouse or close companions, for the pressures they experience. In doing so, they may isolate those who are truly good in their lives, further amplifying feelings of emptiness, despair, and instability. In extreme cases, this trajectory can contribute to mental health challenges, including depression, substance abuse, and even suicidal thoughts. These patterns are observable in many individuals who have abundant wealth or fame yet remain spiritually and emotionally unfulfilled, despite enjoying worldly luxuries. Their attachment to material possessions and disregard for the proper use of blessings prevents them from preparing for their accountability on Judgement Day. Consequently, the consequences they face in the hereafter are far more severe. Chapter 104 Al Humazah, verses 3-9:

“He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fueled fire of Allah. Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them. In extended columns.”

Islamic teachings describe the realities of the Hereafter—including the Day of Judgement and Hell—with striking clarity to counteract the false beliefs and dismissive attitudes that prevailed among previous nations. Many of these peoples belittled the existence of the Hereafter and even mocked it, relying on wishful thinking to justify their persistent disobedience to Allah, the Exalted. They assumed they could continue in sin while still attaining salvation, creating dangerous misconceptions that compromised their understanding of accountability. These false assumptions took various forms, such as relying solely on the intercession of a righteous person without making personal reform, believing that merely professing faith verbally would ensure salvation, presuming that excuses and repentance would be automatically accepted on Judgement Day regardless of one's actions, or thinking that the punishments of the Hereafter would be comparable to the limited punishments of this world. To correct these misconceptions, Islamic teachings present vivid depictions of the Hereafter, emphasizing both its rewards and punishments. These descriptions are intended not to instill fear or despair for their own sake but to awaken hearts to the reality of human accountability and motivate sincere and practical obedience to Allah, the Exalted. True obedience involves using the blessings 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. By internalizing these teachings, individuals are protected from complacency and false hope, gaining awareness of the serious consequences of misusing their time, wealth, and abilities. This guidance encourages them to live with sincerity, to balance their mental and physical state, and to prioritize everything and everyone in their lives according to divine wisdom. In doing so, they are able to safeguard themselves from punishment, attain success in both worlds, and develop a life marked by discipline, accountability, and peace of mind.

A person's true benefit, in this world and the Hereafter, comes from sincerely embracing and actively following the teachings of Islam, even

when doing so challenges personal desires or inclinations. This commitment is similar to that of a disciplined and thoughtful patient who trusts the advice of a skilled physician, knowing that the prescribed treatment—though sometimes difficult, bitter, or restrictive—is essential for long-term health and well-being. Likewise, a person who submits to the guidance of Allah, the Exalted, attains spiritual fulfilment, mental clarity, physical balance, and the ability to organise every blessing, responsibility, and relationship in their life appropriately. This is because Allah, the Exalted, alone possesses complete and perfect knowledge of human nature and the universe. He knows exactly what is required for a person to achieve mental, physical, and spiritual equilibrium. Human knowledge, no matter how advanced, is inherently limited. Despite extensive research in medicine, psychology, and social sciences, humans cannot solve every problem, prevent all forms of stress, or ensure complete stability and order in life. Human judgement is restricted by incomplete experience, limited observation, and personal bias. In contrast, Allah, the Exalted, has absolute and comprehensive knowledge of all things. Out of His infinite wisdom and mercy, He has provided guidance for a balanced and harmonious life through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Observing those who follow this guidance compared to those who ignore it reveals a clear contrast: the former live with stability, sound judgment, and harmony in their affairs, while the latter experience confusion, imbalance, and inner unrest. Just as a patient may trust a doctor without fully understanding the science behind a prescription, Allah, the Exalted, does not demand blind obedience. Instead, He calls on people to reflect, contemplate, and recognise the truth of His guidance through clear evidence in the world around them. People are invited to approach His teachings with insight, sincerity, and fairness—not through blind imitation, prejudice, or inherited assumptions. Chapter 12 Yusuf, verse 108:

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

Moreover, Allah, the Exalted, alone governs the spiritual heart, the true source of peace and tranquillity. He decides who attains contentment and who does not. Chapter 53 An Najm, verse 43:

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

This truth illustrates that genuine peace of mind cannot be obtained through worldly achievements, possessions, or indulgence in desires. True tranquillity comes only from using the blessings one has been given in accordance with divine guidance. Those who align their lives with the commands of Allah, the Exalted, achieve balance of mind, body, and spirit, maintaining clarity and order in all aspects of life. Conversely, those who misuse or neglect their blessings fall into disorder, confusion, and distress, regardless of their outward comforts. Therefore, true serenity, stability, and fulfilment are found only by submitting to the wisdom revealed by Allah, the Exalted, and recognising that His guidance alone leads to balance, success, and lasting peace in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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

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 105 – Al Fil, Verses 1-5 of 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝٢

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥

Have you not considered how your Lord dealt with the companions of the elephant?

Did He not make their plan into misguidance?

And He sent against them birds in flocks.

Striking them with stones of hard clay.

And He made them like eaten straw.

Discussion on Verses 1-5 of 5

This chapter briefly highlights a great event that took place shortly before the birth of the Holy Prophet Muhammad, peace and blessings be upon him, in Mecca. A powerful foreign ruler intended to destroy the sacred House of Allah, the Exalted, the Kaaba. Despite his apparent strength and preparation, Allah, the Exalted, destroyed him and his army in a miraculous manner before they could carry out their plan. This incident is detailed in Tafsir Ibn Kathir, Volume 10, Pages 588-594. Chapter 105 Al Fil, verses 1-2:

“Have you not considered, how your Lord dealt with the companions of the elephant? Did He not cause their plan to perish?”

This historical event establishes an important principle: any plan built upon wrongdoing and opposition to truth will ultimately fail, even if it appears strong at the outset. A person may believe they are capable of achieving their goals through deceit, harm, or injustice, but such plans are always subject to the will and justice of Allah, the Exalted. Even if the consequences are not immediate, they will inevitably manifest, either in this world or in the Hereafter. A clear example of this principle can be seen in the story of the Holy Prophet Yusuf, peace be upon him. His brothers plotted against him out of jealousy, believing that removing him would secure for them the love and attention of their father, the Holy Prophet Yaqoob, peace be upon him. Yet their scheme produced the opposite outcome. Instead of bringing them closer to their goal, it led to regret, guilt, and distance. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting...”

The more a person persists in such behavior, the further they are distanced from what they truly seek. Even in cases where a person appears to succeed outwardly, the result is often hollow, as Allah, the Exalted, can turn that apparent success into a source of hardship, regret, and punishment in both worlds unless sincere repentance is made. In reality, every plan a person makes—whether good or evil—is ultimately driven by the desire to attain peace of mind. However, this goal cannot be achieved through disobedience to Allah, the Exalted. When a person misuses the blessings they have been granted, such as wealth, relationships, or influence, it disrupts the balance of their life. Instead of bringing comfort, these very blessings become sources of stress, anxiety, and dissatisfaction. Their relationships begin to suffer, their priorities become confused, and they may wrongly blame others for the turmoil they experience. Over time, this imbalance can deepen. A person may begin to distance themselves from those who genuinely care for them, further isolating themselves and intensifying their inner struggles. This pattern can lead to severe emotional and psychological difficulties, including depression, harmful coping mechanisms, and a loss of purpose. These outcomes are often visible in those who pursue wealth and status without regard for divine guidance. Despite possessing material comforts, they remain internally unsettled. Furthermore, such individuals neglect preparing for their accountability on Judgement Day. As a result, the consequences they face in the Hereafter are far more severe. What they once viewed as success—such as wealth gained through wrongful means—becomes a burden and a source of punishment. This highlights a critical truth: the value of any achievement is not determined by its outward appearance, but by whether it was attained

and used in obedience to Allah, the Exalted. Therefore, a person must carefully reflect on the intentions and methods behind their plans. True success lies not in achieving temporary worldly goals through any means necessary, but in pursuing what is right in a lawful and sincere manner. Only through obedience to Allah, the Exalted, can a person attain genuine peace of mind, balance in their life, and lasting success in both this world and the Hereafter. Chapter 35 Fatir, verse 43:

“...but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?...”

And chapter 105 Al Fil, verses 1-5:

“Have you not considered how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks. Striking them with stones of hard clay. And He made them like eaten straw.”

These verses act as a profound warning against becoming trapped in a self-centred mode of living, where a person’s awareness is limited to their own immediate concerns while remaining unaware of the broader truths unfolding around them. Such a restricted perspective gradually hardens the heart, preventing it from recognising the deep wisdom that can be gained from past events, personal hardships, and the lives of others. When a

person fails to look beyond themselves, they lose access to one of the greatest sources of growth and understanding. In contrast, thoughtful reflection on these signs and experiences nurtures clarity and maturity. It allows a person to refine their character, learn from both their own mistakes and the mistakes of others, and avoid falling into repeated patterns of harm. Through this process, a person moves closer to a state of inner stability and contentment. This balance is not limited to emotional well-being alone, but extends to a harmonious alignment between the mind and the body. It also involves placing everything and everyone in their proper position within one's life—giving due importance where it is deserved, without excess or neglect. For instance, when a person observes individuals who possess wealth, status, and widespread recognition, yet misuse these blessings, an important lesson becomes clear. Despite their outward success, many of them are overcome by anxiety, depression, addiction, or even reach the point of ending their own lives. This demonstrates that true peace and fulfilment cannot be attained through material abundance alone, nor can they be secured by endlessly pursuing personal desires. Rather, such pursuits often intensify inner emptiness instead of resolving it. Likewise, witnessing another person endure illness or physical weakness should awaken a sense of gratitude for one's own health. It serves as a reminder that well-being is temporary and can be taken away without warning. This realisation should not only inspire appreciation, but also encourage a person to use their health in a meaningful and responsible way before it diminishes. In this manner, Islam teaches people to remain constantly aware and reflective. It calls them to rise above a limited, self-focused outlook and instead observe the world with insight and humility. By doing so, a person is able to extract valuable lessons from every situation, transforming ordinary observations into sources of guidance, growth, and lasting peace.

And chapter 105 Al Fil, verses 1-5:

“Have you not considered how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks. Striking them with stones of hard clay. And He made them like eaten straw.”

Specifically, these verses reminded the people of Mecca that their safety during that extraordinary event did not arise from their own strength, nor was it granted by the lifeless idols they relied upon. Rather, it was solely through the miraculous protection of Allah, the Exalted. This made it clear that all forms of perceived power they attributed to themselves or their idols were false, and that true protection belongs only to the Creator. This incident stood alongside other clear and undeniable signs. Among them was the noble and perfected character of the Holy Prophet Muhammad, peace and blessings be upon him, as well as the unmatched and miraculous nature of the Holy Quran. Together, these signs formed a complete and compelling proof that should have led them to accept the truth without hesitation. Their protection, in particular, should have awakened a deep sense of gratitude towards Allah, the Exalted, and an awareness of the honour they had been given as the first recipients of the final divine code of conduct for all people.

More generally, this passage draws attention to a consistent pattern in human behaviour. When a person turns away from the divine code of conduct revealed by Allah, the Exalted, and instead follows systems created by human beings, it is often because they wish to pursue their own desires without restriction. Human-made systems, no matter how advanced

they may appear, are ultimately shaped by human weaknesses, inclinations, and self-interest. In contrast, divine guidance is founded upon perfect wisdom, justice, and mercy. This tendency is particularly evident among those who hold wealth, influence, and authority. Such individuals often recognise that accepting Islam would require them to submit to a higher standard of conduct—one that limits their actions and holds them accountable. This would prevent them from exploiting others, indulging in excess, or misusing their position. As a result, fearing the loss of their status and privileges, they choose to reject the truth and may even influence others to do the same in order to preserve their worldly standing. This pattern is not new, but has been seen repeatedly throughout history. The first to oppose the Holy Prophets, peace be upon them, were often the powerful figures within society who feared that accepting divine guidance would undermine their authority and reveal their wrongdoing. Their rejection was not due to a lack of clear evidence, as the signs of Allah, the Exalted, were evident before them. Rather, it was driven by arrogance, pride, and a desire to continue living according to their own preferences. Therefore, the rejection of divine guidance is rarely a matter of genuine confusion about truth and falsehood. Instead, it is rooted in the condition of the heart—a refusal to restrain personal desires and to submit sincerely to the authority of the Creator. This leads a person to misuse the blessings granted by Allah, the Exalted, directing them towards disobedience instead of gratitude. The outcome of such a way of living is profound. A person gradually loses balance within themselves, both mentally and physically, and begins to misplace priorities by giving importance to what is temporary while neglecting what is lasting. Their life becomes disordered, and they fail to prepare properly for their accountability on the Day of Judgement. Even if they appear to possess comfort and luxury in this world, their lives are often marked by inner unease, stress, and continuous difficulties. This imbalance does not end in this life, but extends into the next, where the full consequences of their choices will become evident.

To conclude, a person's real success, in both this world and the Hereafter, lies in sincerely accepting and consistently applying the teachings of Islam, even when they oppose personal desires or inclinations. This attitude can be likened to that of a sensible and disciplined patient who places trust in a qualified physician, recognising that the prescribed treatment—no matter how challenging, unpleasant, or restrictive—is necessary for long-term health and well-being. In the same way, one who follows the guidance of Allah, the Exalted, attains spiritual fulfilment, clarity of mind, physical stability, and the ability to properly arrange every blessing, responsibility, and relationship within their life. This is because Allah, the Exalted, alone possesses complete and flawless knowledge of human nature and the entire creation. He fully understands what is required for a person to achieve balance in their mental, physical, and spiritual state. Human knowledge, regardless of its progress, remains limited. Despite ongoing advancements in medicine, psychology, and the social sciences, people are unable to resolve every challenge, eliminate all forms of stress, or establish perfect stability in life. Human judgement is restricted by limited experience, incomplete understanding, and personal bias, whereas Allah, the Exalted, has absolute and all-encompassing knowledge. Out of His wisdom and mercy, He has provided a complete system of guidance through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When one compares those who live by this guidance with those who turn away from it, the difference becomes clear. Those who follow divine instruction tend to live with order, sound judgement, and stability, while those who neglect it often fall into confusion, imbalance, and inner distress. Just as a patient may rely on a doctor without fully grasping the scientific details behind a treatment, Allah, the Exalted, does not call people to blind acceptance. Rather, He encourages reflection, careful thought, and recognition of His signs throughout creation. People are invited to approach His guidance with sincerity, insight, and fairness, not through blind following, prejudice, or inherited assumptions. Chapter 12 Yusuf, verse 108:

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

In addition, Allah, the Exalted, alone controls the inner state of a person—the spiritual heart, which is the true source of peace and tranquillity. He grants contentment 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.”

This makes it clear that genuine peace of mind is not found in worldly success, possessions, or the fulfilment of desires. True tranquillity is only achieved when a person uses the blessings they have been given in accordance with divine guidance. Those who live in obedience to Allah, the Exalted, attain balance in their mind, body, and soul, maintaining order and clarity in all aspects of life. In contrast, those who misuse or ignore their blessings experience confusion, instability, and distress, regardless of how comfortable their outward circumstances may seem. Therefore, real serenity, stability, and fulfilment can only be achieved by submitting to the wisdom revealed by Allah, the Exalted, and recognising that His guidance alone leads to balance, success, and lasting peace in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 106 – Quraysh, Verses 1-4 of 4

لَا يَلْفُ قُرَيْشٍ ۝١

إِلَّا لِنَفْسِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤

For the accustomed security of the Quraysh.

Their accustomed security [in] the [trading] caravan of winter and summer.

Let them worship the Lord of this House [the Kaaba].

Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

Discussion on Verses 1-4 of 4

This chapter continues directly from the previous one, which focused on a specific event from the history of Mecca. That event clearly demonstrated the divine protection granted by Allah, the Exalted, to Mecca and, by extension, to its people. It was a significant blessing that should have led them to respond with gratitude by accepting and acting upon Islamic teachings—teachings they already recognised as true at a deep level, even if they chose to reject them outwardly. The people of Mecca were not ignorant of the message they were receiving. As highly skilled speakers and critics of the Arabic language, they were fully capable of appreciating the linguistic excellence of the Holy Quran. They recognised that its expression, structure, and meaning were far beyond what any human being could produce, and therefore could not reasonably be attributed to a human source. At the same time, they had spent forty years in the company of the Holy Prophet Muhammad, peace and blessings be upon him, before he announced his mission. Throughout that long period, they knew him to be truthful, trustworthy, and completely free from deception. This long-standing knowledge of his character made it extremely difficult to justify suddenly accusing him of lying after the beginning of his mission. Chapter 10 Yunus, verse 16:

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

In addition, it was widely acknowledged among both the People of the Book and the non-Muslims of Mecca that the Prophet Muhammad, peace and

blessings be upon him, had no prior access to earlier revealed scriptures. He did not study them, read them, or learn from those who possessed them. This means he could not have drawn upon their content—whether in its original form or in the altered versions that existed among different communities. This absence of any educational or literary connection to those texts strengthens the conclusion that the message he delivered did not come from any human source. Chapter 29 Al Ankabut, verse 48:

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

Despite these clear and repeated signs, many still persisted in denial and ingratitude. Their rejection was not rooted in a lack of evidence, but in a reluctance to accept a message that challenged their beliefs, habits, and sense of control. In this chapter, Allah, the Exalted, reminds them—and all people more broadly—of His countless blessings. The purpose of these reminders is to awaken reflection and gratitude, encouraging a person to move beyond denial, recognise the truth already evident to them, and respond with sincere acceptance and obedience to divine guidance. Chapter 106 Quraysh, verses 1-2:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer.”

A prominent figure among the non-believers of Mecca, Harith bin Uthman, is reported to have conveyed to the Holy Prophet Muhammad, peace and blessings be upon him, that the leading members of his community were inwardly aware of the truth of Islam, yet remained hesitant to accept it openly. Their hesitation was not rooted in a lack of understanding, but in fear of social and political consequences. They believed that if they accepted Islam, the wider Arab tribes would oppose them, strip them of influence, and force them into exile. This reveals an important psychological barrier: the preference for maintaining status and stability, even at the cost of acknowledging a recognised truth. In this regard, Allah, the Exalted, revealed chapter 28 Al Qasas, verse 57:

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

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

This verse directly addresses their argument by exposing its inconsistency. It reminds them that their security and provision were already granted by Allah, the Exalted, even while they persisted in disbelief. The verse therefore challenges the logic of their fear: if their safety was never dependent on their idols or political alliances, then abandoning falsehood for truth could not reasonably be expected to remove their security. Instead, the verse encourages reflection on the deeper reality that divine

provision is not tied to human calculations but to the will of the Creator, who has already demonstrated care and sustenance for them.

This excuse, however, was not a valid justification for rejecting the truth. The people of Mecca already occupied a position of honour among the Arab tribes, largely due to their custodianship of the sacred sanctuary associated with the House of Allah, the Exalted. Even in the pre-Islamic period, this role gave them both respect and a degree of security in trade and travel. More importantly, faith is not meant to be conditional upon comfort or acceptance from others; it requires moral courage to uphold truth even when it brings hardship. This principle is demonstrated throughout history by the Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, who endured persecution, economic hardship, and social isolation without abandoning their commitment. Their example shows that truth is not measured by popularity or immediate benefit, but by steadfastness under pressure.

Moreover, even if their fear of losing status had contained some apparent basis in worldly reasoning, it ignored a fundamental principle: when Allah, the Exalted, grants provision, safety, and honour to people even while they are in error, it is inconsistent to assume that obedience to Him would lead to deprivation. In fact, divine generosity is not withdrawn because of sincere repentance; rather, it is often expanded as a form of mercy and guidance. Chapter 106 Quraysh, verses 1-4:

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

This highlights that their economic stability and safety were already established through divine favour, sustained through trade and protected travel routes. The verses link these blessings directly to the expectation of gratitude and worship, indicating that recognition of the source of these gifts should naturally lead to humility and obedience rather than arrogance or resistance.

In addition, any perceived loss of wealth, influence, or tribal authority that might have followed the abandonment of idol worship would not have resulted in lasting deprivation. Instead, it would have been replaced with greater forms of honour, stability, and collective strength under divine guidance. History later reflects this pattern in the lives of the Companions, may Allah be pleased with them, who transitioned from vulnerability and persecution to leadership and expansion. This transformation was not accidental but presented as a consequence of sincere faith combined with action. It demonstrates that moral commitment, even when costly at first, often produces long-term benefit, both spiritually and materially. Chapter 24 An Nur, verse 55:

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will

surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”

Therefore, fear of worldly loss should never override recognition of truth. Sincere obedience to Allah, the Exalted, is consistently portrayed as a path that aligns both spiritual integrity and practical well-being. Those who accept and act upon divine guidance are ultimately granted inner peace, clarity of purpose, and stability, while those who persist in rejection due to attachment to status often experience ongoing instability, even if they appear successful outwardly. The passage therefore calls for a reassessment of priorities, urging a shift from short-term fear to long-term certainty grounded in accountability before Allah, the Exalted. Chapter 3 Alee Imran, verse 139:

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

Chapter 106 Quraysh, verses 1-4:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this

House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

In general, when a person provides even a small portion of another person's worldly needs—such as offering shelter, financial help, or support—they are naturally regarded as deserving of gratitude. If this is the case with human beings who provide only limited assistance, then it is far more fitting that a person shows gratitude to Allah, the Exalted, who has granted every blessing within the universe. Every comfort, opportunity, ability, and resource a person enjoys originates from Him alone. Gratitude begins with one's intention, meaning that a person performs their actions solely to please Allah, the Exalted. If their intention is mixed with the desire for praise, recognition, or worldly benefit, then they will not receive reward from Allah, the Exalted. This reality is warned about in a Hadith found in Jami At Tirmidhi, number 3154. A sign of a sincere intention is that a person does not expect appreciation or repayment from people. Gratitude with the tongue involves speaking only what is good or remaining silent, while gratitude through action means using every blessing in a manner pleasing to Allah, the Exalted, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This form of gratitude leads to an increase in blessings and ultimately brings peace of mind in both worlds, enabling a person to achieve a balanced mental and physical state and to place everything and everyone in their life in the correct position. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an object, it is considered normal and entirely fair that they use it however they wish. Since Allah, the Exalted, created, owns, and sustains everything in existence—including every person—it follows that He alone has the right to determine what should occur within the universe and what should not. Therefore, it is only just that a person obeys Allah, the Exalted, for He alone possesses absolute ownership over all things, including their very existence.

In the same way, when someone lends an item to another person, it is only fair that the borrower uses the item according to the wishes of its owner. Allah, the Exalted, has granted every blessing a person possesses—health, wealth, time, intellect, opportunities—not as a permanent gift but as a temporary loan. Like all loans, these blessings must be repaid. The only way to repay this loan is to use these blessings in ways pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are not loans but gifts. Because they are gifts, the people of Paradise will be free to use them however they desire. Chapter 7 Al A'raf, verse 43:

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

A person must therefore never confuse the temporary blessings of this world—which are a loan entrusted to them—with the everlasting gifts of Paradise. Worldly blessings must be used responsibly and in obedience to Allah, the Exalted, while the gifts of the Hereafter will be enjoyed without restriction.

To conclude, a person is encouraged to fully accept and put into practice the teachings of Islam for their own benefit, even when those teachings require them to go against personal desires or immediate inclinations. Their attitude should resemble that of a rational and trusting patient who places confidence in the judgement of a skilled physician. Such a patient understands that the prescribed treatment may be unpleasant, difficult, or restrictive, yet still accepts it because it is known to secure long-term recovery and protection. In the same way, divine guidance may at times challenge comfort or habit, but it is ultimately directed toward a person's true well-being. Just as a disciplined patient achieves physical recovery and mental stability by consistently following medical advice, a person who follows divine guidance attains clarity of thought, emotional balance, and inner tranquillity. This is because only Allah, the Exalted, possesses complete and perfect knowledge of human nature and what is required for a person to live in a balanced and meaningful way. Through this knowledge, every blessing, responsibility, and relationship is placed in its proper position, preventing excess, neglect, and disorder in life. Human knowledge, regardless of how advanced it becomes, remains limited and imperfect. Even with extensive study in fields such as psychology, biology, and human behaviour, it is not possible for human beings to fully resolve every difficulty or eliminate all forms of emotional distress, instability, or hardship. Human judgement is always shaped by limited experience, partial understanding, and personal bias. As a result, systems designed by people can offer partial benefit, but they cannot provide complete guidance for every situation or guarantee inner harmony in all circumstances. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and has already conveyed through the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a balanced and purposeful life. The difference between those who live according to divine guidance and those who do not can often be observed in their behaviour and the outcomes of their choices. Those who align themselves with Islamic

teachings tend to display greater emotional stability, clearer judgement, and a more organised approach to life, even when facing difficulty. In contrast, those who turn away from these principles frequently experience confusion, inner conflict, and a lack of direction, even when they possess outward comfort or success. This contrast highlights that true order is not merely external, but deeply connected to how a person aligns their life with divine instruction. Although a patient may not fully understand the technical details behind a medical prescription, they still trust the expertise of the physician. However, Allah, the Exalted, does not require blind following without thought. Instead, He calls upon people to reflect, reason, and observe the signs placed within themselves and the world around them. Faith is therefore built upon understanding and sincerity, not unexamined imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, it is Allah, the Exalted, alone who governs the inner state of a person, including their emotional responses and sense of peace. Chapter 53 An Najm, verse 43:

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

This reality demonstrates that lasting peace of mind is not simply a product of external circumstances, but is ultimately granted by Allah, the Exalted. It is closely connected to how a person uses the blessings entrusted to them and whether they are used in accordance with divine guidance. Those who live in obedience to this guidance tend to experience greater balance, purpose, and stability, while those who misuse their blessings often fall into confusion, unrest, and dissatisfaction. In conclusion, true tranquillity—whether mental, physical, or spiritual—can only be achieved through sincere alignment with the guidance of Allah, the Exalted. It requires recognising that divine instruction is not a restriction upon life, but a means of bringing order, meaning, and harmony to it, both in this world and in the life to come. 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 107 – Al Ma'un, Verses 1-7 of 7

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ ﴿١﴾

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Have you seen the one who denies the Recompense?

For that is the one who drives away the orphan.

And does not encourage the feeding of the poor.

So woe to those who pray.

Those who are heedless of their prayer.

Those who make show [of their deeds].

And withhold [simple] assistance.

Discussion on Verses 1-7 of 7

This chapter opens by briefly explaining how denying or neglecting accountability on the Day of Judgement leads to destructive moral traits, which in turn produce corruption and injustice within society. Chapter 107 Al Ma'un, verses 1-3:

“Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor.”

These verses show a direct connection between disbelief in final accountability and harmful behaviour toward the most vulnerable members of society. The denial of recompense is not presented as an abstract belief alone, but as something that manifests in conduct—specifically in neglecting or mistreating orphans and failing to care for those in need. This demonstrates that inner belief and outward morality are deeply linked. On an individual level, peace of mind and on a societal level, justice are inseparably connected to belief in accountability on the Day of Judgement. When a person sincerely believes that every action will ultimately be accounted for by Allah, the Exalted, they are less likely to misuse the blessings granted to them, such as wealth, health, influence, or authority. This awareness creates an internal sense of responsibility that restrains harmful impulses and encourages fair conduct. Without this belief, however, a person may begin to see life as unrestricted, leading them to prioritise personal gain over moral duty and the rights of others. When individuals convince themselves that they will not be held accountable for

their actions, this mindset often leads to boldness in wrongdoing, especially when worldly consequences appear avoidable. As a result, blessings that were meant to be used responsibly become tools of harm. Wealth may turn into greed and exploitation, authority may become oppression, and social relationships may be reduced to self-interest. This distortion of purpose not only damages others but also removes inner tranquillity from the individual, as unchecked desire rarely leads to lasting satisfaction. Chapter 29 Al Ankabut, verse 36:

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

Belief in accountability on the Day of Judgement therefore functions as a strong moral restraint. It disciplines behaviour by reminding a person that no action is hidden and no injustice is ignored. Every deed, whether large or small, will ultimately be brought to account before Allah, the Exalted. This awareness encourages sincerity in intention, humility in conduct, and responsibility in decision-making. It also helps a person to properly align their blessings with their intended purpose, ensuring they are used in ways that benefit both the individual and those around them. At a broader level, history and observation show that when societies weaken or abandon the belief in accountability—whether divine or moral—corruption tends to increase. In such environments, laws are often manipulated for personal benefit, the weak are neglected, and those in power may exploit others without restraint. By contrast, when accountability is strongly upheld, there is generally a greater emphasis on justice, compassion, and protection of rights. The belief in ultimate accountability therefore serves as a moral framework that encourages integrity even when external oversight is absent or limited. On an individual level, this belief ensures that blessings

are used in a balanced and responsible manner. Wealth is directed toward rightful obligations, authority is exercised with fairness, and relationships are maintained with sincerity rather than exploitation. This creates a stable inner condition, as the individual lives with the awareness of having fulfilled their responsibilities in accordance with divine guidance. On a societal level, this same belief contributes to the protection of rights, the reduction of injustice, and the strengthening of social harmony. In contrast, when accountability is ignored, imbalance becomes widespread. Individuals may prioritise desire over duty, neglect obligations, and harm others without concern for consequences. Over time, this weakens families, disrupts communities, and allows corruption to spread more freely. However, when belief in accountability is present and active, it becomes a stabilising force that preserves order, encourages fairness, and supports collective well-being. Ultimately, belief in the Day of Judgement is not merely a theological idea, but a foundational principle for both personal and social well-being. It shapes character, governs behaviour, and ensures that blessings are used correctly. Without it, disorder and injustice increase; with it, responsibility, balance, and peace are established in both individual life and society, as well as in the life to come.

But because preparing for one's accountability by obeying Allah, the Exalted, often goes against human desires and worldly ambitions, many people choose to persist in disobedience. This creates a state in which a person gradually loses inner balance, failing to achieve a sound mental and physical condition, and also failing to place priorities, relationships, and responsibilities in their proper position. At a wider level, this attitude contributes to the spread of injustice and corruption within society, as personal desire is prioritized over moral responsibility. Chapter 107 Al Ma'un, verses 2-3:

“For that is the one who drives away the orphan. And does not encourage the feeding of the poor.”

These verses highlight how denial of accountability does not remain a private belief, but becomes visible in social behaviour. One of its clearest manifestations is neglecting those who are most vulnerable, such as orphans and the poor. Driving away the orphan reflects emotional hardness and social irresponsibility, while neglecting the feeding of the poor reflects a lack of concern for basic human dignity. Together, they show how the absence of accountability leads to a breakdown in compassion and justice.

In general, in Islamic teachings, orphans are frequently mentioned because they represent individuals who lack protection, strength, or social leverage. This makes them especially vulnerable to neglect or exploitation. For this reason, a person is encouraged to actively support those who are socially weak, including orphans and widows, according to their ability and means. In the present time, supporting such causes has become relatively simple, as many structured systems of sponsorship can be arranged quickly and efficiently. The effort required is often minimal compared to everyday discretionary spending, which highlights that the barrier is usually not capability but willingness and prioritisation. Acts such as sponsoring orphans and assisting widows are strongly emphasised in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, including the promise of closeness in Paradise for those who care for orphans, as recorded in Sahih Bukhari, number 6005. Likewise, it is mentioned that those who care for widows and those in need are granted rewards comparable to continuous voluntary worship, as recorded in Sahih Bukhari, number 6006. These teachings illustrate that support for the vulnerable is not a minor act, but one of great spiritual value. They also serve as

encouragement for those who may struggle with consistent voluntary acts of worship, showing that meaningful reward can also be attained through serving others. At the same time, it is important for a person to recognise that all means they possess, including wealth and opportunity, ultimately originate from Allah, the Exalted. These blessings are not absolute possessions but trusts placed in human responsibility. In this sense, they resemble a loan that must be returned in a meaningful form. The “repayment” of this trust is not the return of material wealth itself, but its proper use in ways that are pleasing to Allah, the Exalted. When this understanding is present, it prevents a person from developing a sense of pride or entitlement, as though they are doing a favour to others or even to the Creator. Instead, it becomes clear that Allah, the Exalted, is the true Giver of all blessings, and that every opportunity to help others is itself a form of favour granted to the giver. The person in need also plays a role by accepting assistance, allowing the giver to earn reward and fulfil responsibility. Without such opportunities, a person would be deprived of the ability to earn this reward. This understanding protects good deeds from being corrupted by arrogance or self-importance and preserves sincerity in intention and action.

Finally, the scope of aiding those in need is not limited solely to financial assistance. It also includes fulfilling lawful needs in emotional, physical, and social forms, such as offering support, care, and kindness where appropriate. In this way, every person—regardless of wealth—has the ability to contribute in some form. No one is exempt from this responsibility, as everyone is capable of alleviating difficulty in some capacity.

Allah, the Exalted, then highlights and criticises the patterns of conduct that emerge when people replace divine guidance with man-made systems

designed to serve personal desires while still maintaining an outward appearance of righteousness. These systems often preserve rituals, social customs, or public displays of morality, yet they lack sincere accountability and genuine submission to a higher moral code. Chapter 107 Al Ma'un, verses 4-6:

“So woe to those who pray. [But] who are heedless of their prayer. Those who make show.”

These verses draw attention to a form of behaviour where outward acts of devotion are performed, yet the inner reality is absent. The warning is not limited to prayer itself but extends to any action where sincerity is replaced with performance, and accountability is replaced with self-interest. In this way, worship becomes a display for people rather than a sincere act and moral conduct becomes similarly shaped by image rather than truth.

In reality, when a person abandons divine guidance and instead adopts systems shaped primarily by human preference, the underlying motivation often becomes the fulfilment of personal desire. This is because human-made codes of conduct, no matter how refined they may appear, are ultimately influenced by human limitations such as self-interest, bias, cultural pressure, and shifting values. Unlike the divine law revealed by Allah, the Exalted, which is grounded in perfect knowledge, justice, and mercy, human systems are vulnerable to being shaped by the ambitions of those who design or control them. Within such frameworks, those with wealth, influence, or authority often become the most deeply invested in preserving systems that protect their position. Acceptance of divine

accountability would require them to submit to a higher moral standard that restricts exploitation, limits excess, and enforces justice even when it is personally inconvenient. As a result, some may resist such guidance not because its truth is unclear, but because its implications challenge their lifestyle and authority. This resistance can lead not only to personal rejection but also to encouraging others to remain within the same system of belief and behaviour, preserving collective habits that support worldly advantage. Chapter 38 Saad, verse 6:

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

Such reactions illustrate how leadership figures in society may attempt to preserve established systems even when they are confronted with clearer guidance. The motivation is often not a lack of exposure to truth, but a reluctance to lose status, influence, or cultural dominance. This creates a cycle in which truth is resisted, not through lack of understanding, but through attachment to worldly benefit. Historically, opposition to the Holy Prophets, peace be upon them, has frequently come first from societal elites. These individuals often recognised the moral strength and clarity of divine messages, yet still rejected them due to pride and concern over losing control over their communities. Their rejection was therefore rooted less in intellectual disagreement and more in emotional and moral resistance—particularly the unwillingness to restrain personal desires or accept accountability before Allah, the Exalted. From this perspective, rejection of divine guidance is rarely a purely intellectual issue. Instead, it is more often a matter of internal inclination, where the heart resists limits placed upon desire and accountability. The outward arguments may appear to concern doctrine or tradition, but the deeper cause frequently lies in the

reluctance to submit fully to the authority of the Creator and to live within the moral boundaries that such submission requires. This inevitably leads to the misuse of the blessings granted by Allah, the Exalted. When a person becomes detached from accountability on the Day of Judgement, the natural outcome is imbalance in both thought and behaviour. Instead of using blessings in a disciplined and purposeful manner, they are often redirected toward excess, self-interest, or neglect of responsibility. This creates instability within the individual, affecting both mental clarity and physical well-being, as actions become driven by uncontrolled desire rather than measured responsibility. Over time, this also leads to a failure to properly prepare for accountability before Allah, the Exalted, as priorities become centred on immediate gain rather than long-term consequence. Although such a person may still experience moments of worldly comfort or material luxury, this does not equate to true peace. Inner stability is compromised when actions are not aligned with moral responsibility and accountability. This internal conflict often manifests as stress, dissatisfaction, or confusion, as a life built upon imbalance rarely produces lasting tranquillity. At the same time, relationships and responsibilities within a person's life become mismanaged, as people and duties are no longer given their proper place or importance. As this condition continues, it also contributes to broader social harm. When individuals fail to recognise accountability, they are less likely to fulfil the rights of others. Acts of kindness, fairness, and basic assistance begin to diminish, not necessarily through active hostility, but through neglect and indifference. This gradual withdrawal of responsibility creates an environment in which injustice can spread more easily, as the weakest members of society are no longer supported and social obligations are ignored. In this way, even the simplest forms of good conduct are disregarded. Chapter 107 Al Ma'un, verse 7:

“And withhold [simple] assistance.”

When such attitudes become widespread, society as a whole begins to weaken. Trust between people diminishes, cooperation declines, and social bonds are eroded. Over time, this leads to a structure where injustice becomes normalized and fairness is no longer actively upheld. In contrast, when accountability before Allah, the Exalted, is firmly believed in, even small acts of assistance are valued and preserved, helping to maintain both personal balance and social harmony.

Therefore, a person is encouraged to wholeheartedly accept and consistently apply the teachings of Islam for their own benefit, even when these teachings require them to set aside personal desires or immediate inclinations. Their attitude should resemble that of a sensible and trusting patient who relies on the judgement of a skilled physician. Such a patient recognises that a prescribed treatment may be uncomfortable, demanding, or restrictive, yet still accepts it because it is known to bring recovery and long-term protection. In the same way, divine guidance may at times challenge habit or comfort, but it is ultimately directed toward a person's true welfare. Just as a disciplined patient attains physical recovery and mental stability by adhering to medical advice, a person who follows divine guidance attains clarity of thought, emotional balance, and inner tranquillity. This is because only Allah, the Exalted, possesses complete and perfect knowledge of human nature and what is required for a person to live a balanced and meaningful life. Through this perfect knowledge, every blessing, responsibility, and relationship is placed in its proper position, preventing excess, neglect, and disorder. Human knowledge, no matter how advanced, remains limited and imperfect. Despite extensive progress in fields such as psychology, biology, and human behaviour, human beings are still unable to fully resolve every difficulty or remove all forms of emotional distress, instability, or hardship. Human judgement is always shaped by incomplete experience, restricted understanding, and personal

bias. As a result, human systems may provide partial benefit, but they cannot offer complete guidance for every situation or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and has already conveyed through the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a balanced and purposeful life. The difference between those who follow divine guidance and those who do not can often be seen in their conduct and the outcomes of their choices. Those who align their lives with Islamic teachings tend to demonstrate greater emotional stability, clearer judgement, and a more organised approach to life, even in times of difficulty. In contrast, those who turn away from these principles frequently experience confusion, inner conflict, and a lack of direction, even when they appear to have outward comfort or success. This contrast shows that true order is not merely external, but deeply connected to how a person aligns their life with divine instruction. Although a patient may not fully understand the technical details behind a medical prescription, they still place trust in the physician's expertise. However, Allah, the Exalted, does not call people to blind acceptance without reflection. Rather, He encourages them to think, reason, and observe the signs within themselves and throughout the world around them. Faith is therefore based on understanding and sincerity, not unexamined imitation. 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 has complete authority over the inner condition of a person, including their emotions and sense of calm. Chapter 53 An Najm, verse 43:

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

This highlights that lasting inner peace cannot be secured through external circumstances alone, but is ultimately granted by Allah, the Exalted. It is closely connected to how a person makes use of the blessings placed in their care and whether those blessings are directed in accordance with divine guidance. Those who live in harmony with this guidance generally experience greater steadiness, purpose, and emotional composure, whereas those who neglect or misuse these blessings often find themselves in confusion, inner turmoil, and dissatisfaction. In conclusion, genuine peace—whether of mind, body, or spirit—can only be achieved through sincere conformity to the guidance of Allah, the Exalted. This means recognising that divine guidance is not a limitation on life, but a framework through which life gains structure, purpose, and harmony in both this world and the life to come. 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 108 – Al Kawthar, Verses 1-3 of 3

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Indeed, We have granted you, [Prophet Muhammad, peace and blessings be upon him], an uncountable amount of good.

So pray to your Lord and offer sacrifice [to Him alone].

Indeed, your enemy is the one cut off [from all good].

Discussion on Verses 1-3 of 3

When the sons of the Holy Prophet Muhammad, peace and blessings be upon him, passed away and he was left with only daughters, the leaders among the non-believers of Mecca mocked him by claiming that his lineage had been cut off and that his name would soon be forgotten after his death. As a result, Allah, the Exalted, revealed chapter 108 Al Kawthar, verses 1-3:

“Indeed, We have granted you an abundant of good. So pray to your Lord and offer sacrifice [to Him alone]. Indeed, your enemy is the one cut off.”

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 108:1-3, Page 166.

These verses teach a profound principle of perspective and reliance upon Allah, the Exalted. Instead of focusing on the insult and the apparent loss that was being used to mock the Holy Prophet Muhammad, peace and blessings be upon him, the divine response redirects attention toward the vast and ongoing blessings granted by Allah, the Exalted. The emphasis is not placed on grief or retaliation, but on gratitude, worship, and trust in divine wisdom. This demonstrates that apparent worldly loss does not define a person's true honour or outcome.

From this guidance, it is understood that gratitude is not merely an emotional feeling but a comprehensive state of being. In intention, it means that actions are performed solely for the pleasure of Allah, the Exalted, without seeking recognition from creation. In speech, it involves expressing goodness, avoiding harmful or futile speech, and maintaining dignity in communication. In action, it means using every blessing—whether wealth, health, time, or opportunity—in ways that align with divine guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In this way, gratitude becomes a practical system of life rather than a temporary sentiment. It is therefore important for a person to develop a constructive and positive mindset when facing difficulties, as this plays a significant role in maintaining obedience to Allah, the Exalted. Hardship should not be viewed in isolation, but within a broader understanding of life's tests and hidden wisdoms. A person is encouraged to recognise that any difficulty could have been greater, and that being spared from worse trials is itself a form of blessing. Likewise, worldly hardship should not overshadow the far greater concern of maintaining one's faith, as spiritual harm is more severe than temporary worldly discomfort. Instead of becoming overwhelmed by immediate sadness, a person is encouraged to reflect on future reward and long-term outcomes promised for those who show patience for the sake of Allah, the Exalted. When a loss occurs, it is beneficial to also reflect on the many blessings that remain, rather than focusing only on what has been taken away. This balanced reflection helps preserve inner stability and prevents despair from taking root. In this way, even difficult moments become opportunities for spiritual growth and renewed awareness of divine mercy. Chapter 2 Al Baqarah, verse 216:

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

This verse establishes that human understanding is limited, while divine wisdom encompasses all outcomes. What appears undesirable may contain hidden benefit, and what appears desirable may contain harm. Recognising this principle helps a person approach life with humility, patience, and trust in Allah, the Exalted.

By reflecting on these principles consistently, a person develops a balanced outlook that protects them from despair during hardship and arrogance during ease. This mindset allows difficulties to be processed with patience and gratitude rather than frustration, leading to greater inner stability and stronger moral conduct. In this way, life is seen not merely as a series of losses and gains, but as a structured path of tests and blessings designed to refine character and strengthen reliance upon Allah, the Exalted.

In order for a person to remain firm upon obedience to Allah, the Exalted, in both ease and hardship, it is necessary to develop a state of certainty in faith. Without this certainty, a person's commitment may fluctuate depending on circumstances, desires, and external pressures. Chapter 108 Al Kawthar, verse 2:

“So pray to your Lord and sacrifice.”

Strong and stable faith is developed when a person actively seeks knowledge and applies it in practice. This includes learning the clear teachings found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and reflecting on how these teachings guide a person toward moral conduct, self-discipline, and inner peace. When a person observes, through knowledge and experience, that obedience to Allah, the Exalted, leads to clarity of purpose and tranquillity of heart, their certainty becomes stronger and more rooted. By contrast, when a person remains distant from Islamic knowledge, their understanding of faith becomes weaker and more vulnerable to change. In such a state, they are more likely to prioritise immediate desires over long-term spiritual benefit. When personal inclinations conflict with moral responsibility, this lack of understanding may lead them to choose disobedience, as they do not fully perceive the harm of following unchecked desires or the benefit of restraining them for the sake of Allah, the Exalted. This is why the development of certainty requires both learning and consistent action. Knowledge alone is insufficient if it is not applied, and action without understanding may lack direction. When both are combined, a person begins to recognise the wisdom behind divine guidance and experiences the stabilising effect of aligning their life with it. This includes the proper use of blessings such as time, wealth, health, and relationships, ensuring they are directed toward what is beneficial and morally sound according to Islamic teachings. As this process continues, a person gradually attains a more balanced mental and physical state. Their priorities become more organised, their emotions more regulated, and their decisions more thoughtful. People and responsibilities are placed in their proper positions within their life, rather than being driven by impulse or imbalance. This produces a form of inner peace that is rooted in clarity of purpose and consistency of action. Ultimately, certainty in faith functions as a foundation for stability in both spiritual and worldly life. It enables a

person to remain firm in obedience to Allah, the Exalted, regardless of changing circumstances, and protects them from being swayed by temporary desires. Through knowledge, reflection, and practice, a person develops the ability to live in alignment with divine guidance, which leads to lasting peace of mind in both worlds.

As indicated in verse 2, an essential component of strong faith is the establishment of prayer. Chapter 108 Al Kawthar, verse 2:

“So pray to your Lord...”

Establishing the obligatory prayers is repeatedly emphasised in Islamic teachings because prayer serves as the foundation of a person’s spiritual discipline and moral stability. It is through prayer that a person regularly renews their awareness of accountability, strengthens sincerity, and re-centres their life around obedience to Allah, the Exalted. However, true prayer is not limited to physical movements or outward form. It is an act of deep reflection, humility, and conscious awareness that links the worshipper to the reality of the Hereafter. This inward dimension is strengthened when a person understands that each posture within prayer carries meaning and serves as a reminder of ultimate accountability before Allah, the Exalted. For this reason, the five daily prayers are distributed throughout the day, providing repeated opportunities for reflection, correction, and renewal of intention. When a person stands in prayer, it can remind them of the standing before Allah, the Exalted, on the Day of Judgement. Chapter 83 Al Mutaaffifin, verses 4-6:

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

When a person bows in prayer, it symbolises humility and submission, and it can also serve as a reminder of those who refused to submit in their worldly lives. Chapter 77 Al Mursalat, verse 48:

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

This highlights that refusal to bow is not only a physical rejection but also reflects a deeper unwillingness to submit to divine guidance in daily life. Thus, bowing in prayer becomes a reminder of the importance of humility and obedience in all aspects of conduct. When a person prostrates, it represents the highest level of humility and submission. It also serves as a reminder of the reality that on the Day of Judgement, some will be unable to prostrate due to their rejection of obedience in this life. Chapter 68 Al Qalam, verses 42-43:

“On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled,

humiliation will cover them. And they used to be invited to prostration while they were sound.”

When a person sits during prayer, it can remind them of the kneeling state described for humanity on the Day of Judgement. Chapter 45 Al Jathiyah, verse 28:

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

When prayer is performed with this level of awareness and reflection, it becomes a means of true spiritual development. It strengthens discipline, increases humility, and reinforces the consciousness of accountability. This in turn influences behaviour outside of prayer, helping a person remain obedient to Allah, the Exalted, throughout daily life. Chapter 29 Al Ankabut, verse 45:

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

In this manner, prayer that is performed with proper understanding and sincerity serves as a safeguarding influence, directing a person away from

immoral behaviour and guiding them towards righteous conduct. This includes the responsible use of all blessings granted by Allah, the Exalted, in accordance with the guidance set out in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 108 Al Kawthar, verse 2:

“So pray to your Lord and sacrifice.”

By doing so, a person is enabled to develop a balanced mental and physical condition, while also placing every aspect of their life—including relationships, responsibilities, and resources—in its correct position. At the same time, this approach ensures meaningful preparation for accountability on the Day of Judgement. As a result, such a way of life leads to genuine peace of mind in both this world and the Hereafter.

In general, when a person chooses a path different from those around them, especially in matters of belief and conduct, it can sometimes lead others to experience discomfort or insecurity about their own choices. This is particularly the case when those choices are based more on personal desire and social expectation rather than on obedience to Allah, the Exalted. As a result, individuals may respond with criticism or pressure toward those who remain firm upon their faith, and this can even occur within families where differences in values become more apparent.

In addition, wider societal influences such as social media trends, fashion culture, and prevailing norms can create strong pressure on those who strive to uphold Islamic principles. In many environments, the promotion of Islamic values is seen as a challenge to lifestyles that prioritise wealth, status, and unrestricted personal freedom. As a result, aspects of life that are associated with entertainment, consumerism, or other interest-based industries may indirectly discourage adherence to Islamic teachings, as these teachings call for moderation, responsibility, and accountability before Allah, the Exalted.

Those who attempt to live according to Islamic guidance are often encouraged to regulate their desires and use blessings responsibly, rather than pursuing excess without restraint. Because of this, they may face negative reactions from individuals who are more inclined toward indulgence and immediate gratification. Such responses can include attempts to discourage religious commitment or to promote alternative lifestyles based on unrestricted desire. In some cases, specific aspects of Islamic practice are singled out for criticism in an effort to weaken their influence or discourage adherence. An example often raised is the Islamic guidance related to modest dress for women, which is criticised while similar scrutiny is not consistently applied to uniforms or dress codes in other professions such as law enforcement, healthcare, the military, education, or corporate environments. This selective focus can indicate inconsistency in the criticism, where the issue is not the concept of dress codes in general, but rather disagreement with the moral principles behind Islamic guidance.

In all circumstances, a person is encouraged to remain firm in sincere obedience to Allah, the Exalted, recognising that such steadfastness brings

inner stability and protection from harmful external influences. Chapter 108 Al Kawthar, verse 2:

“So pray to your Lord and sacrifice.”

This firmness is not always immediately rewarded in visible or material terms, but it contributes to long-term clarity of purpose, emotional balance, and moral consistency. Through this, a person learns to use the blessings granted to them in a responsible and purposeful manner, ensuring that priorities, relationships, and responsibilities are properly aligned.

Such an approach supports the development of a balanced mental and physical state, where life is not governed by external pressure or social approval, but by consistent principles grounded in accountability before Allah, the Exalted. This also helps a person prepare for the Day of Judgement, as actions become guided by long-term awareness rather than short-term influence. As a result, greater inner calm is achieved, and a sense of direction is maintained in both ease and difficulty.

In contrast, when a person prioritises the approval of others over obedience to Allah, the Exalted, it can lead to internal instability. The misuse or misplacement of blessings may follow, as decisions become driven by external expectations rather than moral guidance. Over time, this contributes to emotional strain, confusion in priorities, and difficulty in

maintaining balance in personal life. Even when material comfort is present, it will not bring lasting peace, as true tranquillity is closely linked to alignment with purpose, responsibility, and accountability before Allah, the Exalted. Chapter 108 Al Kawthar, verse 3:

“Indeed, your enemy is the one cut off.”

Therefore, a person is urged to fully embrace and continuously act upon the teachings of Islam for their own benefit, even when doing so requires them to overcome personal desires or immediate impulses. Their approach should be similar to that of a rational and confident patient who places complete trust in a skilled physician. Such a patient understands that a course of treatment may feel difficult, uncomfortable, or restrictive, yet still accepts it because it is recognised as necessary for healing and long-term well-being. In the same way, divine guidance may occasionally go against habit or personal preference, but it is ultimately intended for a person’s true welfare. Just as a disciplined patient restores physical health and achieves mental stability by following medical instruction, a person who adheres to divine guidance attains clarity of thought, emotional steadiness, and inner peace. This is because only Allah, the Exalted, possesses perfect and complete knowledge of human nature and what is required for a person to live a balanced and meaningful existence. With this perfect knowledge, every blessing, responsibility, and relationship is arranged in its proper place, preventing imbalance, excess, and neglect. Human knowledge, regardless of how far it advances, remains inherently limited. Even with significant development in areas such as psychology, biology, and the study of human behaviour, human beings are still unable to fully resolve every problem or eliminate all forms of emotional distress, instability, or hardship. Human judgement is always influenced by limited experience,

incomplete awareness, and personal bias. For this reason, human systems may offer partial benefit, but they cannot provide complete guidance for every circumstance or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and has already conveyed through the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him, everything a person needs in order to live a purposeful and balanced life. The distinction between those who follow divine guidance and those who turn away from it can often be observed in their behaviour and in the outcomes of their decisions. Those who align themselves with Islamic teachings tend to display greater emotional stability, clearer judgement, and a more structured approach to life, even during periods of difficulty. In contrast, those who disregard these principles frequently experience confusion, inner conflict, and a lack of direction, even when they appear to enjoy outward comfort or success. This contrast demonstrates that true order is not merely external, but is deeply connected to how a person aligns their life with divine instruction. Although a patient may not understand the scientific reasoning behind a medical prescription, they still trust the expertise of the physician. However, Allah, the Exalted, does not require blind acceptance without thought. Rather, He calls upon people to reflect, reason, and observe the signs within themselves and throughout the world around them. Faith is therefore grounded in understanding and sincerity, not unthinking imitation. 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 has complete control over the inner condition of a person, including their emotions and sense of tranquillity. Chapter 53 An Najm, verse 43:

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

This reality shows that lasting inner peace cannot be secured through external circumstances alone, but is ultimately granted by Allah, the Exalted. It is closely tied to how a person utilises the blessings entrusted to them and whether those blessings are directed in accordance with divine guidance. Those who live in harmony with this guidance generally experience greater stability, purpose, and emotional balance, whereas those who neglect or misuse these blessings often fall into confusion, inner unrest, and dissatisfaction. In conclusion, true peace—whether of mind, body, or spirit—can only be attained through sincere alignment with the guidance of Allah, the Exalted. This involves recognising that divine guidance is not a restriction upon life, but a framework through which life is organised, given meaning, and brought into harmony in both this world and the life to come. 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 109 – Al Kafirun, Verses 1-6 of 6

قُلْ يٰٓأَيُّهَا الْكٰفِرُوْنَ ﴿١﴾

لَا اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٣﴾

وَلَا اَنَا عٰبِدُ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٥﴾

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

Say, "O disbelievers.

I do not worship what you worship.

Nor are you worshippers of what I worship.

Nor will I be a worshipper of what you worship.

Nor will you be worshippers of what I worship.

For you is your religion, and for me is my religion."

Discussion on Verses 1-6 of 6

During his life in Mecca, the Holy Prophet Muhammad, peace and blessings be upon him, was once circumambulating the House of Allah, the Exalted, the Kaaba, during an act of worship. At that time, some of the non-believing leaders of Mecca attempted to interrupt him with a proposal based on compromise. They suggested that if he were willing to worship their idols in some form, they would also worship Allah, the Exalted, thereby creating an outward appearance of mutual agreement and social harmony while maintaining their differing beliefs. After this, Allah, the Exalted, revealed chapter 109 Al Kafirun, verses 1-6:

"Say, "O disbelievers. I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your way of life, and for me is my way of life.""

This incident is recorded in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 35-36.

This chapter establishes a clear distinction in matters of faith and worship, making it clear that principles of belief cannot be blended or compromised for the sake of social agreement or convenience. At the same time, Islamic teachings do not promote unnecessary rigidity in worldly matters that do

not conflict with divine guidance. Instead, a balanced approach is encouraged in daily dealings, where cooperation, fairness, and good character are maintained. However, when a matter directly contradicts the commands of Allah, the Exalted, a person is required to remain firm, as compromise in core beliefs leads to a weakening of obedience and can ultimately result in misuse of the blessings granted to them. When a person begins to compromise in matters of faith for the sake of acceptance or harmony with opposing values, it can gradually affect their inner stability. Over time, priorities become unclear, responsibilities may be neglected, and the proper place of people and values in one's life may become distorted. This internal imbalance can contribute to emotional strain and confusion, as the foundation of decision-making shifts away from accountability before Allah, the Exalted, and toward the pursuit of approval or convenience. Even if some worldly comfort is achieved, it may not bring lasting peace, as true tranquillity is closely tied to consistency between belief and action.

Chapter 109 Al Kafirun, verses 1-5:

“Say, “O disbelievers. I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship.””

It is essential to recognise that forms of “worship” in the Islamic sense are not limited to the physical act of bowing or prostrating to idols. Rather, anything that is obeyed in a manner that leads to disobedience of Allah, the Exalted, can take on the meaning of being treated as something

worshipped in practice. This includes influences such as social pressures, cultural trends, online platforms, fashion industries, or even individual personalities when their expectations override divine guidance. Chapter 9 At Tawbah, verse 31:

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

This verse explains that certain groups did not literally worship their religious leaders in a ritual sense, but instead gave them obedience in matters where such obedience contradicted the commands of Allah, the Exalted. In this way, authority was effectively elevated above divine guidance in practical behaviour. The lesson drawn from this is that worship is closely linked to obedience, and misplaced obedience can become a form of misdirected devotion. A similar principle is expressed 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.”

Although most people do not consciously direct acts of worship toward the Devil, the verse highlights that following his influence in ways that lead to disobedience is considered a form of worship in outcome and effect. This demonstrates that worship is defined not only by intention in name, but also by patterns of obedience and alignment. From this understanding, it follows

that when a person repeatedly prioritises influences that contradict the commands of Allah, the Exalted, they gradually become subject to competing pressures. These pressures may come from social approval systems, workplace expectations, entertainment culture, or digital environments that shape behaviour and priorities. When a person attempts to satisfy all of these influences simultaneously, especially when they conflict with one another, it can lead to internal strain and instability, as the standards being followed are not unified or consistent. In such a condition, a person may feel as though they are serving multiple “masters,” each demanding different forms of behaviour and identity. Because these expectations are often unstable and constantly changing, it becomes difficult to achieve lasting satisfaction or inner peace. This can result in emotional fatigue, confusion in decision-making, and a sense of dissatisfaction, even when external success or recognition is present. The underlying issue is not simply external pressure, but the absence of a stable, singular foundation for guiding behaviour. By contrast, when a person directs their obedience primarily to Allah, the Exalted, their actions become structured around a consistent moral framework. This allows blessings such as time, wealth, relationships, and personal abilities to be used in a balanced and purposeful way. Instead of being pulled in conflicting directions, priorities become clearer, and life becomes more organised in both thought and practice. This alignment contributes to greater emotional stability and a clearer sense of purpose. Ultimately, turning away from obedience to Allah, the Exalted, and instead submitting to competing worldly influences in matters of disobedience does not lead to lasting benefit or stability. Such influences cannot provide protection or assistance in the final accountability before Allah, the Exalted. Therefore, true well-being is found in consistent obedience to Allah, the Exalted, and in using all blessings in accordance with divine guidance, which leads to balance in both personal life and wider conduct.

Chapter 109 Al Kafirun, verses 1-5:

“Say, “O disbelievers. I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship.””

In addition, it is vital to understand that worshipping Allah, the Exalted, is not limited to ritual acts such as prayer alone, but extends to a comprehensive way of life that includes obedience in all circumstances and responsible use of every blessing granted. This obedience is not merely internal belief, but active compliance with divine guidance in practical behaviour. Actions are intended to reflect sincerity, and they are not accepted when performed purely for hidden motives disconnected from the pleasure of Allah, the Exalted. This principle is supported in a Hadith found in Jami At-Tirmidhi, number 3154, which emphasises sincerity in action and intention. Obedience to Allah, the Exalted, also involves engagement with the Holy Quran in a complete and meaningful way. This includes consistent recitation, seeking correct understanding through reliable learning, and applying its teachings in daily life with the intention of pleasing Allah, the Exalted. In this sense, engagement with the Holy Quran is not passive, but active and transformative. A person who selects only certain teachings based on personal preference risks losing the deeper benefit of guidance, as true adherence involves accepting both ease and challenge within divine instruction. Chapter 17 Al Isra, verse 82:

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

Ultimately, the Holy Quran is not meant to be treated only as a solution for immediate worldly problems, while its broader guidance is neglected. Its primary purpose is to guide a person toward success in the Hereafter by shaping belief, character, and conduct in accordance with divine instruction. Reducing it to a tool used only in times of difficulty, while ignoring its comprehensive guidance in everyday life, weakens its transformative purpose. In this sense, it is like possessing a complete system of guidance but only using it when convenient, rather than relying on it as a continuous framework for life. Therefore, true commitment to the Holy Quran involves consistent engagement, sincere understanding, and practical application in all aspects of life. Through this, a person maintains alignment between belief and action, remains firm in accountability before Allah, the Exalted, and achieves greater stability, clarity, and peace in both worldly life and the life to come.

When a person truly obeys Allah, the Exalted, in the manner described earlier—by aligning belief, intention, and action—a clear distinction becomes evident between the conduct of someone who sincerely holds faith and the conduct of someone who does not believe. Chapter 109 Al Kafirun, verse 6:

“For you is your way of life, and for me is my way of life.”

This verse establishes a fundamental separation in principles, where each path is defined by its underlying worldview and resulting behaviour. It

highlights that belief is not merely a verbal claim but a lived reality that shapes decisions, priorities, and actions. In this sense, the “way of life” of a person is reflected in how they use their time, resources, and blessings, and whether these are directed in accordance with obedience to Allah, the Exalted.

When a person declares faith but fails to support that declaration through consistent action, a contradiction can emerge between belief and behaviour. Over time, this inconsistency may lead them to gradually adopt patterns of conduct similar to those who do not base their lives on accountability before Allah, the Exalted. This can result in the misuse of blessings such as wealth, health, influence, and opportunity, where these are no longer guided by moral responsibility but by shifting personal desires or external pressures. As a consequence, this imbalance may affect both internal state and outward conduct. Such imbalance often contributes to psychological and practical instability. When priorities are not clearly defined by a stable moral framework, a person may struggle to properly organise responsibilities, relationships, and personal goals. This can lead to emotional strain, confusion in decision-making, and a sense of dissatisfaction, even when material comfort is present. The issue arises not simply from external circumstances, but from a lack of alignment between belief and lived practice. If this condition continues, it can also result in neglect of preparation for accountability on the Day of Judgement. When actions are consistently disconnected from belief, a person may become increasingly absorbed in immediate concerns while overlooking long-term spiritual consequences. In such a state, the imbalance affects not only worldly life but also the outcome in the Hereafter, as accountability is ultimately based on sincerity and actions together, not mere claims.

It is also important to understand the distinction between outward legal classification in this world and ultimate judgement in the Hereafter. In this worldly life, a person may be considered a person of faith based on their verbal declaration and external identification. However, final judgement before Allah, the Exalted, is based on inner reality, intention, and the truth of one's actions, which are fully known only to Him. This means that outward recognition does not necessarily reflect inner certainty or sincerity, as the true state of a person is hidden from others. Because of this, there is also a serious spiritual risk for a person who consistently neglects to align their declaration of faith with action. Faith, in this understanding, requires continuous nurturing through obedience, reflection, and righteous conduct. When this is neglected, a person may gradually lose sensitivity to moral guidance and become distant from sincere obedience. In this sense, faith can be weakened over time if it is not supported by consistent practice and awareness. This condition is often compared to a flame that requires ongoing fuel and protection to remain lit. If it is neglected, it can diminish and eventually disappear. Similarly, faith requires continuous engagement through obedience and moral discipline in order to remain strong and stable. Neglecting these responsibilities places a person at risk of spiritual loss, which is regarded as the most severe form of loss because it affects both present purpose and ultimate outcome.

Therefore, a person is encouraged to wholeheartedly accept and consistently implement the teachings of Islam for their own benefit, even when this requires setting aside personal desires or immediate inclinations. Their attitude should resemble that of a rational and trusting patient who relies fully on the judgement of a skilled physician. Such a patient recognises that a prescribed treatment may be uncomfortable, demanding, or restrictive, yet still accepts it because it is understood to bring healing and long-term well-being. In the same way, divine guidance may sometimes conflict with habit or personal preference, but it is ultimately directed towards a person's true welfare. Just as a disciplined patient

restores physical health and achieves mental stability by following medical instruction, a person who follows divine guidance attains clarity of thought, emotional balance, and inner tranquillity. This is because only Allah, the Exalted, possesses perfect and complete knowledge of human nature and what is required for a person to live a balanced and meaningful existence. With this perfect knowledge, every blessing, responsibility, and relationship is placed in its proper position, preventing imbalance, excess, and neglect. Human knowledge, regardless of its advancement, remains inherently limited. Even with extensive progress in fields such as psychology, biology, and human behaviour, human beings are still unable to fully resolve every difficulty or remove all forms of emotional distress, instability, or hardship. Human judgement is consistently shaped by limited experience, incomplete understanding, and personal bias. For this reason, human systems may offer partial benefit, but they cannot provide complete guidance for every situation or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and has already conveyed through the Holy Quran and the teachings of the Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a purposeful and balanced life. The difference between those who follow divine guidance and those who turn away from it is often reflected in their conduct and in the outcomes of their choices. Those who align their lives with Islamic teachings tend to exhibit greater emotional stability, clearer judgement, and a more organised approach to life, even during times of difficulty. In contrast, those who disregard these principles frequently experience confusion, inner conflict, and a lack of direction, even when they appear to enjoy outward comfort or success. This contrast shows that true order is not merely external, but is deeply rooted in how a person aligns their life with divine instruction. Although a patient may not fully understand the reasoning behind a medical prescription, they still trust the expertise of the physician. However, Allah, the Exalted, does not require blind acceptance without reflection. Rather, He encourages people to think, reason, and observe the signs within themselves and throughout the world around them. Faith is therefore grounded in understanding and sincerity, not unexamined imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, it is Allah, the Exalted, alone who has complete authority over a person’s inner state, including their emotions and sense of peace and tranquillity. Chapter 53 An Najm, verse 43:

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

This reality demonstrates that enduring inner peace cannot be achieved through external conditions alone, but is ultimately granted by Allah, the Exalted. It is closely connected to how a person makes use of the blessings entrusted to them, and whether those blessings are directed in accordance with divine guidance. Those who live in accordance with this guidance tend to experience greater stability, purpose, and emotional balance, whereas those who neglect or misuse these blessings often fall into confusion, inner turmoil, and dissatisfaction. In conclusion, genuine peace—whether of mind, body, or spirit—can only be attained through sincere alignment with the guidance of Allah, the Exalted. This involves recognising that divine guidance is not a restriction on life, but a framework through which life is structured, given meaning, and brought into harmony in both this world and the life to come. 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 110 – An Nasr, Verses 1-3 of 3

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

When the victory of Allah has come and the conquest.

And you see the people entering into the religion of Allah in multitudes.

Then exalt [Him] with praise of your Lord and ask forgiveness of Him.

Indeed, He is ever Accepting of Repentance.

Discussion on Verses 1-3 of 3

In the eighth year after the migration, Mecca was conquered, and soon after, large numbers of people across the Arabian Peninsula began accepting Islam. This marked a decisive turning point in the mission of the Holy Prophet Muhammad, peace and blessings be upon him, as the message of Islam moved from a position of struggle and resistance to one of widespread acceptance and stability. In respect to this Allah, the Exalted, revealed chapter 110 An Nasr, verses 1-3:

“When the victory of Allah has come and the conquest. And you see the people entering into the religion of Allah in multitudes. Then glorify [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance.”

According to the Hadith recorded in Sahih Bukhari, number 4430, both Umar ibn al-Khattab and Abdullah ibn Abbas understood that these verses also carried a subtle and profound indication: that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, had reached its completion, and that his departure from this world was approaching. This interpretation reflects a deep level of insight, recognising that once the message had been fully conveyed and widely accepted, the role of the Holy Prophet Muhammad, peace and blessings be upon him, as the final messenger had been fulfilled.

Chapter 110 An Nasr, verses 1-2:

“When the victory of Allah has come and the conquest. And you see the people entering into the religion of Allah in multitudes.”

It is important to observe that these verses do not state that people will all become individuals of deep and established faith, but rather that they will enter into Islam outwardly. This distinction highlights a difference between outward acceptance and inward certainty. Entering the religion may occur due to social influence, family background, or the general direction of society, whereas true faith is something that must be consciously developed through knowledge, reflection, and sincere action. Chapter 49 Al Hujurat, verse 14:

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

This verse demonstrates that outward submission does not necessarily equate to inner certainty. A person may identify as part of the religion and perform its outward practices, yet still lack the depth of understanding and conviction required for strong and stable faith. Such a state often arises when a person has not engaged with Islamic teachings through learning

and reflection, but instead follows the religion primarily due to environment or social expectation. As a result of this limited understanding, faith may remain weak and easily influenced. When faced with situations where personal desires conflict with Islamic teachings, a person with weak faith may struggle to maintain consistency in obedience to Allah, the Exalted. Even if they fulfil basic obligations, the absence of deeper conviction can lead to misuse of blessings such as time, wealth, and opportunities. Over time, this imbalance can affect both mental and physical well-being, as priorities become unclear and responsibilities are not properly managed. This state can also lead to insufficient preparation for accountability on the Day of Judgement, as actions may not be guided by consistent awareness of long-term consequences. Although such a person may still experience moments of worldly comfort, this does not necessarily translate into lasting peace of mind, as true stability is closely tied to clarity of purpose and disciplined conduct.

In contrast, the one who develops faith through knowledge and practice attains a stronger and more grounded state. Chapter 49 Al Hujurat, verse 15:

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

This verse highlights that true belief is characterised by certainty, commitment, and effort. It is not limited to internal affirmation, but is reflected in consistent action, sacrifice, and dedication. Such a person

aligns their choices with divine guidance, even when it requires restraint or effort, because they recognise the long-term benefit of obedience to Allah, the Exalted.

Due to this strong foundation, they are more capable of remaining steadfast in all circumstances, whether in ease or hardship. They use the blessings granted to them in a balanced and purposeful manner, ensuring that responsibilities, relationships, and priorities are correctly placed within their life. This alignment leads to greater inner stability, clarity in decision-making, and a sense of direction that supports both worldly well-being and preparation for the Hereafter.

For this reason, a person is encouraged to move beyond mere outward identification and strive toward the level of true belief—one that is built upon knowledge, reflection, and consistent action. It is this level of faith that produces lasting peace of mind, as it harmonises belief, behaviour, and purpose, leading to stability and success in both this life and the life to come.

Furthermore, the one whose faith remains weak is less likely to express it consistently through action. This includes neglecting even the most fundamental obligations, such as the prescribed prayers, which are meant to reinforce a person's connection with Allah, the Exalted, and strengthen their sense of accountability. When faith is not supported by action, it gradually loses its influence over a person's behaviour, decisions, and priorities.

It is important to recognise that in this world, a person is judged according to outward appearance and their verbal declaration of faith. Based on this, they are treated as a Muslim within the legal and social framework. However, in the Hereafter, judgement belongs solely to Allah, the Exalted, who evaluates each person according to their inner reality—something that is hidden from creation but fully known to Him. This means that a person may outwardly claim belief in Allah, the Exalted, and in accountability on the Day of Judgement, yet if this claim is not supported by sincere action, it may not reflect true faith within the heart. This highlights a serious reality: outward identification alone is not sufficient for ultimate success. If belief does not translate into obedience, discipline, and sincere effort, then the claim itself becomes hollow. In such a case, a person risks being judged according to their true state rather than their outward label, which may lead to severe consequences in the Hereafter, even if they were regarded as a Muslim in worldly terms.

In addition, the one who consistently fails to support their declaration of faith with action places themselves in a position of genuine spiritual risk. Faith is not a fixed state that remains unchanged; rather, it requires continuous nurturing through obedience. When this is neglected, faith gradually weakens. Constant exposure to distraction, heedlessness, and unchecked desires slowly erodes its strength, until it no longer has a meaningful influence over a person's conduct. Faith can be understood as something delicate that requires ongoing care and protection. Just as a flame weakens and eventually goes out when it is not sustained with fuel, faith too diminishes when it is not maintained through consistent acts of obedience. These acts serve as the nourishment that preserves and strengthens it. When they are abandoned, the light of faith begins to fade, leaving a person increasingly vulnerable to confusion, misguidance, and a

loss of clear purpose in life. This reality is not merely theoretical but is also demonstrated in history. After the passing of the Holy Prophet Muhammad, peace and blessings be upon him, some individuals who had outwardly accepted Islam—particularly following the widespread acceptance of Islam after the conquest of Mecca—did not remain firm upon it. Their acceptance had been influenced more by prevailing social conditions than by deeply rooted understanding and conviction. As a result, when the external circumstances changed, they were unable to remain steadfast. This has been discussed in Imam Muhammad As Sallaabee's, *The Biography of Abu Bakr As Siddeeq*, Pages 314-317 and in Hadiths found in *Sahih Bukhari*, numbers 1399-1400.

This illustrates an important principle: faith that is not built upon knowledge and strengthened through consistent practice is vulnerable to change. When belief is based primarily on environment, culture, or social momentum, it may not endure during times of uncertainty or transition. In contrast, faith that is developed through learning the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then reinforced through action, becomes far more stable and resilient.

Therefore, a person must actively work to preserve and strengthen their faith through both understanding and practice. This includes fulfilling obligations, reflecting on divine guidance, and consistently aligning behaviour with what pleases Allah, the Exalted. By doing so, faith becomes firmly rooted, providing clarity, stability, and direction in all circumstances, and protecting a person from the risk of spiritual decline.

For this reason, maintaining faith is not simply about holding a belief, but about actively preserving and strengthening it. This is achieved through consistent practice, sincere intention, and ongoing effort to align one's life with the guidance of Allah, the Exalted. Neglecting this responsibility risks losing the very foundation that provides direction, meaning, and success in both this life and the Hereafter.

An important aspect of strengthening faith is then mentioned in the next verse. Chapter 110 An Nasr, verse 3:

“Then glorify [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

It is noteworthy that during times of hardship, the Holy Prophet Muhammad, peace and blessings be upon him, was repeatedly instructed to remain patient and to glorify Allah, the Exalted. Yet, at the moment of victory and success, he was again commanded to glorify Allah, the Exalted. This highlights a profound and consistent principle: that remembrance, praise, and devotion to Allah, the Exalted, are required in every state—whether in difficulty or ease. Chapter 20 Taha, verse 130:

“So be patient over what they say and glorify [Allāh] with praise of your Lord before the rising of the sun and before its setting; and during periods

of the night [exalt Him] and at the ends of the day, that you may be satisfied.”

One of the key lessons derived from this is the importance of combining patience during difficulty with gratitude during ease. Both states require the remembrance and glorification of Allah, the Exalted. Since everything that occurs—whether perceived as good or difficult—happens by His will, a person must avoid attributing negativity or injustice to Him. Instead, they are encouraged to adopt a constructive and balanced mindset, recognising that every situation carries wisdom, even if it is not immediately understood. Developing a positive mindset is therefore not simply an emotional preference, but a practical tool that helps a person remain obedient to Allah, the Exalted. This obedience involves using all blessings—such as time, health, and resources—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. When difficulties arise, a person is encouraged to reflect that the situation could have been more severe, and if the hardship is worldly, to be grateful that it has not affected their faith, which is far more significant. Rather than becoming consumed by immediate distress, a person should focus on the long-term reward promised for patience. When certain blessings are lost, it is beneficial to consciously reflect on the many blessings that remain. This perspective helps maintain emotional balance and prevents despair. Chapter 2 Al Baqarah, verse 216:

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

By consistently reflecting on such teachings, a person develops a mindset that avoids attributing negativity to Allah, the Exalted, and instead strengthens trust, patience, and gratitude. Chapter 110 An Nasr, verse 3:

“So glorify [Allah] with praise of your Lord...”

Gratitude towards Allah, the Exalted, is not limited to words but is expressed through intention, speech, and action. In intention, it means acting sincerely for His pleasure alone. In speech, it involves speaking good or remaining silent from harmful or unnecessary words. In action, it requires using every blessing in a way that aligns with divine guidance. When a person adopts this comprehensive form of gratitude, it leads to an increase in blessings, greater inner tranquillity, and success in both this world and the Hereafter. It also enables a person to achieve a balanced mental and physical state, where priorities are correctly arranged, and relationships and responsibilities are placed in their proper context. In this way, gratitude and patience together form the foundation of a stable, purposeful, and spiritually fulfilling life. Chapter 14 Ibrahim, verse 7:

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

This chapter concludes by reminding people that absolute perfection is neither required nor expected from them. Rather, what is required is

sincerity, humility, and a continuous effort to return to Allah, the Exalted.
Chapter 110 An Nasr, verse 3:

“...and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

This instruction, revealed at a moment of great success, highlights a profound reality: even at the height of achievement, a person is still in need of seeking forgiveness. This demonstrates that human beings are naturally prone to shortcomings, and that their success lies not in being flawless, but in recognising their limitations and continually turning back to Allah, the Exalted.

In general, what is expected from a person is not a life free from mistakes, but a life characterised by sincere effort. This includes striving to use the blessings granted by Allah, the Exalted, in ways that are pleasing to Him, adhering to Islamic teachings to the best of one's ability, and maintaining awareness of accountability in every aspect of life. When mistakes occur—as they inevitably will—the correct response is not denial or persistence, but acknowledgement, remorse, and sincere repentance. The true danger, therefore, does not lie in committing errors, but in becoming comfortable with them. Persisting in wrongdoing without regret gradually hardens the heart and distances a person from guidance. In contrast, regularly returning to Allah, the Exalted, softens the heart, renews faith, and restores clarity of purpose. Repentance acts as a means of spiritual purification, allowing a person to correct their path and continue striving without being defined by past mistakes. When a person adopts this approach—combining sincere

effort with consistent repentance—they place themselves under the mercy of Allah, the Exalted. This leads to a state of inner tranquillity, as they are no longer overwhelmed by their shortcomings, but instead are actively addressing them with hope and humility. Such a person lives with balance: striving to improve while recognising their dependence on divine mercy. As a result, they experience peace of mind in this world, as their life is guided by purpose, accountability, and continual self-correction. At the same time, they carry hope for success in the Hereafter, knowing that Allah, the Exalted, accepts repentance and rewards sincere effort. This combination of awareness, humility, and reliance upon Allah, the Exalted, forms the foundation of a stable, meaningful, and spiritually fulfilling life.

To conclude, a person is encouraged to fully embrace and consistently act upon the teachings of Islam for their own benefit, even when doing so requires setting aside personal desires or immediate inclinations. Their attitude should resemble that of a thoughtful and trusting patient who relies on the judgement of a skilled physician. Such a patient understands that a treatment may be bitter, demanding, or restrictive, yet still accepts it because it ultimately leads to healing and long-term well-being. In the same way, divine guidance may sometimes challenge a person's habits or preferences, but it is always directed toward their true welfare. Just as disciplined adherence to medical instruction restores physical health and stabilises the mind, following divine guidance grants clarity of thought, emotional balance, and inner tranquillity. This is because only Allah, the Exalted, possesses perfect and complete knowledge of human nature and what is required for a person to live a balanced, meaningful, and harmonious life. With this perfect knowledge, every blessing, responsibility, and relationship is placed in its proper position, preventing imbalance, excess, and neglect. Human knowledge, no matter how advanced, remains limited. Even with significant progress in psychology, biology, and the study of human behaviour, people are still unable to resolve every difficulty or eliminate all forms of emotional distress, instability, or hardship. Human

judgement is shaped by limited experience, incomplete understanding, and personal bias. For this reason, human systems may offer partial benefit, but they cannot provide comprehensive guidance for every situation or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and He has conveyed through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a purposeful and balanced life. The difference between those who follow divine guidance and those who turn away from it is often reflected in their conduct and in the outcomes of their choices. Those who align their lives with Islamic teachings tend to display emotional steadiness, clearer judgement, and a more organised approach to life, even during times of difficulty. In contrast, those who disregard these principles frequently experience confusion, inner conflict, and a lack of direction, even when outwardly surrounded by comfort or success. This contrast shows that true order and stability are not merely external conditions but arise from how a person aligns their inner and outer life with divine instruction. Although a patient may not fully understand the reasoning behind a medical prescription, they still trust the expertise of the physician. However, Allah, the Exalted, does not require blind obedience without thought. Rather, He encourages people to reflect, reason, and observe the signs within themselves and throughout the world. Faith is therefore grounded in understanding, sincerity, and insight, not unexamined imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, it is Allah, the Exalted, alone who possesses complete authority over a person's inner state, including their emotions, stability, and sense of peace. Chapter 53 An Najm, verse 43:

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

This demonstrates that lasting inner peace cannot be achieved through external conditions alone but is ultimately granted by Allah, the Exalted. It is closely connected to how a person uses the blessings entrusted to them and whether those blessings are directed in accordance with divine guidance. Those who live in obedience to this guidance tend to experience greater stability, purpose, and emotional balance, whereas those who neglect or misuse their blessings often fall into confusion, turmoil, and dissatisfaction. In the end, genuine peace—whether of mind, body, or spirit—can only be attained through sincere alignment with the guidance of Allah, the Exalted. Divine guidance is not a restriction on life but a framework that gives life structure, meaning, and harmony in this world and in the Hereafter. Chapter 16 An Nahl, verse 97:

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

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

Chapter 111 – Al Masad, Verses 1-5 of 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١

مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣

وَأُمُّرَاتُهُ، حَمَّالَةَ الْحَطَبِ ۝٤

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥

May the hands of Abū Lahab be ruined, and ruined is he.

His wealth will not avail him or that which he gained.

He will [enter to] burn in a Fire of [blazing] flame.

And his wife [as well is destroyed] - the carrier of firewood.

Around her neck is a rope of [twisted] fiber.

Discussion on Verses 1-5 of 5

When chapter 26 Ash Shu'ara, verse 214 was revealed:

“And warn your closest kindred.”

The Holy Prophet Muhammad, peace and blessings be upon him, fulfilled this command with clarity, wisdom, and courage. He ascended Mount Safa in Mecca and gathered his relatives, beginning not with accusation, but by reminding them of his established character. He asked them whether they would believe him if he warned them of an approaching army, and they unanimously affirmed his truthfulness and trustworthiness. Only after establishing this shared recognition did he call them to obey Allah, the Exalted, and accept Islam. Despite this clear and rational approach, his message was met with hostility from some, most notably his uncle Abu Lahab, who responded with insult and rejection. As a response, Allah, the Exalted, revealed chapter 111 Al Masad, verses 1-5:

“May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”

This incident has been discussed in a Hadith found in Sahih Bukhari, number 4770.

In general, when a person adopts a path different from those around them—especially a path rooted in obedience to Allah, the Exalted—it can unintentionally expose the weaknesses in the choices of others. This may create a sense of discomfort or inadequacy in those who prioritise their personal desires over divine guidance. As a result, instead of reflecting upon their own condition, they may direct criticism toward the one who remains steadfast. This criticism often arises from those closest to them, including family members, as the presence of someone committed to truth can act as a silent reminder of neglected responsibilities.

In addition, wider societal influences such as social media, fashion trends, and cultural expectations place increasing pressure on those who strive to uphold Islamic values. In many cases, the promotion of Islam is perceived as a barrier to ambitions centred on wealth, status, and unrestricted freedom. Certain industries and social structures, particularly those that rely on encouraging excess and desire, often resist the incorporation of Islamic principles. As a result, they discourage individuals from practising their faith and contribute to the spread of negative portrayals of Islam across various platforms.

Furthermore, those who adhere to Islamic teachings—which promote moderation, discipline, and responsible use of blessings—are often

criticised by individuals who embrace excess and unrestrained behaviour. Such individuals may attempt to dissuade others from practising Islam, encouraging a lifestyle driven by impulse and desire. They frequently focus their criticism on visible aspects of Islam, such as the dress code for women, in an effort to undermine its credibility. However, this criticism is often selective and inconsistent. While they question Islamic guidelines, they rarely apply the same scrutiny to dress codes and regulations found in professions such as law enforcement, the military, healthcare, education, and corporate environments. This inconsistency reveals that the issue is not with the concept of guidelines themselves, but with the discipline and restraint that Islam promotes. In reality, it is the strength of Islamic principles and the disciplined conduct of those who follow them that provokes such reactions. The call towards self-restraint, accountability, and purposeful living challenges a culture that often prioritises immediate gratification. This tension explains why opposition frequently arises, not from a place of genuine inquiry, but from discomfort with the moral boundaries that Islam establishes.

In every situation, a person must remain firmly committed to the sincere obedience of Allah, the Exalted. This commitment provides protection from negative influences, even if that protection is not immediately visible. By maintaining loyalty to Allah, the Exalted, a person is guided to use their blessings correctly, placing everything and everyone in their proper position. This leads to a balanced mental and physical state, clarity in decision-making, and consistent preparation for accountability on the Day of Judgement. Through this, a person attains tranquillity and stability in both this world and the Hereafter, as their life is guided by purpose and discipline rather than confusion and impulse.

In contrast, when a person prioritises the approval of others over obedience to Allah, the Exalted, they inevitably begin to misuse the blessings they have been granted. This misplaced priority distorts their purpose, as their actions are no longer guided by truth and accountability, but by fluctuating expectations and desires of people. As a result, they lose the ability to maintain a balanced mental and physical state, and gradually everything within their life falls out of its proper place. When this imbalance takes hold, the very blessings that were meant to bring benefit—such as family, friends, career, and wealth—begin to feel like burdens. Instead of serving as sources of support and stability, they become causes of stress and frustration. This occurs because these blessings are no longer being managed according to divine guidance, but are instead influenced by personal desires and external pressures. If a person continues on this path, they often begin to misidentify the source of their distress. Rather than recognising that the root cause lies in their own disobedience and misuse of blessings, they may blame others around them, including those who are actually a source of good in their lives, such as a spouse or close family members. Acting on this misunderstanding, they may distance themselves from these beneficial relationships, believing it will bring relief. In reality, this only deepens their isolation and increases their internal struggle. Over time, this pattern can lead to serious consequences. As the imbalance intensifies, a person may experience growing emotional instability, leading to anxiety, dissatisfaction, and a sense of emptiness. In more severe cases, this can develop into depression, reliance on harmful coping mechanisms such as substance abuse, and even thoughts of self-harm. This outcome is not uncommon when one observes individuals who persistently misuse their blessings, including those who possess significant wealth and status yet lack inner peace. Despite outward comfort and luxury, their internal condition reflects disorder and unrest, highlighting that true tranquillity cannot be achieved through material means alone. It is instead a result of living in accordance with the guidance of Allah, the Exalted, and correctly utilising the blessings He has provided. Furthermore, this way of living leaves a person unprepared for their accountability on the Day of Judgement. By neglecting their purpose and consistently choosing disobedience, they not only face the consequences of imbalance in this

world, but also risk a far greater loss in the Hereafter. Chapter 111 Al Masad, verses 1-5:

“May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”

To maintain a firm and resolute mindset, a person must actively strive to develop strong faith. Such faith is essential for remaining consistent in the obedience of Allah, the Exalted, in every circumstance, whether during times of ease or periods of hardship. Without this inner strength, a person's commitment may fluctuate depending on their situation, but with it, they are able to remain steady, guided by principle rather than impulse. This level of faith is not acquired passively; it is built through understanding and implementing the clear signs and guidance found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources do not merely provide instructions, but also demonstrate through reasoning and lived example that sincere obedience to Allah, the Exalted, leads to true tranquillity and success in both this world and the Hereafter. Through reflection on these teachings, a person begins to recognise that divine guidance is not restrictive, but rather protective and purposeful. In contrast, the one who remains unaware of Islamic teachings possesses a fragile form of faith. Without knowledge, their belief lacks depth and resilience, making them more susceptible to abandoning obedience when faced with situations where their personal desires conflict with divine commands. This weakness stems from an incomplete understanding, as they fail to see that restraining desires and adhering to guidance is not a loss, but a means of attaining lasting peace and stability.

This lack of clarity can lead a person to prioritise short-term satisfaction over long-term well-being, resulting in imbalance in both their mental and physical state. Their decisions may become inconsistent, and their priorities disordered, as they are guided more by impulse than by principle. Over time, this leads to confusion, dissatisfaction, and a lack of true peace of mind, even if outward comfort is present. Therefore, it is essential for a person to actively strengthen their faith through the pursuit of knowledge and its practical application. Learning alone is not sufficient; it must be accompanied by action, as it is through implementation that understanding becomes firmly rooted. By consistently aligning their behaviour with Islamic teachings, a person ensures that the blessings they have been granted are used correctly. This process leads to a balanced and stable life, where mental and physical well-being are maintained, and where responsibilities, relationships, and priorities are placed in their proper positions. Through this alignment, a person not only prepares effectively for their accountability on the Day of Judgement, but also achieves a state of inner tranquillity and clarity that benefits them in every aspect of life.

Chapter 111 Al Masad, verses 3-5:

“He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”

The term “carrier of firewood” can also be understood in a deeper moral sense. It may refer to a person who carries harmful speech, such as malicious gossip, from one place to another, thereby damaging relationships between people. In this way, their behaviour resembles

someone who gathers firewood and moves it between homes until it ignites division and conflict, symbolically “setting fire” to trust, harmony, and unity within society.

This meaning aligns with a warning found in a Hadith recorded in Sahih Muslim, number 290, in which the Holy Prophet Muhammad, peace and blessings be upon him, cautions against the severe consequences of spreading harmful gossip, stating that such behaviour prevents a person from entering Paradise if they persist without repentance. This highlights the seriousness of speech that corrupts relationships and spreads mistrust among people. Gossip, whether based on truth or falsehood, becomes destructive when it is used to create suspicion, break bonds, and damage reputations. It is therefore considered a deeply harmful moral trait, as it aligns a person with behaviour that resembles that of the Devil, whose aim is always to sow discord, hatred, and separation between people. This is why such conduct is strongly condemned in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter and slanderer.”

This verse emphasises the spiritual danger of engaging in such behaviour, as it not only harms others but also corrupts the character of the one who engages in it. A person who consistently spreads harm through speech cannot reasonably expect stability, blessing, or ease in their own life, as their actions disrupt social harmony and invite consequences for themselves as well as others.

At the same time, it is important to recognise that not all transmission of information is blameworthy. In cases where there is genuine danger or harm, conveying information responsibly to protect others is permissible. However, the default approach in dealing with people's private matters should always be restraint, caution, and respect for privacy. A person is therefore instructed not to accept or act upon reports from those who spread corrupt or unreliable speech without verification. Chapter 49 Al Hujurat, verse 6:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance..."

This establishes the importance of verification before judgement, ensuring that harm is not caused through assumption or haste. Similarly, believers are encouraged to maintain positive assumptions about others and avoid contributing to the spread of suspicion. Chapter 24 An Nur, verse 12:

"Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, 'This is an obvious falsehood'?"

is, it becomes clear that a person should neither participate in spreading harmful speech nor engage in investigating private matters driven by suspicion. Instead, they should avoid involving themselves in such conversations altogether, as repeating harmful speech only contributes to its spread and makes a person part of the chain of harm.

At the same time, individuals are encouraged to advise those who engage in such behaviour to stop and sincerely repent, while maintaining personal restraint and avoiding unnecessary hostility. A balanced approach is required—one that rejects harmful behaviour without becoming drawn into it.

It is also important to avoid harbouring resentment based on unverified information. Chapter 49 Al Hujurat, verse 12:

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

This same verse teaches a person not to attempt to verify or expose a tale-bearer by spying on others, as such behaviour itself is discouraged and leads to further harm. Chapter 49 Al Hujurat, verse 12:

“...And do not spy...”

Instead, a person who engages in tale-bearing should be avoided and not given attention. A person should not repeat the information received from such an individual to others, nor should they continue referring to the original speaker in a way that perpetuates the chain of gossip. In doing so, they would risk becoming a participant in the same harmful behaviour, even if they were not the originator.

People are therefore encouraged to distance themselves from both gossip and those who habitually spread it, as such individuals cannot be considered reliable companions unless they sincerely repent and change their conduct. A key principle to remember is that a person who regularly speaks ill of others in one setting is likely to do the same in other settings, which makes reliance upon their speech unsafe and socially damaging.

It is also important to recognise the seriousness of the harm caused by such behaviour. Wronging others through slander or false speech carries consequences that extend beyond this world. A Hadith recorded in Sahih Muslim, number 6579, explains that on the Day of Judgement, unresolved grievances between people will be settled with justice, where the wrongdoer may be required to compensate those they harmed by giving away their good deeds. If their good deeds are exhausted, they may instead bear the burdens of those they wronged. This highlights the severity of harming others through speech and reputation.

In addition, repeated engagement in spreading gossip can have long-term consequences. Harmful speech, once released, often spreads widely and may continue circulating through communities and even digital platforms long after it was first spoken. A Hadith found in Jami At-Tirmidhi, number 2674, indicates that a person may continue to carry responsibility for actions that continue to influence others even after their death, as long as the effects of those actions persist. This shows that initiating harmful speech can result in ongoing accountability for as long as it continues to cause harm.

For this reason, a person must take great care to avoid any involvement in gossip, slander, or unnecessary discussion of others' faults. The safest approach is to remain silent unless there is a clear and beneficial reason to speak. If speech is necessary, it should be directed towards what is constructive, truthful, and beneficial.

Ultimately, a person should speak about others only in a manner that is positive and responsible. If such speech is not possible, then remaining silent is the better and safer course, as it protects both personal integrity and the wellbeing of others.

To conclude, a person is encouraged to wholeheartedly accept and consistently implement the teachings of Islam for their own benefit, even when this requires setting aside personal desires or immediate inclinations. Their attitude should be comparable to that of a reflective and trusting

patient who places full confidence in the judgement of a skilled physician. Such a patient recognises that a prescribed treatment may be bitter, demanding, or restrictive, yet still accepts it because it ultimately leads to healing and long term well-being. In the same way, divine guidance may at times conflict with personal habits or preferences, but it is always oriented toward a person's true welfare. Just as disciplined adherence to medical instruction restores physical health and stabilises mental well-being, following divine guidance brings clarity of thought, emotional equilibrium, and inner tranquillity. This is because only Allah, the Exalted, possesses perfect and complete knowledge of human nature and what is required for a person to live a balanced, meaningful, and harmonious life. Through this perfect knowledge, every blessing, responsibility, and relationship is placed in its proper place, preventing excess, neglect, and disorder. Human knowledge, regardless of how far it advances, remains inherently limited. Even with significant progress in fields such as psychology, biology, and the study of human behaviour, people are still unable to resolve every difficulty or eliminate all forms of emotional distress, instability, or hardship. Human judgement is shaped by limited experience, incomplete understanding, and personal bias. For this reason, human systems may offer partial benefit, but they cannot provide complete guidance for every situation or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and He has conveyed through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a purposeful and balanced life. The distinction between those who follow divine guidance and those who turn away from it is often reflected in their conduct and in the outcomes of their choices. Those who align their lives with Islamic teachings tend to exhibit greater emotional stability, clearer judgement, and a more organised approach to life, even during times of difficulty. In contrast, those who disregard these principles frequently experience confusion, inner conflict, and a lack of direction, even when outwardly surrounded by comfort or success. This contrast shows that true order and stability are not merely external conditions, but arise from how a person aligns their inner and outer life with divine instruction. Although a patient may not fully understand the reasoning behind a medical

prescription, they still trust the expertise of the physician. However, Allah, the Exalted, does not require blind obedience without reflection. Rather, He encourages people to reflect, reason, and observe the signs within themselves and throughout the world. Faith is therefore grounded in understanding, sincerity, and insight, not unexamined imitation. Chapter 12 Yusuf, verse 108:

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

Moreover, ultimate control over a person’s inner condition—including their emotional responses, sense of stability, and experience of tranquillity—belongs solely to Allah, the Exalted. Chapter 53 An Najm, verse 43:

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

This establishes that enduring peace of mind cannot be secured merely through external circumstances or material conditions; rather, it is something granted by Allah, the Exalted. It is also closely connected to how an individual makes use of the blessings placed in their care, and whether those blessings are applied in accordance with divine guidance. Those who align themselves with this guidance generally find greater steadiness, purpose, and emotional composure, while those who neglect or misuse what they have been given often experience confusion, distress, and inner

dissatisfaction. In essence, true peace—whether mental, physical, or spiritual—is only attainable through sincere conformity to the guidance of Allah, the Exalted. Such guidance should not be viewed as a limitation on human life, but rather as a divinely ordained framework that brings structure, meaning, and harmony to life in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 112 – Al Ikhlas, Verses 1-4 of 4

قُلْ هُوَ اللَّهُ أَحَدٌ ١

اللَّهُ الصَّمَدُ ٢

لَمْ يَكِلْ وَلَمْ يُولَدْ ٣

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

Say, "He is Allah, [who is] One.

Allah, the Sustainer.

He neither begets nor is born.

Nor is there to Him any equivalent."

Discussion on Verses 1-4 of 4

This chapter provides a concise yet comprehensive statement of the essential belief regarding Allah, the Exalted, upon which the entire foundation of faith is built. Chapter 112 Al Ikhlas, verse 1:

“Say, “He is Allah, [who is] One.””

This declaration establishes absolute oneness, affirming that Allah, the Exalted, is singular in His essence, His attributes, and His actions.

When a person recognises the absolute oneness of Allah, the Exalted, it naturally shapes both their inner intentions and outward behaviour. Awareness that all power, benefit, and authority belong exclusively to Him leads a person to direct their actions solely toward seeking His pleasure. As a result, their intentions become purified, and acts of worship, effort, and goodness are no longer performed for admiration, recognition, or worldly gain, but are carried out sincerely for Allah, the Exalted, alone. This state of sincerity helps a person achieve inner equilibrium, both mentally and physically, while also enabling them to organise every blessing, responsibility, and relationship in its rightful place. It further prepares them in a meaningful way for their accountability on the Day of Judgement. Ultimately, such a way of living brings tranquillity and stability of mind in both this world and the Hereafter.

If this sincerity is absent, a person risks losing the reward of their deeds. On the Day of Judgement, they may find that the actions they performed for the sake of recognition or approval are no longer beneficial to them, as they were not done for Allah, the Exalted. Instead, they may be directed to seek reward from those for whom they acted, which will ultimately be impossible. This meaning is supported in a Hadith recorded in Jami At Tirmidhi, number 3154, which highlights the importance of sincerity and warns against performing deeds for other than Allah.

Therefore, understanding this verse should lead a person to continuously examine and refine their intentions. Every action, whether public or private, should be evaluated in terms of whether it is truly for the sake of Allah, the Exalted, or influenced by the desire for recognition, approval, or worldly gain. This self-awareness helps protect a person from spiritual loss and ensures consistency in their devotion.

A person should also strive to embody this principle in every aspect of life by aligning their emotions and decisions with the pleasure of Allah, the Exalted. This includes loving what He loves, disliking what He dislikes, giving when it is pleasing to Him, and withholding when it is commanded by Him. In this way, even personal feelings and everyday choices become acts of worship when directed by sincere intention. This comprehensive form of devotion has been emphasised in a Hadith recorded in Sunan Abu Dawud, number 4681, which encourages a person to orient their entire inner and outer life around the pleasure of Allah, the Exalted. It teaches

that faith is not limited to ritual actions, but extends to the entirety of one's attitudes, preferences, and behaviour.

Ultimately, this verse calls a person to develop a pure and focused relationship with Allah, the Exalted—one that is free from division, association, or competing motives. When sincerity is established upon this foundation, it brings clarity of purpose, stability of heart, and consistency in action, allowing a person to live with true direction in this world while preparing for success in the Hereafter.

Allah, the Exalted, is completely self-sufficient and independent of all creation, while every created being is entirely dependent upon Him for existence, provision, and continued survival. Chapter 112 Al Ikhlas, verse 2:

“Allah, the Self-Sufficient Master.”

This description establishes a fundamental principle of belief: Allah, the Exalted, possesses absolute richness and perfection, while creation possesses complete neediness and dependence. Nothing can add to His perfection, and nothing can diminish it. In contrast, every aspect of human life—whether physical, emotional, or spiritual—is marked by need, limitation, and reliance upon Him.

Scholars and commentators have explained this attribute in various complementary ways. Some emphasise that Allah, the Exalted, is free from all needs, whether related to worship or sustenance, while all acts of worship are for the benefit of creation itself. Others highlight that His self-sufficiency demonstrates His absolute authority and independence, meaning that all beings rely upon Him at every moment, even when they are unaware of it. This understanding removes any sense of arrogance from the human heart, as it reminds a person that everything they possess is a gift, not an entitlement.

When a person internalises this divine name, it reshapes their outlook on life and their relationship with both Allah, the Exalted, and creation. They begin to seek all forms of good directly from Him through sincere obedience, fulfilling His commands, avoiding His prohibitions, and responding to life's difficulties with patience and trust. This reflects a deeper recognition that true benefit and lasting fulfilment cannot be secured independently of divine guidance.

From this perspective, both worldly success and religious well-being are understood to be interconnected and ultimately dependent upon obedience to Allah, the Exalted. Worldly richness that is free from corruption, anxiety, and instability, as well as spiritual richness that brings peace and closeness to Allah, are both viewed as outcomes of aligning one's life with His guidance. Without this alignment, even material abundance may become a source of hardship rather than ease.

Different perspectives within Islamic thought also highlight that reliance upon Allah, the Exalted, does not mean abandoning effort or responsibility. Rather, it means recognising Him as the ultimate source of all outcomes while still taking lawful means to achieve one's needs. In this way, a person avoids both extremes: neglecting effort on one hand, and relying solely on means while forgetting the Creator on the other.

A person is therefore encouraged to act upon this divine attribute by striving to become less dependent on people and more dependent upon Allah, the Exalted. This does not mean withdrawing from society, but rather freeing the heart from attachment to creation while still engaging with it responsibly. When reliance on people decreases and reliance on Allah increases, the heart becomes more stable, less anxious, and more content with what has been decreed.

At the same time, this mindset encourages dignity and responsibility. A person is guided to use the blessings granted to them—such as health, ability, and opportunity—to fulfil their own lawful needs and the needs of those under their care. This prevents unnecessary dependence on others and protects a person from laziness, weakness, or misuse of trust. It also encourages a balanced approach where support systems may be used when necessary, but without developing emotional or spiritual dependence upon them.

This balance ultimately leads to both inner independence and outward responsibility. A person becomes less controlled by fear of loss or dependence on people, while still fulfilling their duties in society. Over time,

this strengthens trust in Allah, the Exalted, reduces anxiety tied to worldly means, and nurtures a sense of dignity rooted in obedience to Him.

In this way, understanding that Allah, the Exalted, is the Self-Sufficient Master becomes not only a theological belief but a practical foundation for daily life. It shapes how a person thinks, acts, and responds to circumstances, guiding them toward stability, gratitude, self-discipline, and sincere reliance upon their Creator in all matters.

One dimension of the absolute independence of Allah, the Exalted, is that He has no need of anything in relation to His essence or attributes, such as a parent or offspring. Chapter 112 Al Ikhlas, verse 3:

“He neither begets nor is born.”

In general, one of the factors that contributed to the spread of incorrect beliefs about the Holy Prophet Eesa, peace be upon him, was his miraculous birth, the extraordinary miracles he performed, and his ascension to the skies while alive. The Holy Quran confirms his miraculous birth and clearly presents his being born without a father as a sign of the boundless 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 does not in any way imply divinity. 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 striking that some Christians regard the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, on the basis of his fatherless birth, yet they do not apply the same reasoning to the Holy Prophet Adam, peace be upon him, who was created without either parent. By their own logic, Adam, peace be upon him, would have an even stronger claim to such a description, yet this is not asserted. This inconsistency raises a clear question regarding the application of reasoning in distinguishing between these two cases.

Similarly, the miracles of the Holy Prophet Eesa, peace be upon him, are affirmed in the Holy Quran, while it is also made explicit that these acts

occurred only by the will, permission, and command of Allah, the Exalted. If he were divine in any sense, such dependence would not be necessary. 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...”

Additionally, it is acknowledged within Christian belief that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him, yet these miracles are not used as a basis to attribute divinity to them. Despite this, a different standard is applied in the case of the Holy Prophet Eesa, peace be upon him, where miracles are sometimes interpreted in a way that leads to claims of divinity, even though the same reasoning is not extended to other Prophets who displayed similar extraordinary signs.

The ascension of the Holy Prophet Eesa, peace be upon him, to the skies while alive further demonstrates the power of Allah, the Exalted, as it was Allah who raised him and granted him this honourable state. 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..."”

If the Holy Prophet Eesa, peace be upon him, possessed divinity in himself, such elevation would not require divine intervention, nor would it depend upon the will and action of Allah, the Exalted, but the verse clearly attributes this act entirely to Allah.

Furthermore, the Holy Quran clarifies that the Holy Prophet Eesa, peace be upon him, was neither killed nor crucified, contrary to the belief held by some. It explains that another individual was made to resemble him, while Allah, the Exalted, had already raised him to the skies. 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.”

The incorrect belief that the Holy Prophet Eesa, peace be upon him, was crucified in the sense of being killed is, in itself, problematic when measured against the concept of divinity, since a true divine being cannot be subject to death. From this perspective, the claim of his death through crucifixion appears to contradict and therefore undermine the separate claim of his divinity. If a being is capable of dying, then it follows that such a being cannot possess absolute divinity.

In addition, divinity necessarily implies complete self-sufficiency, meaning that a divine being is not dependent on anything else for existence, sustenance, or continuation. Any being that relies on another for survival or provision cannot be considered divine. In this regard, both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, are shown to be created servants who depended upon sustenance, demonstrating that they were not self-subsisting. 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.”

On this basis, it is not valid to attribute divinity to beings who share the fundamental characteristics of all human existence, including dependence on food, drink, and sustenance. Even the fact that some beings, such as angels, do not consume food does not make them divine, since they too are created and sustained by Allah, the Exalted, and are not independent in

their existence. Created beings, regardless of their nature, remain dependent and therefore cannot possess divinity. The reality that all created beings are brought into existence and will ultimately face death further reinforces this point.

Moreover, a biological child shares qualities with a parent; however, in the case of the Holy Prophet Eesa, peace be upon him, no attribute is present that resembles divine nature. All of his characteristics are consistent with those of human beings: he was created, he depended on sustenance, he lived within the human condition, and he will experience death and resurrection like other human beings. These shared human traits are sufficient in themselves to negate any claim of divinity.

Furthermore, the very notion of divine offspring is inconsistent with the perfection and independence of Allah, the Exalted. The reasons that normally apply to human parenthood—such as need, inheritance, protection, or companionship—do not apply to Allah, the Exalted, in any form. 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...”

This verse presents a direct refutation of false beliefs by highlighting the Holy Prophet Muhammad, peace and blessings be upon him, as the highest example of devoted worship. Chapter 43 Az Zukhruf, verse 81:

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

The verse draws attention to a key principle: if Allah, the Exalted, truly had a son, such an extraordinary and foundational truth would necessarily have been known to the one who received the most complete and direct form of divine revelation. Since the Holy Prophet Muhammad, peace and blessings be upon him, was entrusted with conveying complete guidance to humanity, it follows that matters of the greatest importance concerning the nature of Allah, the Exalted, would not have remained unknown to him. If such a reality existed, it would have been clearly conveyed and faithfully transmitted to mankind through him, as part of his mission as a guide and teacher. A review of the message brought by earlier Holy Prophets, peace be upon them, further supports this understanding. None of them conveyed the idea that Allah, the Exalted, has a son, nor did they present any teaching that salvation depends upon belief in a divine being appearing on earth in the form of the Holy Prophet Eesa, peace be upon him. Given the seriousness of such a claim, it would have formed a central and unmistakable part of prophetic teaching if it were true. The consistent absence of this belief across the teachings of all Holy Prophets, peace be upon them, therefore serves as strong evidence that it does not originate from divine revelation. This continuity of revelation across generations demonstrates that divine communication remains consistent, complete, and free from contradiction. It also indicates that a claim as significant as divine offspring could not have been overlooked or concealed from those chosen

to receive revelation. The fact that no Holy Prophet, peace be upon them, ever reported such a concept undermines the claim that the Holy Prophet Eesa, peace be upon him, possesses divinity. More broadly, this verse establishes a principle regarding divine authority: no human being, regardless of status, devotion, or closeness to Allah, the Exalted, can independently assert divinity or divine sonship without explicit revelation. Such a claim would necessarily require clear and unambiguous divine communication, and it could not remain hidden from the chain of Holy Prophets, peace be upon them. By emphasising the status of the Holy Prophet Muhammad, peace and blessings be upon him, as the foremost in worship, the verse underscores the impossibility of a foundational theological truth remaining unknown within divine guidance. The absence of any such teaching in the message of previous Holy Prophets, peace be upon them, and in the final revelation, forms a decisive argument against attributing divinity to the Holy Prophet Eesa, peace be upon him. It reaffirms that he was a noble messenger and servant of Allah, the Exalted, and that worship and ultimate devotion belong solely to Allah, the Exalted.

Historical accounts suggest that certain theological interpretations that emphasise the divinity of the Holy Prophet Eesa, peace be upon him, became more prominent within communities influenced by the Roman Empire after its adoption of Christianity. Some perspectives argue that elements of earlier Roman religious culture, which contained mythological ideas about divine figures, may have contributed to the shaping of later doctrinal concepts. From this viewpoint, a noble and blessed Holy Prophet, peace be upon him, was placed within a framework of ideas that, in earlier traditions, included mythological figures such as Zeus, Hercules, and Odin.

From a rational standpoint, it is argued that a being who is created, dependent upon sustenance, and subject to death cannot possess absolute divinity, since these qualities are incompatible with the concept of a truly divine being. On this basis, the attributes of the Holy Prophet Eesa, peace be upon him, as described in human terms, are presented as evidence of his servitude to Allah, the Exalted, rather than divinity.

Despite what is considered by many to be clear evidence affirming the Holy Prophet Eesa, peace be upon him, as a Messenger of Allah, the Exalted, differing beliefs persist among Christians. One explanation offered for this continuation is the influence of inherited tradition and unquestioned acceptance of ancestral teachings. Such habitual adherence to inherited beliefs can limit critical reflection and reduce engagement with direct examination of evidence and reasoning. This concern is not unique to any one group; rather, it reflects a general human tendency to follow established authority without independent analysis. For this reason, reflective thinking and careful evaluation of evidence are emphasised as important principles in matters of belief, whether religious or otherwise. Chapter 12 Yusuf, verse 108:

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

Another factor sometimes mentioned in discussions on religious adherence is the role of personal inclination and comfort. It is argued that certain belief systems may be more readily accepted when they appear to offer assurance or perceived benefit without requiring significant moral or

behavioural accountability. From this perspective, the attraction of easy assurances may influence individuals to maintain inherited beliefs rather than engage with teachings that demand reflection, discipline, and moral responsibility. In contrast, Islamic teachings emphasise accountability and the responsible use of the blessings granted by Allah, the Exalted, encouraging self-awareness, ethical conduct, and sincerity in belief and action.

Thus, it is established that Allah, the Exalted, has neither offspring nor parent, nor is there anything comparable to Him in His essence, attributes, or actions. Chapter 112 Al Ikhlas, verse 4:

"Nor is there to Him any equivalent."

This declaration removes any possibility of similarity, partnership, or equivalence with Allah, the Exalted, and firmly establishes His absolute transcendence above all creation. Because He alone is incomparable, He alone deserves complete and unconditional obedience in every aspect of life. Such obedience is not limited to ritual worship alone but extends to the correct use of all blessings granted by Him, ensuring that a person's actions align with divine guidance at every level. This alignment produces balance in one's inner and outer life, allowing for proper prioritisation of responsibilities, relationships, and personal conduct. As a result, a person is guided towards a stable mental and physical state and is better prepared for accountability on the Day of Judgement, leading to peace of mind in both this world and the next. It is essential to understand that forms of false devotion are not restricted to ancient idol worship. Rather, anything that is

obeyed in contradiction to the commands of Allah, the Exalted, can become a form of misplaced submission. This includes cultural pressures, social trends, media influence, and the expectations of individuals or institutions when they lead a person to disobedience. Chapter 9 At Tawbah, verse 31:

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

This verse does not imply literal worship in the form of rituals, but rather describes obedience to created beings in matters that oppose divine guidance. When individuals allow human authority or opinion to override obedience to Allah, the Exalted, they effectively place that authority in a position of ultimate influence over their moral choices. In this sense, obedience becomes a form of worship because it reflects submission of will and action. A similar principle is expressed regarding the Devil. Chapter 36 Yaseen, verse 60:

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

This highlights that worship, in its broader meaning, includes obedience to influences that lead away from Allah, the Exalted. While most people do not consciously identify such obedience as worship, the outcome is the same when a person consistently follows influences that oppose divine guidance. This understanding reframes the issue not as isolated acts of wrongdoing,

but as patterns of submission that shape a person's entire outlook and behaviour. When a person persists in disobeying Allah, the Exalted, they gradually become subject to competing influences—whether social expectations, professional pressures, entertainment culture, or personal desires. Attempting to satisfy all of these competing demands inevitably creates inner conflict, because such influences are often inconsistent, changing, and self-interested. Like a worker answering to multiple conflicting supervisors, the individual becomes burdened by unrealistic expectations that cannot all be fulfilled simultaneously. From a psychological and spiritual perspective, this state often results in persistent stress, confusion, and emotional instability. Over time, the inability to satisfy external pressures while neglecting divine guidance may contribute to feelings of inadequacy, isolation, and loss of purpose. Even when material comfort is present, inner peace becomes difficult to maintain because the heart remains divided in its allegiances and priorities. In contrast, a person who directs obedience solely towards Allah, the Exalted, develops clarity of purpose and consistency in values. Their decisions are guided by a stable moral framework rather than shifting external pressures. This allows them to use blessings in a structured and meaningful way, placing responsibilities, relationships, and ambitions in their proper order. Such balance reduces internal conflict and supports emotional stability. Ultimately, obedience to Allah, the Exalted, is presented as a liberating principle rather than a restrictive one. It frees a person from competing forms of submission and anchors them to a single, consistent source of guidance. By doing so, it offers a pathway to coherence in life, protection from inner turmoil, and preparation for accountability in the Hereafter.

In conclusion, a person is urged to fully embrace and consistently act upon the teachings of Islam for their own benefit, even when this requires resisting personal desires or immediate impulses. Their attitude should resemble that of a thoughtful and trusting patient who places complete confidence in the judgement of a skilled physician. Such a patient

understands that a prescribed course of treatment may be bitter, demanding, or restrictive, yet still accepts it because it is ultimately intended to bring healing and long-term well-being. In the same way, divine guidance may at times challenge personal habits or preferences, but it is always directed toward a person's genuine welfare. Just as careful adherence to medical instruction leads to physical recovery and mental stability, following divine guidance brings clarity of thought, emotional balance, and inner tranquillity. This is because only Allah, the Exalted, possesses perfect and complete knowledge of human nature and what is required for a person to live a balanced, meaningful, and harmonious life. Through this complete knowledge, every blessing, responsibility, and relationship is placed exactly where it belongs, preventing excess, neglect, and disorder. Human knowledge, no matter how far it progresses, remains limited in nature. Even with extensive advancement in fields such as psychology, biology, and the study of human behaviour, human beings are still unable to resolve every difficulty or eliminate all forms of emotional distress, instability, or hardship. Human judgement is always shaped by restricted experience, incomplete understanding, and inherent bias. For this reason, human systems may provide partial benefit, but they cannot deliver comprehensive guidance for every situation or guarantee lasting inner harmony. In contrast, Allah, the Exalted, possesses absolute and unrestricted knowledge, and He has conveyed through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, everything necessary for a person to live a purposeful and balanced life. The difference between those who follow divine guidance and those who turn away from it is often reflected in their conduct and in the consequences of their choices. Those who align their lives with Islamic teachings generally demonstrate greater emotional stability, clearer judgement, and a more ordered approach to life, even during periods of difficulty. By contrast, those who disregard these principles frequently experience confusion, inner conflict, and a lack of direction, even when surrounded by outward comfort or success. This contrast shows that true order and stability are not merely external conditions, but arise from how a person aligns their entire life with divine instruction. Although a patient may not fully understand the reasoning behind a medical prescription, they still

trust the expertise of the physician. However, Allah, the Exalted, does not call for blind acceptance without reflection. Rather, He encourages people to think, reason, and observe the signs within themselves and throughout the world. Faith is therefore grounded in understanding, sincerity, and insight, not unexamined imitation. Chapter 12 Yusuf, verse 108:

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

Furthermore, ultimate control over a person’s inner state—including their emotions, stability, and sense of tranquillity—belongs solely to Allah, the Exalted. Chapter 53 An Najm, verse 43:

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

This establishes that lasting peace of mind cannot be secured through external circumstances or material conditions alone; rather, it is granted by Allah, the Exalted. It is also closely linked to how a person uses the blessings entrusted to them and whether those blessings are applied in accordance with divine guidance. Those who live in harmony with this guidance tend to experience greater steadiness, purpose, and emotional composure, while those who neglect or misuse what they have been given often fall into confusion, distress, and inner dissatisfaction. In essence, true peace—whether mental, physical, or spiritual—can only be attained

through sincere alignment with the guidance of Allah, the Exalted. This guidance is not a restriction upon human life, but a divinely ordained framework through which life is given structure, meaning, and harmony in both this world and the Hereafter. Chapter 16 An Nahl, verse 97:

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

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 113 – Al Falaq, Verses 1-5 of 5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Say, "I seek refuge in the Lord of daybreak.

From the evil of that which He created.

And from the evil of darkness when it settles.

And from the evil of the blowers in knots.

And from the evil of an envier when he envies."

Discussion on Verses 1-5 of 5

This chapter opens by directing people to reflect upon a clear and observable reality: that Allah, the Exalted, alone governs the affairs of the universe, and therefore He alone is the One from whom refuge should be sought in every difficulty. These difficulties are not random occurrences, but tests through which it becomes evident whether a person responds with patience, trust, and obedience. Chapter 113 Al Falaq, verse 1:

“Say, “I seek refuge in the Lord of daybreak.””

This verse is not merely a supplication but an invitation to reflect deeply on creation itself. By drawing attention to the “daybreak,” it points to a daily phenomenon that every person witnesses, yet often overlooks. The transition from darkness to light is a powerful sign of control, precision, and renewal, demonstrating that the One who brings light after darkness is fully capable of removing hardship after difficulty. Reflecting on even this single aspect of creation is sufficient to guide a person towards recognising the Oneness of Allah, the Exalted, and understanding that He alone deserves obedience in all circumstances. The movement of the sun is one of the clearest examples of this precise control. Its path ensures that the earth receives a carefully measured balance of light and darkness. The alternation between day and night, along with their gradual variation throughout the year, allows human life to function in a stable and sustainable manner. If the days were excessively long, people would be overwhelmed by fatigue and unable to maintain productivity. If the nights were extended beyond measure, essential activities such as earning a

livelihood, seeking knowledge, and maintaining social order would be severely disrupted. Likewise, if nights were too short, the lack of sufficient rest would damage physical and mental well-being. This balance extends beyond human life to the natural world. Crops depend on regulated cycles of light and darkness, and any disruption in these cycles would negatively affect agriculture, leading to shortages in food supply for both humans and animals. The harmony observed in these systems indicates not randomness, but deliberate design and control. Such perfect coordination also points to a deeper reality: the Oneness of Allah, the Exalted. If multiple independent powers controlled the universe, each with its own will, their conflicting intentions would inevitably lead to 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...”

Similarly, the moon plays a vital and complementary role within this system. By reflecting light during the night, it provides guidance in darkness, which historically has been essential for travel across deserts and seas—routes that remain significant for global trade even today. Its phases also contribute to regulating ocean tides, which are crucial for maintaining ecological balance. Any significant disturbance in these tides could have far-reaching consequences for marine life and coastal environments.

In addition, both the sun and the moon serve as natural measures of time, enabling people to organise their lives, plan their activities, and fulfil their

responsibilities. The precision in their movement and positioning within the solar system reflects an extraordinary level of balance and coordination.

When a person reflects on these signs collectively, it becomes clear that such harmony cannot be the result of chance or multiple competing forces. Rather, it points to the existence of a single, all-powerful Creator who controls every aspect of existence with wisdom and precision. This reflection is meant to lead to a practical conclusion: that just as Allah, the Exalted, alone controls the universe, He alone should be relied upon and obeyed. Chapter 113 Al Falaq, verses 1-2:

“Say, “I seek refuge in the Lord of daybreak. From the evil of that which He created.””

It is important to understand that seeking refuge in Allah, the Exalted, is not confined to words alone. True refuge is realised when a person aligns their actions with His guidance, ensuring that every blessing they have been granted is used in a manner that is pleasing to Him. This transforms supplication from a mere statement into a lived reality. Through this practical obedience, a person gains not only protection from external harms but also develops inner stability, clarity, and purpose. Their life becomes organised and balanced, as they correctly prioritise responsibilities, relationships, and personal conduct, leading to a sound mental and physical state and a readiness for their accountability on the Day of Judgement.

Furthermore, it is important to address a common misconception regarding the existence of hardship and what is perceived as evil in the world. Some claim that if Allah, the Exalted, is All-Wise, then such things should not exist. However, this claim overlooks the very purpose of worldly life. This life has been designed as a test, and a test cannot be meaningful or just without the presence of contrasting conditions. Ease and difficulty, comfort and hardship, and right and wrong must all exist in order for a person's choices to carry significance. If hardship, difficulty, or forms of evil did not exist, then this world would effectively resemble Paradise, where no test remains. In such a situation, obedience would lose its value, as there would be no challenge, no sacrifice, and no restraint of desires.

Moreover, the existence of opposing choices—between obedience and disobedience—ensures that justice is established. Those who strive to use their blessings correctly, despite challenges, are distinguished from those who misuse them. This distinction is essential for accountability on the Day of Judgement, where every individual will be recompensed according to their choices.

Therefore, the presence of hardship and what appears as evil is not a flaw in creation, but a necessary component of a purposeful and just system. Allah, the Exalted, does not create anything without wisdom. Through the balance of ease and difficulty, a person is given the opportunity to demonstrate sincerity, develop strength of character, and attain lasting peace by choosing obedience over desire. Chapter 21 Al Anbiya, verse 35:

“Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.”

In addition, a person should not limit their understanding of events to their outward appearance by hastily labelling them as purely good or bad. Rather, they are encouraged to look deeper and recognise the wisdom and guidance contained within each situation—the “message within the bottle.” The external event is merely the vessel through which a meaningful lesson is delivered, and focusing solely on the surface distracts from the true purpose behind it. This imbalance often occurs in two ways. During times of ease, a person may become overly delighted and absorbed in the blessing itself, leading to heedlessness of its purpose and the responsibility attached to it. Conversely, during times of difficulty, a person may become overwhelmed with grief, which clouds their ability to reflect and extract the benefit hidden within the hardship. In both cases, the message is missed because the focus remains on the “bottle” rather than its contents. 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 such as happiness or sadness. Rather, it cautions against excess—extreme joy that leads to arrogance and heedlessness, and extreme grief that leads to despair and loss of clarity. By maintaining moderation in emotional responses, a person preserves the ability to reflect, think clearly, and respond in a way that aligns with divine guidance. Adopting this balanced mindset allows a

person to focus on the deeper meaning behind every situation. Each event carries a potential lesson. At times, a difficulty may serve as a wake-up call, urging a person to return to Allah, the Exalted, before their time runs out. At other times, it may be a means of elevating their rank, strengthening their character, or cleansing them of past shortcomings. Similarly, moments of ease may serve as tests of gratitude, responsibility, and humility, reminding a person not to become attached to temporary worldly comforts. When a person actively reflects on these underlying messages, they transform life's experiences into opportunities for growth. Their worldly life becomes more structured and meaningful, and their religious life becomes stronger and more conscious. In contrast, those who fail to engage in this deeper reflection merely pass through events without gaining insight or improvement, remaining unchanged despite the many lessons presented to them.

Therefore, true awareness lies in recognising that every situation carries purpose. By focusing on the message rather than the surface, a person is able to grow, refine their character, and move closer towards a life of balance, understanding, and preparedness for their ultimate accountability.

It has been established that the presence of hardship and forms of evil is a necessary part of the test of this world. Therefore, a person must not behave as though this life is, or should be, a place of perfect ease like Paradise. Instead, they are required to remain alert and take practical steps to protect themselves from harm, both outward and inward. Chapter 113 Al Falaq, verse 3:

“And from the evil of darkness when it settles.”

This verse highlights that certain forms of harm become more prevalent during specific circumstances, such as the night. Darkness often conceals wrongdoing and encourages heedlessness, making it a time when harmful influences and distractions can spread more easily. Among these are forms of entertainment and gatherings that promote indulgence, negligence, and the abandonment of moral boundaries. Such environments not only distract a person from their purpose but also gradually weaken their discipline and awareness of accountability.

One of the most effective ways to guard against these influences is to occupy the night with voluntary worship, particularly the voluntary night prayer. By doing so, a person replaces environments of heedlessness with moments of reflection, devotion, and self-discipline. This act of worship serves as both protection and purification, redirecting one's time and energy towards what is beneficial. Voluntary night worship is especially significant because it reflects sincerity. It is performed at a time when others are asleep, and no external recognition is expected. This transforms the act into a private and sincere connection with Allah, the Exalted, demonstrating true devotion. It becomes a moment of intimate reflection, where a person can turn to their Creator without distraction. Its virtue is emphasised in a Hadith found in Sunan An Nasai, number 1614, which describes it as the best form of voluntary prayer. This highlights its elevated status among acts of worship and its unique ability to strengthen faith and character.

Furthermore, the highest rank attainable by any human being—granted to the Holy Prophet Muhammad, peace and blessings be upon him—is directly associated with this form of worship. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

This connection demonstrates that those who consistently engage in night worship are placed on a path towards elevated ranks, both in this world and the Hereafter. It reflects dedication, discipline, and a sincere desire to draw closer to Allah, the Exalted.

In addition, a Hadith found in Jami At Tirmidhi, number 3579, explains that a person is closest to Allah, the Exalted, during the last portion of the night. This time therefore represents a unique opportunity for supplication, remembrance, and reflection, where distractions are minimal and sincerity is more easily attained.

For those who seek their supplications to be answered, the night offers a special opportunity. A Hadith found in Sahih Muslim, number 1770, indicates that there is a specific time during every night in which supplications are accepted. This encourages a person to take advantage of

this period by turning to Allah, the Exalted, with their needs, hopes, and concerns.

Beyond spiritual benefits, establishing the voluntary night prayer also has practical effects. It helps a person avoid harmful environments and unnecessary gatherings, promotes discipline, and supports both mental and physical well-being. A Hadith found in Jami At Tirmidhi, number 3549, indicates that it can even contribute to physical health, demonstrating that its benefits extend beyond the spiritual realm.

In order to establish this practice consistently, a person must take practical steps. Moderation in eating and drinking, especially before sleep, helps prevent laziness. Managing one's daily energy, including taking a short rest when needed, supports the ability to wake during the night. Most importantly, avoiding sins and maintaining obedience during the day strengthens the heart, making it easier to engage in worship at night. Those who strive to live in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will find that such acts of devotion become more accessible and consistent.

In essence, the night can either become a time of heedlessness or a time of elevation. The one who fills it with remembrance and worship transforms it into a source of protection, growth, and closeness to Allah, the Exalted, thereby safeguarding themselves from harm while progressing towards lasting peace and success.

The commonly understood meaning of this verse is a command to seek protection from the harms associated with sorcery and hidden forms of evil. Chapter 113 Al Falaq, verse 4:

“And from the evil of the blowers in knots.”

This refers to those who engage in practices intended to harm others through hidden and deceptive means. The verse therefore teaches a person to turn directly to Allah, the Exalted, for protection from such dangers, rather than placing reliance on created means that are themselves weak and uncertain.

The Holy Quran has connected practicing sorcery with unbelief. Chapter 2 Al Baqarah, verse 102:

“...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]...”

Some may incorrectly assume that it is only a major sin, when in reality it carries far greater spiritual consequences because it involves beliefs and practices that contradict reliance upon Allah, the Exalted. This severity is reinforced in a Hadith found in Sahih Bukhari, number 2766, where the Holy Prophet Muhammad, peace and blessings be upon him, listed sorcery among the destructive sins—those that can lead a person towards ruin if they do not sincerely repent. This classification highlights its grave danger and the necessity of completely avoiding it.

At its core, sorcery reflects a corrupt belief about power and control. The one who engages in it behaves as though outcomes can be manipulated independently of the will of Allah, the Exalted, as if created means could rival His decree. This contradicts the fundamental belief that all benefit and harm occur only by His permission. For this reason, it is not simply an action, but a distortion of belief itself.

In addition, a person must avoid becoming preoccupied with the idea of black magic, as excessive focus on it often leads to harmful patterns of thinking and behaviour. When individuals become engrossed in such matters, they begin to interpret their difficulties through a distorted lens. Instead of first examining their own actions, correcting their conduct, and remaining steadfast in the obedience of Allah, the Exalted, while patiently awaiting relief, they may turn to unqualified and unreliable individuals who claim to resolve problems through questionable spiritual practices. These individuals often cause greater harm than benefit. Rather than offering genuine solutions, they plant seeds of fear and suspicion, leading a person to develop a far more damaging condition than the original problem—namely, paranoia. They may convince people that their difficulties are the result of hidden forces, such as unseen creation or deliberate harm caused

by others. While unseen creation does exist, its interference in everyday worldly matters is not the norm. Exaggerating its role leads to confusion and imbalance. As a result, a person may begin to overanalyse ordinary events, becoming overly suspicious of harmless situations. This mindset can extend to relationships, causing mistrust towards friends, family, and others without valid reason. Over time, this suspicion damages bonds, creates unnecessary conflict, and leads to isolation and emotional distress. What began as an attempt to find answers instead becomes a source of ongoing anxiety and instability. The correct approach is to strengthen faith through acquiring and acting upon authentic Islamic knowledge. A person who grounds themselves in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, develops clarity and sound judgement. This protects them from being misled by those who lack knowledge and credibility—individuals who are unable to resolve even their own difficulties, let alone the difficulties of others. Strong faith also nurtures true reliance upon Allah, the Exalted. It anchors the heart in a firm understanding that all benefit and harm occur only by His permission. Even if the entire creation were to gather with the intention of harming someone, they would not be able to do so unless Allah, the Exalted, had already allowed it. Likewise, no benefit can reach a person unless it has been decreed for them. This principle is emphasised in the well-known Hadith found in Jami At Tirmidhi, number 2516. Recognising that every situation unfolds according to a fixed and wise decree brings a sense of calm and stability. It removes the need for fear of hidden forces and redirects attention towards what truly matters: self-improvement, sincere obedience, and patience. Instead of becoming trapped in suspicion and anxiety, a person learns to respond to challenges with clarity, trust, and balanced thinking. In this way, strong faith acts as a safeguard against both external misguidance and internal confusion. It protects a person from falling into paranoia, preserves their relationships, and enables them to navigate life's difficulties with confidence and peace of mind, firmly grounded in reliance upon Allah, the Exalted.

Another meaningful interpretation of verse 4 is that it refers not only to sorcery, but to those who plant harmful suggestions into the hearts of others—subtly influencing them to abandon their commitment to obey Allah, the Exalted. Chapter 113 Al Falaq, verse 4:

“From those who cast evil suggestions in firm resolutions.”

In this sense, this verse serves as a powerful warning against corrupting influences and, more specifically, against harmful companionship.

Human beings are inherently social, and their thoughts, behaviours, and priorities are shaped—often profoundly—by the company they keep. This influence may be immediate, or it may develop gradually over time, but it is rarely neutral. Companionship acts as a silent architect of one’s character. The Holy Prophet Muhammad, peace and blessings be upon him, illustrated this reality in a Hadith found in Sunan Abu Dawud, number 4833, where he compared good and bad companions to a perfume seller and a blacksmith. One leaves with fragrance, while the other departs with smoke and harm. This example demonstrates that even passive association has consequences. From one perspective, righteous companionship can be viewed as a form of protection. Those who surround themselves with sincere and obedient individuals are constantly reminded—through words, actions, and even silent example—of their purpose in life. Such companions encourage reflection, accountability, and the correct use of blessings. They help maintain a balanced mental and spiritual state, guiding a person to place everything and everyone in their proper position. In their presence, obedience becomes easier, sincerity is strengthened,

and one's awareness of Judgement Day remains alive. Another perspective highlights the gradual and often unnoticed harm of bad companionship. A person may initially believe they are unaffected by those around them, but over time, attitudes shift, priorities change, and boundaries weaken. What was once clearly wrong may begin to appear acceptable, and what was once valued may be neglected. This slow transformation is particularly dangerous because it occurs without immediate awareness. Eventually, the individual begins to misuse the blessings granted to them—whether it be time, relationships, wealth, or influence—leading to imbalance, inner unrest, and spiritual decline. It can also be understood that harmful companions do not always openly invite others to wrongdoing. Often, their influence is subtle—through normalising sinful behaviour, mocking righteousness, or presenting disobedience as harmless or even desirable. In this way, they resemble those described in the verse: individuals who “blow into knots,” meaning they quietly and persistently unravel a person's resolve and commitment. Their effect is not always loud or obvious, but it is deeply damaging. From a psychological perspective, companionship directly affects a person's sense of identity and belonging. People naturally seek acceptance, and this desire can lead them to conform to the expectations of their social circle—even when those expectations contradict obedience to Allah, the Exalted. When this occurs, a person may begin prioritising the approval of others over divine guidance, resulting in inner conflict, anxiety, and a loss of peace of mind. No matter how much they try to satisfy others, they will remain unsettled, as true tranquillity can only be achieved through sincere obedience to Allah, the Exalted.

On the other hand, choosing righteous companions fosters clarity, stability, and purpose. Such individuals not only support one another in times of difficulty but also help each other remain grounded during times of ease. They encourage gratitude, patience, and reflection, ensuring that life's tests—whether pleasant or painful—are approached with the correct

mindset. This leads to a harmonious state where a person's mental, emotional, and spiritual faculties are aligned. Ultimately, this interpretation reinforces a critical principle: companionship is a decisive factor in one's journey. A person's friends can either elevate them toward success in both worlds or pull them toward loss and regret. Therefore, a wise individual carefully selects those they associate with, prioritising those who remind them of Allah, the Exalted, encourage obedience, and help them prepare for their accountability on the Day of Judgement.

As mentioned earlier, another meaningful interpretation of verse 4 is that it refers not only to sorcery, but to those who plant harmful suggestions into the hearts of others—subtly influencing them to abandon their commitment to obey Allah, the Exalted.

When a person chooses to follow a path that differs from those around them—especially a path grounded in obedience to Allah, the Exalted—it often unsettles others. This is because such a choice can expose the weaknesses in their own decisions, particularly when those decisions are driven by personal desires rather than divine guidance. As a result, instead of reflecting on themselves, some individuals respond with criticism, mockery, or pressure. This reaction may even come from close circles, including family members, as people naturally resist anything that challenges their sense of comfort or self-justification. From another angle, this reaction is not always rooted in hostility, but in insecurity. When someone witnesses discipline, restraint, and commitment to higher principles, it can create an internal conflict within them. Rather than confronting that discomfort, they may attempt to bring the other person down to their level, so they no longer feel inadequate. In this way, criticism

becomes a defence mechanism rather than a genuine intellectual objection.

In addition, modern societal influences intensify this pressure. Social media, fashion trends, and cultural expectations constantly promote a lifestyle centred on self-expression, indulgence, and external validation. Within such an environment, adherence to Islamic teachings—which emphasise modesty, discipline, and accountability—can appear restrictive to those who prioritise worldly success and social status. Consequently, the call to Islam is often perceived as an obstacle to ambition, rather than a guide to balanced success. This perception fuels opposition, both subtle and overt, across various platforms.

Those who make a sincere effort to live in accordance with Islamic teachings—which promote moderation, self-restraint, and the responsible use of blessings—often encounter criticism from individuals who prefer a lifestyle driven by unchecked desires. Such people tend to act upon impulse without discipline, a pattern of behaviour that Islamic teachings warn against due to its harmful consequences. As a result, they may attempt to discourage others from embracing Islam or from practising it properly, instead promoting a way of life centred on unrestricted personal gratification. In many cases, this opposition focuses on specific aspects of Islam in an attempt to weaken its appeal. One commonly targeted area is the dress code for women, which is frequently criticised in isolation. However, a closer and more thoughtful examination reveals that such criticism is often selective and inconsistent. While objections may be raised against Islamic guidelines of dress, similar standards of appearance in other areas of life—such as those observed in professions like law enforcement, the military, healthcare, education, and business—are rarely

subjected to the same level of scrutiny or opposition. This inconsistency suggests that the criticism is not always rooted in a genuine concern for principles, but rather in a discomfort with the emphasis Islam places on discipline, modesty, and self-control. Those who reflect carefully are able to recognise that such arguments often lack depth and coherence, as they single out Islamic practices while overlooking comparable norms elsewhere. In reality, it is the very strength of Islamic principles—its call to regulate desires, maintain dignity, and live with purpose—that provokes resistance from those who prefer a life free from restraint. The disciplined conduct of those who adhere to these teachings stands in contrast to a lifestyle based on impulse, and it is this contrast that often leads to criticism. Chapter 113 Al Falaq, verse 4:

“From those who cast evil suggestions in firm resolutions.”

This can be understood as a warning against all forms of influence that attempt to weaken a person’s commitment after they have resolved to obey Allah, the Exalted. These influences may come through people, environments, or even persistent ideas that seek to normalise disobedience. Their danger lies in their persistence and subtlety—they do not always force a person away from truth, but gradually erode their determination until compromise feels acceptable.

From a deeper reflection, this highlights that the struggle to remain steadfast is not only internal but also external. A person must guard their intentions, but also their environment. Without this awareness, even a firm

resolution can be weakened over time through repeated exposure to negative influences.

Despite these challenges, the one who remains committed to sincere obedience to Allah, the Exalted, gains something far greater than the approval of people: inner stability and clarity. By aligning actions with divine guidance, a person learns to use every blessing correctly—whether it is time, relationships, wealth, or ability. This alignment produces balance within their mental, emotional, and physical state, allowing them to organise their life with purpose and direction. Even when difficulties arise, they are able to navigate them with patience and understanding, knowing that every situation carries meaning and leads toward accountability on the Day of Judgement.

On the other hand, seeking the approval of others at the expense of obedience leads to the opposite outcome. A person becomes pulled in multiple directions, trying to satisfy conflicting expectations. This results in confusion, instability, and a gradual loss of purpose. The blessings they possess, instead of bringing benefit, become sources of stress—relationships become strained, ambitions become burdens, and the heart remains unsettled. Even if such a person attains material comfort, they cannot attain true tranquillity, because they have disconnected themselves from the very source of peace.

Ultimately, this discussion emphasises a fundamental reality: true peace of mind is not found in conforming to people, but in remaining steadfast upon the obedience of Allah, the Exalted. While external pressures may be

strong, they are temporary and limited. In contrast, the peace, guidance, and reward that come from sincerity are lasting and far greater. Therefore, a person must remain firm in their commitment, recognising that every challenge they face in upholding their faith is, in reality, a means of elevating them in both this world and the hereafter.

This chapter concludes by encouraging people to practically seek refuge with Allah, the Exalted, through His obedience, from the envy of others, another widespread evil. Chapter 113 Al Falaq, verse 5:

“And from the evil of an envier when he envies.”

Envy is not a minor emotional reaction, but a serious spiritual disease with far-reaching consequences. At its root, it reflects dissatisfaction with the decree of Allah, the Exalted. The envier, in essence, objects—whether openly or inwardly—to the way blessings have been distributed, as though believing that they themselves were more deserving of what has been granted to others. This attitude undermines humility and weakens trust in divine wisdom. For this reason, envy is treated as a major sin, as it involves an implicit challenge to the wisdom behind the distribution of Allah, the Exalted.

From another angle, envy is self-destructive even before it harms others. When it is allowed to manifest outwardly through speech or actions—such

as backbiting, slander, or causing harm to others—it ultimately destroys the envier’s own good deeds. As warned in Sunan Ibn Majah, number 4210, envy consumes good deeds just as fire consumes wood. This illustrates that the ultimate loss returns to the envier, even if they believe they are harming someone else.

It is important to distinguish between blameworthy envy and a limited form of lawful desire. Wishing to possess a similar blessing without wishing its removal from another is permissible. However, even this form is only praiseworthy when it relates to matters of faith and righteousness. As advised in Sahih Muslim, number 1896, one may aspire to be like the person who correctly uses knowledge to teach others, or like the one who acquires lawful wealth and spends it in ways pleasing to Allah, the Exalted. Outside of these contexts, focusing excessively on worldly blessings of others can distract a person from their own duties and personal accountability.

A deeper reflection shows that envy often arises from a lack of understanding of divine wisdom. Allah, the Exalted, grants to each person what is most suitable for them according to His perfect knowledge. Chapter 2 Al Baqarah, verse 216:

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

Therefore, instead of directing their attention toward the blessings of others with envy, a person should focus on using the blessings they themselves have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach brings about increased blessings, tranquillity, and success in both worlds, as it enables a person to achieve a balanced mental and physical state and to correctly place everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

In contrast, envy leads a person away from obedience to Allah, the Exalted, because it causes them to misuse the blessings that have been entrusted to them. As a result, they fall into imbalance in both mind and body, begin to misplace priorities and relationships in their life, and ultimately fail to prepare properly for their accountability on the Day of Judgement. This inevitably produces stress, difficulty, and hardship in both this life and the next, even if outwardly they appear to enjoy material comfort or success.

The one who is envied, on the other hand, is instructed to respond to the verbal and physical harm of the envier with patience, while only defending themselves within the limits set by Islam. Patience in this context means refraining from complaint through speech and conduct, and continuing to maintain sincere obedience to Allah, the Exalted—meaning the correct use of blessings in accordance with the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this

response, a person is effectively seeking refuge with Allah, the Exalted, from the harm of the envier.

Allah, the Exalted, then grants protection from the negative effects of the envier, even if such protection is not immediately apparent to the individual. This is because Allah, the Exalted, acts according to His perfect and infinite knowledge and wisdom, rather than according to the limited perception and understanding of human beings.

To conclude, a person must accept and act upon Islamic teachings for their own benefit, even when doing so appears to conflict with personal desires. Their attitude should resemble that of a wise patient who follows a doctor's guidance, trusting that the prescribed treatment—though sometimes bitter or restrictive—is ultimately for their wellbeing. In the same way, adherence to Islamic guidance leads to true wellbeing, producing a balanced mental and physical state and ensuring that everything and everyone in a person's life is placed in its proper position. Just as a competent physician possesses knowledge that the patient does not fully understand, Allah, the Exalted, possesses complete and perfect knowledge of human nature, circumstances, and outcomes. Therefore, only He can provide guidance that consistently leads to true balance, stability, and success in both this world and the next. Human knowledge—despite extensive research and development—remains limited. It cannot account for every situation, foresee every consequence, or eliminate all forms of psychological and physical distress. It is also influenced by bias, incomplete experience, and restricted understanding. For this reason, it cannot replace divine guidance in achieving complete human wellbeing. Allah, the Exalted, has provided this perfect guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can

observe the difference in outcomes between those who align their lives with this guidance and those who do not. Those who apply it correctly often experience greater clarity, discipline, and balance, while those who ignore it frequently struggle with imbalance, misprioritisation, and internal unrest. At the same time, Islamic teachings do not demand blind acceptance without reflection. Rather, they encourage sincere contemplation and understanding, so that a person recognises the truth through clear signs and reasoning. Chapter 12 Yusuf, verse 108:

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

In addition, it must be understood that control over human hearts—the true centre of emotional stability and peace of mind—belongs solely to Allah, the Exalted. He determines how a person experiences joy, sorrow, contentment, or distress. Chapter 53 An Najm, verse 43:

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

This highlights that inner emotional states ultimately lie under divine control. Therefore, lasting peace of mind cannot be achieved independently of Allah, the Exalted. From this perspective, it becomes clear that true tranquillity is granted by Allah, the Exalted, to those who sincerely strive to align their lives with His guidance. When a person correctly uses the

blessings they have been given in accordance with Islamic teachings, they are not only following divine instruction but also placing themselves in the path toward balance, clarity, and inner peace. 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 114 – An Naas, Verses 1-6 of 6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say, "I seek refuge in the Lord of mankind.

The Sovereign of mankind.

The God of mankind.

From the evil of the retreating whisperer.

Who whispers [evil] into the breasts of mankind.

From among the jinn and mankind."

Discussion on Verses 1-6 of 6

This chapter begins by directing people to reflect upon a clear and observable reality: that Allah, the Exalted, alone created and sustains the universe, and therefore He alone is the One from whom refuge should be sought in every situation through His practical obedience, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 114 An Naas, verses 1-3:

“Say, “I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind.””

A reflective examination of the human being itself leads to the recognition of this truth. When a person observes the human body with sincerity and an open mind, they find an astonishing level of precision and interdependence. The body is composed of numerous systems—organs, tissues, nerves, and senses—that must all function in perfect coordination for life to continue. Each system depends upon the others, and even a minor disruption can lead to illness, weakness, or death. From this perspective, it becomes clear that such a system cannot reasonably be the result of chance or randomness. Just as even a simple structure requires design, knowledge, and maintenance, the human being—with its immense complexity in both physical and psychological functioning—logically points to a deliberate Creator and Sustainer. The continuous regulation required to maintain life, balance, and stability further indicates ongoing divine control rather than independent existence.

In addition, the human being is not only a physical structure but also possesses emotions, cognition, and consciousness. These inner dimensions are equally complex and interwoven, influencing behaviour, decision-making, and wellbeing. Emotional stability, mental clarity, and psychological balance all depend upon countless subtle factors working together in harmony. When this balance is disrupted, distress, confusion, or illness may result, further highlighting the fragile yet precisely maintained nature of human existence.

Therefore, reflection upon the human being leads to the understanding that existence itself is dependent, sustained, and governed. This naturally directs a person to recognise that refuge should only be sought with Allah, the Exalted, who alone possesses complete knowledge, power, and authority over all states of being. Seeking refuge with Him is not limited to words, but is expressed through obedience—by aligning one's actions with divine guidance and using the blessings granted in accordance with Islamic teachings.

From this understanding, the message of the verses quoted earlier becomes practically clear: since Allah, the Exalted, is the Lord, Sovereign, and God of mankind, then dependence upon Him should be complete. This dependence is demonstrated through trust in His wisdom, adherence to His guidance, and the recognition that true protection, stability, and balance in life can only be achieved through Him. Ultimately, this reflection leads a person to a deeper awareness that every aspect of human existence—life, health, emotion, and consciousness—remains under continuous divine

governance. Recognising this reality naturally cultivates humility, reliance upon Allah, the Exalted, and a commitment to live in accordance with His guidance, which leads to true balance and peace in both this world and the hereafter.

Chapter 114 An Naas, verses 1-3:

“Say, “I seek refuge in the Lord of mankind. The Sovereign of mankind. The God of mankind.””

A person who provides for another in some capacity, such as by offering housing or sustenance, is generally considered deserving of gratitude. By this standard, since Allah, the Exalted, is the One who has granted every blessing in existence, it is only just that all gratitude is directed to Him. Gratitude, in its truest form, is not limited to outward expressions but is rooted in intention, speech, and action. With regard to intention, gratitude means that a person performs all actions solely to attain the pleasure of Allah, the Exalted. Any action carried out for ulterior motives will not carry spiritual reward, as has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A clear indicator of sincerity is that a person does not seek praise, recognition, or repayment from others for what they do. Gratitude through speech involves maintaining good speech, speaking beneficial words, or remaining silent when speech would be harmful. Gratitude through action involves utilising every blessing—whether health, wealth, time, or ability—in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When these three dimensions of gratitude are

combined, a person is guided towards increased blessings and inner peace in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns something, it is understood that they have the right to determine how it is used. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in existence—including every individual and every possession—then all control ultimately belongs to Him alone. From this perspective, it is both rational and appropriate that a person submits to His guidance, recognising that obedience to Allah, the Exalted, is obedience to the One who truly owns all things. In a similar way, when something is entrusted to someone as a loan, the borrower is expected to use it in accordance with the wishes of its owner. In this analogy, all worldly blessings are understood as a trust rather than absolute possessions. A person is therefore accountable for how they utilise what has been given to them, and the proper “repayment” of this trust is to use these blessings in ways that are pleasing to Allah, the Exalted. By contrast, the blessings of Paradise are described as a gift, where there is no restriction or trial in their use. 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."”

From this understanding, a person is encouraged not to confuse temporary worldly trusts with eternal divine gifts, and to recognise the different responsibilities attached to each.

Chapter 114 An Naas, verse 2:

“The Sovereign of mankind.”

Allah, the Exalted, is the possessor of absolute sovereignty, a sovereignty that is entirely free from imperfection, limitation, or deficiency. His dominion has no beginning and no end, and it is not subject to increase, decrease, or constraint. He exercises complete authority over all creation through perfect management, decree, and judgement, without reliance upon any partner, helper, or assistant. Nothing can oppose His will or prevent its execution. At the same time, He is entirely self-sufficient, needing nothing from creation, while every created being is in absolute need of Him.

When a person acknowledges Allah, the Exalted, as the true King, this recognition naturally entails acceptance of servitude to Him. A servant, by definition, submits to the authority of their Master. In this sense, true submission involves fulfilling His commands, avoiding His prohibitions, and

approaching all decisions with trust in His wisdom. A sincere servant does not object to the decrees of the King, but instead recognises that His judgement is rooted in perfect knowledge and wisdom, even when the outcome is not immediately understood. 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 a person truly recognises Allah, the Exalted, as the King, they will not turn to others as ultimate sources of help or reliance. Instead, they will seek assistance through obedience to Him and trust in His guidance. Such a person understands that obedience to the Creator brings protection from creation, whereas prioritising creation over the Creator leads to vulnerability, since creation itself has no independent power to protect or benefit without His permission. This principle is reflected in a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, found in Sunan Abu Dawud, number 2625, which affirms that there is no obedience to creation when it involves disobedience to the Creator.

On a personal level, a person is encouraged to reflect this understanding internally by cultivating discipline over their own inclinations. The spiritual heart is viewed as the governing centre of moral direction, and when it is guided by knowledge and sincerity, it directs the rest of the body towards righteous action. This meaning is supported by a Hadith found in Sahih Muslim, number 4094, which explains that when the heart is sound, the rest of the body becomes sound, and when it is corrupted, the rest of the body follows in corruption. In this way, a person is encouraged not to become a

slave to unchecked desires, but instead to exercise control over them in accordance with divine guidance. True freedom, in this sense, is found in liberation from servitude to desire and attachment to worldly influence.

When this state is achieved, a person attains a form of inner mastery where desires no longer dominate them, but are instead disciplined and directed. This is described as a kind of spiritual “kingdom,” in which the individual governs their impulses through obedience to Allah, the Exalted, rather than being governed by them. Such a person becomes detached from reliance on worldly forces, not in the sense of abandoning responsibility, but in the sense of recognising that ultimate power and control belong only to Allah, the Exalted.

Whoever perfects this state of servitude and discipline is promised elevation in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as true honour lies in complete submission to the only King. The ultimate outcome of those who fulfil the rights of servanthood has been described in the Holy Quran as being granted a high station in the presence of the One who holds absolute sovereignty. Chapter 54 Al Qamar, verse 55:

“In a seat of honour near a Sovereign, Perfect in Ability.”

Chapter 114 An Naas, verse 3:

“The God of mankind.”

It is important to recognise that false objects of worship are not limited to physical idols alone. In reality, anything that a person obeys in a way that contradicts the obedience of Allah, the Exalted, can become a form of misplaced devotion. This may include influences such as social trends, cultural expectations, digital platforms, fashion standards, or even the pressures of certain individuals. In this sense, whatever a person prioritises over divine guidance becomes, in practice, something they are submitting to. Chapter 9 At Tawbah, verse 31:

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

This verse highlights that people of earlier communities did not necessarily worship scholars or monks in a direct ritual sense. Rather, they elevated their obedience to these figures to the point where it led them into actions contrary to the guidance of Allah, the Exalted. In this way, obedience itself became a form of worship. A similar principle is also mentioned 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.”

Here, worship is understood in the sense of following and obeying influences that lead away from obedience to Allah, the Exalted. While most people do not consciously intend to worship the Devil, they may still fall into this category through actions that align with his influence when they knowingly choose disobedience. From this perspective, persistent obedience to anything that contradicts divine guidance places a person under the influence of competing “masters.” This often manifests as social pressure, workplace expectations, cultural demands, or online influence. When a person attempts to satisfy all of these shifting and inconsistent standards while neglecting divine guidance, it becomes difficult to maintain inner stability. Human expectations are often inconsistent and changeable, and trying to fulfil them all can lead to emotional strain, confusion, and dissatisfaction. The result of this divided loyalty is frequently internal distress, as a person struggles to reconcile conflicting demands without a stable moral foundation. Over time, this can lead to feelings of isolation, anxiety, and emotional exhaustion, particularly when external approval becomes the primary goal of behaviour. In contrast, when a person centres their life around the obedience of Allah, the Exalted, their direction becomes clearer and less fragmented, reducing the pressure of constantly shifting expectations. Ultimately, this perspective encourages a person to evaluate what they are truly prioritising in their daily choices. Anything that leads them away from obedience to Allah, the Exalted, is to be carefully avoided, regardless of how socially accepted or appealing it may appear. By doing so, a person seeks consistency, balance, and clarity in life, and aligns their actions with what is understood to bring lasting peace in both this world and the next.

This chapter concludes by urging a person to actively seek protection from Allah, the Exalted, not only through words but through lived obedience to Him, against all influences—whether intentional or unintentional—that draw them towards disobedience. This protection is sought by turning away from anything that weakens faith, distorts judgement, or encourages harmful behaviour, and by strengthening one’s connection with divine guidance. Chapter 114 An Naas, verses 4-6:

“From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind. From among the jinn and mankind.”

These verses highlight that harmful influence can come from both unseen and seen sources, including people and environments that subtly or directly encourage wrongdoing. On a practical level, this serves as a warning about the impact of companionship and social influence, as surrounding oneself with negative or misleading influences has consistently been a major cause of moral and spiritual deviation.

Human beings are, by their very nature, social creatures whose beliefs, habits, and character are shaped by the people they choose to associate with. Whether the influence is uplifting or corrupting, whether it appears immediately or settles gradually over time, companionship always leaves an imprint. It is never a neutral force; it is one of the most powerful factors in determining a person’s values, emotional state, and ultimate 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 highlights the profound impact that one’s companions

have on their spiritual and moral condition. A person inevitably absorbs the attitudes, behaviours, and outlook of those they spend time with—just as someone who enters a shop filled with perfume leaves carrying its fragrance, while one who sits near a blacksmith departs with the smell of smoke clinging to their clothes. For this reason, those who surround themselves with sincere, righteous, and mindful individuals will find their own hearts naturally inclined toward sincerity, humility, and obedience to Allah, the Exalted. Such companions remind them of their responsibilities, encourage them to use their blessings correctly, and inspire them to prepare for their accountability on the Day of Judgement. In the company of the righteous, a person's heart is uplifted, their intentions purified, and their conduct refined. They learn balance—mentally, spiritually, and physically—and are guided toward a life of purpose, stability, and contentment. Their thoughts become clearer, their priorities more ordered, and their emotional state more grounded. Conversely, those who choose the company of the heedless and misguided inevitably begin to reflect their attitudes and behaviour. The change may begin subtly, almost imperceptibly, but over time it erodes spiritual awareness and weakens the connection with Allah, the Exalted. Such individuals become increasingly prone to following their desires, misusing the blessings granted to them, and neglecting their ultimate purpose. This corruption of the soul distorts their perception of right and wrong, causing them to misplace priorities, misuse relationships, and lose harmony in their lives. When obedience to Allah, the Exalted, is replaced with the pursuit of fleeting pleasures or misguided ideals, the heart becomes unsettled. No amount of material comfort can fill the emptiness created by spiritual neglect. A person in such company may outwardly appear successful or content, yet inwardly they suffer from anxiety, instability, and dissatisfaction. Their relationships become strained, their thoughts disordered, and their hearts weighed down by guilt, confusion, and regret. Thus, the consequences of poor companionship extend far beyond social influence; they lead to emotional turmoil in this world and spiritual ruin in the next. In contrast, righteous companionship nurtures inner peace, strengthens faith, and prepares a person for eternal success. It protects the heart from corruption, reinforces good character, and keeps one mindful of their purpose. For this reason, a wise person is

always selective in their friendships, choosing companions who remind them of Allah, the Exalted, and whose character motivates them to walk the path of truth, virtue, and sincerity.

Chapter 114 An Naas, verses 4-6:

“From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind. From among the jinn and mankind.”

Practically speaking, one of the key reasons people become negatively influenced by others is the tendency to uncritically adopt the dominant views and behaviours of their society. These prevailing patterns are often shaped and reinforced by influential groups, including elites and institutions, whose priorities may be driven by material ambition, popularity, or self-interest rather than moral or spiritual guidance.

For this reason, a person is encouraged not to follow the majority simply because it is the majority. Widespread behaviour is not a reliable indicator of truth or correctness, particularly when it conflicts with divine guidance. When a person repeatedly sees large numbers of people acting in a certain way, they may assume that such behaviour must be correct or socially acceptable, and therefore imitate it without reflection. However, this assumption can be misleading, as history repeatedly demonstrates that

majority opinion has often been proven incorrect when reassessed through knowledge, evidence, and time. 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.”

From this perspective, unthinking conformity is discouraged because it replaces reflection with imitation. A person is instead encouraged to use the intellect and capacity for reasoning that has been granted to them. This involves evaluating beliefs, behaviours, and social norms carefully, rather than accepting them automatically due to popularity or pressure. Blind imitation in matters of moral and spiritual importance is particularly criticised because it can lead a person away from meaningful reflection and accountability. Islam therefore encourages learning, understanding, and conscious practice of guidance, rather than passive repetition of inherited habits or social trends. Chapter 12 Yusuf, verse 108:

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

A person is expected to examine whether their actions align with divine guidance, even if doing so places them in contrast with the majority. By adopting this reflective approach, a person becomes less vulnerable to

social pressure and more grounded in principle. Their decisions are then shaped by knowledge and conviction rather than imitation, allowing them to maintain consistency in both worldly conduct and spiritual responsibility.

Chapter 114 An Naas, verses 4-6:

“From the evil of the retreating whisperer. Who whispers [evil] into the breasts of mankind. From among the jinn and mankind.”

This form of protection is most effectively attained through the development of strong faith. Strong faith is essential because it enables a person to remain steadfast in the obedience of Allah, the Exalted, in all circumstances, whether in times of ease or hardship. It provides stability, consistency, and clarity in decision-making, ensuring that a person is not easily swayed by changing emotions, external pressures, or personal desires. Strong faith is cultivated through learning, understanding, and applying the clear guidance and evidences found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources explain how sincere obedience to Allah, the Exalted, leads to inner peace, balance, and well-being in both this world and the next. Through reflection on this guidance and consistent practice of it, a person gradually develops conviction and certainty. In contrast, a lack of knowledge of Islamic teachings often results in weaker faith. A person in this state becomes more vulnerable to acting on impulse or desire, especially when divine guidance appears to conflict with immediate personal preference. This occurs because they have not fully understood or internalised the wisdom behind obedience to Allah, the Exalted, including

the fact that restraining desires in accordance with divine guidance ultimately leads to lasting peace and stability. For this reason, a person is encouraged to pursue knowledge that strengthens certainty of faith, and to translate that knowledge into consistent action. Faith is not only strengthened by belief, but also by practice, reflection, and disciplined behaviour aligned with guidance. This includes using all blessings—such as time, ability, wealth, and opportunities—in the manner prescribed by Islamic teachings. When this approach is adopted, a person is more likely to experience balance in their inner and outer life. Their decisions become more coherent, their emotional responses more stable, and their priorities more properly aligned. As a result, they are better able to maintain a balanced mental and physical state, and to place people, responsibilities, and worldly matters in their proper positions, leading to greater peace and consistency in both worldly life and spiritual understanding.

To conclude, a person is called upon to sincerely accept and consistently put into practice the teachings of Islam for their own benefit, even when this requires setting aside personal desires or immediate inclinations. Their approach should resemble that of a wise and reflective patient who places full trust in the guidance of a skilled physician. Such a patient understands that a prescribed treatment may be bitter, demanding, or restrictive, yet still accepts it because it is ultimately intended for their wellbeing and long-term recovery. In the same way, adherence to divine guidance leads to genuine wellbeing, bringing about a balanced mental and physical state and ensuring that every blessing, responsibility, and relationship in a person's life is properly ordered and placed. Just as a qualified physician possesses knowledge that goes beyond the patient's understanding, Allah, the Exalted, possesses complete and perfect knowledge of human nature, circumstances, and outcomes. For this reason, only He can provide guidance that consistently leads to true balance, stability, and success in both this world and the next. Human knowledge, despite continuous advancement in research and experience, remains inherently limited. It

cannot account for every possible situation, anticipate every consequence with certainty, or fully eliminate all forms of emotional and physical difficulty. It is also affected by bias, incomplete information, and restricted perspective. As a result, it cannot replace divine guidance in achieving complete and lasting human wellbeing. Allah, the Exalted, has conveyed this perfect guidance through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person is able to observe a clear difference in the outcomes of those who align their lives with this guidance and those who turn away from it. Those who implement it sincerely often display greater clarity, discipline, and balance in their affairs, whereas those who neglect it frequently experience confusion, misprioritisation, and inner unrest. At the same time, Islamic teachings do not require blind acceptance without thought. Rather, they encourage reflection, reasoning, and sincere consideration, so that truth is recognised through clear signs and understanding. Chapter 12 Yusuf, verse 108:

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

In addition, it must be recognised that control over the human heart—the true centre of emotional stability and inner peace—belongs solely to Allah, the Exalted. He determines a person’s experience of joy, sorrow, contentment, and distress. Chapter 53 An Najm, verse 43:

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

This shows that a person's inner emotional condition is ultimately subject to the decree of Allah, the Exalted. For this reason, enduring peace of mind cannot be attained independently of Him. From this understanding, it becomes clear that genuine tranquillity is bestowed by Allah, the Exalted, upon those who sincerely endeavour to align their lives with His guidance. When a person makes proper use of the blessings they have been granted in accordance with Islamic teachings, they are not merely fulfilling a divine command, but also placing themselves on a path that fosters balance, clarity, and enduring inner serenity. 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.

Concluding Words

Countless lessons that impact both a person's religious and worldly life can be derived from the Holy Quran. However, the first point to understand is that it will only benefit someone who fulfils its three aspects with sincerity. The first aspect is to recite it regularly and correctly with sincerity. The second aspect is to understand its meanings. The final aspect is to sincerely act upon its teachings in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

One of the central teachings of the Holy Quran is that people should recognise, understand, and strive to fulfil the purpose of their creation, namely preparing for their meeting with Allah, the Exalted, on Judgement Day.

With regard to a non-Muslim, when this purpose is not recognised, a person fails to understand why they have been created and placed upon the Earth. As a result, priorities in life become misaligned, and importance is given to matters that are not truly significant. Such a person may end up dedicating their life to pursuits which, when viewed in the broader reality, hold little or no lasting value. Their emotions—joy, sorrow, appetite, and satisfaction—become centred around these transient pursuits. In some cases, individuals may descend to such a level of purposelessness that even others recognise their life as lacking direction, meaning, or a higher aim. For example, many people devote their time and energy to drama, entertainment, sports, animals, plants, or their professions. While working in a lawful profession is itself a positive and necessary aspect of life, it

should never become the ultimate objective of existence. When it is elevated to that level, a person ultimately fails to fulfil the true purpose of their creation, resulting in a life that is spiritually empty and devoid of lasting meaning. Such misuse of the blessings granted to them prevents them from attaining true peace of mind and body. This is one of the reasons why some individuals, despite achieving significant worldly success, still experience depression or even suicidal thoughts. A person who genuinely recognises their life as meaningful and valuable would not normally contemplate ending it; therefore, such thoughts themselves indicate a deeper absence of purpose. Even in cases of great material achievement, this reflects a failure to understand and fulfil the purpose of creation, resulting in an unfulfilled and directionless existence. Chapter 59 Al Hashr, verse 19:

“And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.”

With regard to some persons who identify as Muslims but limit themselves to fulfilling only the basic obligatory duties of Islam, without dedicating additional effort to studying and applying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they may fail to fully comprehend the purpose of their creation and their broader purpose in this world. This is because the deeper understanding of life’s purpose is not gained solely through performing the basic obligatory duties. As a result, such persons may spend only a small portion of their day—often less than an hour—actively preparing for their meeting with Allah, the Exalted, since the obligatory practices themselves do not require extensive time. In many cases, even this limited practice may be carried out through imitation of family or community habits rather than through personal

understanding, due to a lack of knowledge and weakness in conviction. Without a deeper connection to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, their attention may remain largely directed toward worldly life and its pleasures, as their outlook is restricted to what is immediately visible in this world. In this respect, there may appear to be little practical difference between such persons and non-Muslims, as their ambitions, fears, hopes, desires, and overall goals may become similar in nature. This becomes apparent when observing their day-to-day activities outside the time of obligatory worship. This does not mean that such persons are destined for punishment. On the contrary, by fulfilling their obligatory duties and avoiding major sins, there remains hope for their entry into Paradise. However, due to this limited approach—namely, not striving to understand and work towards the true purpose of life—they are deprived of experiencing complete peace in this world. This is because they fail to utilise worldly blessings in the most appropriate manner, even when those blessings are used in permissible ways, since their outlook remains confined to worldly enjoyment alone. As a result, their mental and physical state may become unbalanced, and they may struggle to correctly prioritise people, responsibilities, and life goals. They may also fall short in adequately preparing for their accountability on the Day of Judgement. This can lead to stress, difficulties, and various forms of hardship in both religious and worldly aspects of life, even if they possess material comforts and luxuries. The failure to move beyond this limited approach is one of the factors that contributes to the reality that some persons who fulfil only the obligatory duties still experience psychological struggles such as depression. This is because they have not fully aligned their lives with the complete guidance of Allah, the Exalted, in the manner that leads to true peace—namely, through achieving a balanced mental and physical state and correctly placing every blessing, responsibility, and relationship within its proper position. Chapter 13 Ar Ra'd, verse 28:

“...Unquestionably, by the remembrance of Allah do hearts find peace.”

Even if such Muslims ultimately enter Paradise, due to their conduct they will have entirely missed the purpose for which they were placed upon this Earth. Their example is like that of students who are given a mock examination by their teacher. Some students prepare diligently for it, while others do not take it seriously and hardly revise. Even if both groups pass the examination, the teacher will only be pleased with those who prepared properly, as they alone understood the purpose of the mock exam. Its purpose was to place the students in the correct mindset so that they are ready for their real examinations. Those who failed to prepare for the mock exam may still have passed, but they entirely missed its point and purpose. This is the example of Muslims who fail to understand the purpose of their existence on this Earth, yet through blind imitation of others still end up in Paradise. They are like a beautifully decorated vase that is empty within. Due to their low worldly aspirations, they do not attain the great station and purpose they were granted by Allah, the Exalted. Chapter 95 At Tin, verses 4-6:

“We have certainly created man in the best of stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds...”

This prevents them from attaining peace in this world, as a person with low aspirations will become distressed over trivial and insignificant matters. Such a person will devote most of their effort to worldly gain, which

ultimately brings no lasting benefit in either this world or the Hereafter. Chapter 18 Al Kahf, verses 103-104:

“Say, “Shall we 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.””

In relation to those who strive to study and apply the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they are granted a distinct way of perceiving the world and their place within it. This perception enables them to recognise the purpose of their creation and their purpose on this Earth, namely to prepare for their meeting with Allah, the Exalted, on Judgement Day. It also allows them to understand that this world and all the blessings within it are only a means by which a person may reach the Hereafter in safety, and not an end in themselves. This understanding encourages them to use every blessing they have been granted in the manner prescribed in Islamic teachings. As a result, they attain a balanced mental and physical state and are able to correctly place every person and every aspect of their life in its proper position, while also preparing adequately for their accountability on the Day of Judgement. This way of living brings about peace of mind in both worlds. Their example is like that of a librarian who organises a large collection of books in a proper and orderly manner, allowing each book to be found easily and without stress. In contrast, a person who does not prioritise matters in their life according to Islamic teachings is like a librarian who arranges a vast collection of books in a random and disordered way. As a result, finding any single book becomes a source of difficulty and stress, as everything has been misplaced. In a similar way, a person who mismanages the worldly blessings they have been granted, such as wealth

and relationships, will find these very blessings becoming a source of stress and difficulty. Such a person fails to understand the purpose of their creation and their purpose on this Earth, and remains unaware of the Hereafter, even if they fulfil the basic obligatory duties.

As mentioned earlier, the perception granted through the Holy Quran enables a person to understand that all worldly blessings are a means to an end rather than an end in themselves. For this reason, they are not excessively disturbed by what they gain, lose, or fail to obtain in this world, since everything worldly is only a means and not the ultimate goal. Only the final outcome is of true significance. In contrast to those who do not adopt this correct perception through understanding and applying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they are not overly distressed by what they do not receive in this world, as they recognise that whatever is not obtained here may be granted in the Hereafter in a complete and lasting form. This perspective allows them to view the world as a mere drop in comparison to the vast and endless ocean of the Hereafter, as indicated in a Hadith found in Sunan Ibn Majah, number 4108. As a result, they are not greatly concerned by the loss of the “drop,” since they are, in a sense, standing at the shore of the ocean itself, meaning the Hereafter. Chapter 4 An Nisa, verse 77:

“...Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh...””

This does not mean that such a person abandons the world. Rather, they make use of the blessings they have been granted in ways that are

pleasing to Allah, the Exalted, thereby attaining peace and success in both worlds, through achieving a balanced mental and physical state and through correctly placing every person and every aspect of their life in its proper position.

In reality, it is this perception, rooted in acquiring and acting upon Islamic knowledge, that made the Holy Prophets, peace be upon them, and the Companions, may Allah be pleased with them, of the Holy Prophet Muhammad, peace and blessings be upon him, the best of creation. This is because they understood the purpose for which Allah, the Exalted, created them and they exerted themselves in striving to fulfil it. The great Companion Abdullah Bin Mas'ud, may Allah be pleased with him, affirmed that the Companions, may Allah be pleased with them, were the best of people due to their greater detachment from worldly attachment and their stronger desire for the Hereafter than anyone else. This has been mentioned in Imam Abu Na'im Al-Asfahani's Hilyat Ul Awliya Wa Tabaqat Al Asfiya, Narration 278. This state of being was a direct result of the perception they were granted. Through this perception and understanding, their lives became complete, purposeful, and meaningful. Their aspirations were raised to the highest ranks, and as a result they attained greatness, as they understood and strove to fulfil the purpose of their creation. Chapter 6 Al An'am, verse 162:

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.””

Whereas those whose vision remained confined to this worldly life became diminished in their outlook, even if they acquired everything within it. Chapter 10 Yunus, verse 24:

“The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.”

It is this perception and understanding that the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, grant to the one who sincerely strives to understand them and act upon them. The one who is deprived of this has failed to grasp the purpose of their creation and the purpose of their existence on this Earth, even if they ultimately attain Paradise in the Hereafter.

The three categories of people discussed above have also been summarised in the Holy Quran. Chapter 56 Al Waqi’ah, verses 7-11:

“And you become [of] three kinds. Then the companions of the right - what are the companions of the right? And the companions of the left - what are

companions of the left? And the forerunners, the forerunners. Those are the ones brought near [to Allāh].”

In addition, it should always be kept in mind that the teachings of the Holy Quran are summarised in Chapter 1 Al Fatihah. The summary of Al Fatihah is that every person has been granted blessings by Allah, the Exalted. The one who uses these blessings in ways that are pleasing to Allah, the Exalted, will attain peace and success in both worlds, through achieving a balanced mental and physical state and correctly placing every person and every aspect of life in its proper position. Chapter 16 An Nahl, verse 97:

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

In contrast, the one who misuses these blessings will experience an unbalanced mental and physical state and will misplace everything and everyone within their life. This leads to stress, hardship, and difficulties, even if some worldly luxuries are enjoyed. Moreover, since such an attitude prevents preparation for accountability on Judgement Day, the consequences in the Hereafter will be even more severe. Chapter 20 Taha, verses 124-126:

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

And chapter 1 Al Fatihah, verses 6-7:

"Guide us to the straight path. The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray."

Therefore, a person is required to accept and apply Islamic teachings for their own benefit, even when doing so conflicts with personal desires. Their conduct should resemble that of a wise patient who follows a doctor's advice with confidence, knowing it is for their wellbeing, even when the prescribed treatment involves bitterness or a strict regimen. In the same way, the one who accepts and implements Islamic teachings attains both mental and physical well-being. This is because only Allah, the Exalted, possesses the knowledge necessary to ensure that a person achieves true balance in mind and body and correctly positions every person and every aspect of their life. The understanding of human mental and physical conditions available to society will never be sufficient to achieve this outcome, despite extensive research and development. Human guidance cannot resolve every problem a person may encounter, nor can it prevent all forms of stress or ensure complete harmony in life. It is limited by

incomplete knowledge, restricted experience, lack of foresight, and inherent bias. In contrast, Allah, the Exalted, alone possesses perfect and complete knowledge in this regard, 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. This reality becomes clear when one observes the difference between those who apply these teachings to their lives and those who do not. Although patients often do not understand the detailed science behind their medication, they still place trust in the physician who prescribes it. Similarly, Allah, the Exalted, does not call people to blind acceptance of Islam; rather, He invites them to reflect upon its teachings so that they may recognise their truth through clear signs and evidence. However, this requires a person to approach the teachings with fairness, openness, and freedom from prejudice. Chapter 12 Yusuf, verse 108:

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

In addition, since Allah, the Exalted, alone governs the spiritual hearts of people—the true seat of inner peace—it is He alone who grants tranquillity to whomever He wills and withholds it from whomever He wills. Chapter 53 An Najm, verse 43:

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

It is therefore evident that Allah, the Exalted, bestows peace of mind upon those who correctly utilise the blessings He has granted them in accordance with Islamic teachings.

Thus, a person should strive to reach those who excel in this path by adopting the correct perception and understanding through learning and acting upon the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as the time in this world is limited and the call to depart is ever drawing near. Chapter 10 Yunus, verse 45:

“And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day...”

And chapter 3 Alee Imran, verse 185:

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”

Through the mercy of Allah, the Exalted, the Summarised Quranic Commentary: the Path of Peace of Mind series was completed on Sunday, the 23rd of Shawwal, 1447 AH, corresponding to the 12th of April, 2026.

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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