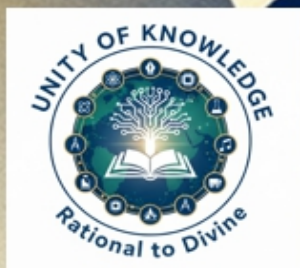


HUMAN BEHAVIOUR

A Quranic Perspective

Mohammad Tohid Alam



HUMAN BEHAVIOUR

A Quranic Perspective



The author is a mining engineer by profession and a distinguished alumnus of the Indian Institute of Technology (Indian School of Mines), Dhanbad — an Institute of Eminence in Earth Sciences. He also holds an MBA and has enriched his management acumen through the Executive Development Program at the Indian Institute of Management, Lucknow, and advanced studies at the London School of Economics. In addition, he has undertaken multiple specialized management programs from Harvard University.

Combining a solid foundation in science and management with a profound engagement in spiritual inquiry, the author has spent over a decade deeply studying and reflecting upon The Quran. His intellectual and spiritual explorations earlier culminated in the book **“Management of the Kingdom of Universe – Quranic perspective”**.

While modern psychology often reduces human conduct to genetic determinism or external conditioning, the Quranic perspective offers a profound, yet frequently overlooked, integrative framework for understanding the self. **Human Behaviour: A Quranic Perspective** bridges the gap between empirical research and divine revelation, where faith and reason are complementary instruments in the search for truth.

By placing the insights of the Quran into dialogue with modern intellectual traditions, the author provides a wider metaphysical grounding for behavioral science, affirming the unity of knowledge. This is a vital corrective to the fragmentation of contemporary thought, inviting readers to rediscover the human being as a holistic entity driven by instinct, yet guided by intellect, conscience, and spiritual awareness.



Human Behaviour – A
Quranic Perspective

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QUOTES

"From the Quran's viewpoint, reason and faith are allies, as are illogic and false belief"

- **Dr. Jeffrey Lang.**

"Thus does Allah make clear to you His verses that you might use reason."

Quran 2:242

"Compassion is not owned by any one religion. It is the essence of them all. But Islam has kept the concept of mercy at its very core. Every chapter begins with the name of the most merciful, the most compassionate."

- **Dalai Lama**

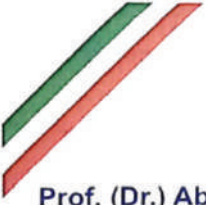
"I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

- **Mahatma Gandhi**

"I have studied him (Prophet Muhammad) —the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness."

- **George Bernard Shaw**

FOREWORD



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جامعة علي كره الإسلامية، علي كره، ٢٠٢٠٠٢، الهند

In every age, the question of what defines human behaviour has occupied the foremost thinkers of philosophy, psychology, and religion. Yet, in an era increasingly dominated by scientific reductionism and fragmented approaches to understanding the human being, the Qur’anic perspective remains one of the least explored yet most integrative frameworks available to contemporary thought. It is within this intellectual and moral context that *The Human Behaviour: A Qur’anic Perspective*

The author undertakes a task that is both ambitious and timely: to bring the insights of the Qur’an into dialogue with modern intellectual traditions while maintaining the integrity of revelation as the ultimate source of human self-understanding. This endeavour reflects the classical spirit of Islamic scholarship, which has never seen faith and reason as opposites but as complementary instruments in the search for truth.

The Qur’an speaks to human behaviour not as an isolated phenomenon but as a reflection of the human being’s total constitution, physical, moral, psychological, and spiritual. By drawing upon this integrated vision, the present work restores to our intellectual consciousness the Qur’anic conception of man (al-insān) as a moral agent endowed with—an innate disposition oriented toward truth, balance, and responsibility. In doing so, it revives a discourse that has too often been overshadowed by the materialistic and mechanistic readings of human nature prevalent in modern psychology and behavioural science.

At the same time, the book remains firmly academic in its scope and method. It does not seek to replace the empirical disciplines but to provide them with a wider metaphysical and ethical grounding, one that affirms the unity of knowledge (tawhīd al-maʿrifah) and the divine purpose embedded in human life. This vision is particularly valuable in the contemporary academia, where intellectual fragmentation and moral ambiguity often obscure the deeper coherence of existence that the Qurʾan so eloquently articulates.

Human Behaviour: A Qurʾanic Perspective thus stands as a contribution not only to Qurʾanic studies but also to the broader fields of philosophy, psychology, and ethics. It invites readers to reflect upon the human being as both a biological and moral entity, driven by instinct, yet guided by intellect (ʿaql), conscience (damīr), and spiritual awareness (taqwā). Such an approach offers a necessary corrective to the prevailing narratives that reduce human conduct to external conditioning or genetic determinism, reminding us that the moral and spiritual dimensions are indispensable to any complete understanding of humanity.

I consider this work as a valuable step in the ongoing project of reviving the intellectual heritage of Islam in the service of contemporary understanding. It is a model of how Qurʾanic knowledge can speak meaningfully to the disciplines of our time, bridging revelation and reason, tradition and modernity, faith and inquiry.

I commend the author for this thoughtful and well-grounded contribution. It is my hope that scholars, students, and reflective readers alike will find in these pages not only academic insight but also a renewed appreciation for the depth and universality of the Qurʾanic vision of the human being.

13-11-2025


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03/12/25

TABLE OF CONTENTS

PREFACE

INTRODUCTION

Why this book?	14
How This Book Will Benefit Readers?	15

CHAPTER 1:

Exploring Human Nature and Behavior	17
Historical Trends in Human Nature	18
Socrates's view on human nature	18
Plato's view on human nature	20
Rousseau's view on human nature	25
Marx's view on human nature	26
Sigmund Freud's view on human nature	28
The Biblical View of Human Nature	29
Science and Human Nature	30
Human Behavior from an Evolutionary Psychology point of view	32
Do scientific knowledge conflicts with traditional theistic belief — that science and belief in God are “at war.”?	34
The Complexity of the cell	37
Complex atomic structure	39
Who Controls the human thought the heart or the brain?	40
How did the Quran answer this 14 centuries earlier?	42
The Heart's Little Brain	43
Understanding Human Behavior from the Perspective of the Creator	48
Historical Understanding of the “Soul”	50
The Creation of mankind as the best of all creation	52
Introduction of Divine Characteristics in Human Beings	53
Introduction of Evil influences on human being	55
Intuitional & rational behaviour in mankind	58
Learning from the Prophets	61
The Quranic Perspective on Human Behaviour: An Integrated Framework	62
Summary	

CHAPTER 2:

The Power of Faith: Shaping Human Behavior	64
Quranic perspective of faith	65
What is faith?	65
Are Islamic Belief & faith Rooted in Rational Foundations?	66
Invitation to Reflect and Reason	67
Use of Evidence in Prophetic Mission	68
Logical Foundations of Core Beliefs	70
Encouragement of Knowledge and Inquiry	71
The Role of Reason in Islamic Theology	71
Modern Compatibility	71
Understanding Human decision-making process using ladder of inference	71
Iceberg Model for understanding Human behaviour and the underlying processes	73
The Sacred Synergy: Faith as a Compass for Strength and Integrity	74
Confidence through Trust in Allah	75
Instilling Beneficial Fear (<i>Taqwa</i>)	75
The Pillars of Faith: Shaping Human Behaviour and Moral Foundations	76
Belief in Allah	77
Belief on Angels	88
Belief in the Revealed Scriptures	93
Belief in the Messengers	97
Belief in the Day of Judgment	102
Belief in Divine Decree	111
Divine prudence and human free will	111
Summary	116

CHAPTER 3:

The Soul: The Engine of Human Behavior	117
Historical Understanding of the Soul	118
Understanding the Spirit and Soul from the Quranic perspective	120
An Islamic Model of the Soul by Abdallah Rothman & Adrian Coyle	125
The Three Stages of the Soul	126
The Guiding Voice: Harnessing the Power of Your Conscience	128

1. Acknowledge and Reflect on the Guilt	128
2. Repent Sincerely (<i>Tawbah</i>):	129
3. Learn from Mistakes and Make Amends	129
4. Increase Good Deeds:	129
5. Strengthen Your Connection with Allah:	129
6. Avoid Despair and Excessive Self-Blame:	129
7. Seek Knowledge and Good Company:	130
The Path to a Virtuous Life: Purifying the Soul	130
Summary	130
CHAPTER 4:	
Satanic Influence: Understanding its Effects on Human Behavior	132
Mechanism of evil influence in human behaviour	133
Satan's Whispers: A Thief of Peace	136
Satan's Classic Weapon	144
Impact of evil whisper	148
Satan's Greatest Victories	150
How to become free of Satan's whisperings	152
We are all responsible for our acts and behaviour	153
Correction after making the mistake	154
Summary	161
CHAPTER 5:	
Harnessing Fear – A Quranic and Scientific Blueprint for Transformation	163
Where does fear come from?	164
Human beings have always used fear as a motivator	164
Is Fear Good or Bad?	164
Fear can be a lifesaver	165
Bad & ugly fear	165
The Role of Fear in Quranic Teachings?	166
Fear (<i>Takhweef</i>) in the Quran: A Motivational Tool?	168
The Quran balances fear with Mercy & Hope	169
The Power of Fear – From Paralysis to Progress	170
The Quran's Fear Framework: More Than Just Hellfire	174
The Science of Fear: How It Rewires Your Brain	175

Real-Life Applications: From Theory to Practice	176
The Prophet's (ﷺ) Fear Management System	177
The Paradox of Holy Fear	177
The 3-Step Fear Alchemy Method – a transformative framework	178
1. Recognition (Tafakkur – Reflection & Awareness)	178
2. Submission (Tawakkul – Trust in Divine Will)	178
3. Transformation (Struggle Against the Ego)	178
Why It Works	178
Divine lifeline	179
The Transformative Power of Fearing Allah Alone:	
How It Eradicates All Other Fears and Shapes Behavior	180
Summary	185
CHAPTER 6:	
Divine Attributes - A Behavioural Model	186
Reflecting Divine Attributes: The Spiritual Basis of Morality	187
Divine Spirit Within Us	188
The Beautiful Names of Allah: A Blueprint for Ethical Living	188
The Path of Self-Improvement: A Journey of Reflecting Divine Attributes	189
The Two Types of Sustenance: Physical and Spiritual	189
The Role of Learning and Understanding	189
Manifestation of Allah's Names in The Creation	189
Embodying Divine Attributes	190
<i>Ar-Rahmaan</i> (The Most Gracious) and <i>Ar-Raheem</i> (The Most Merciful)	191
<i>Al-Malik</i> - The Sovereign	194
<i>As-Salam</i> : The Flawless, The giver of peace	197
<i>Al-Adl</i> (The Just)	198
<i>Al-Karim</i> (The Generous)	201
<i>As-Sabur</i> (The Patient)	203
<i>Al-Haqq</i> : The Absolute Truth	205
<i>Al-Ghaffar</i> : The Forgiver	208
<i>Al-Wadud</i> (The Most Loving)	211
<i>Al-Hadi</i> (The Guide)	213
<i>Al-Mumin</i> : The Giver of Faith	216

<i>Al-Muhaymin</i> : The Guardian	219
<i>Al-Aziz</i> : The exalted in might	220
<i>Al-Khaaliq</i> - The One who brings everything from non-existence to existence.	221
<i>Al-Baari</i> : The Maker of Perfect Harmony	227
<i>Al-Musawwir</i> : The Shaper of Unique Beauty	230
<i>Al-Wahhab</i> : The Supreme Bestower	230
<i>Ar-Razzaq</i> : The Provider	235
<i>Al-Wakeel</i> : The Trustee	237
<i>Al-Wali</i> : The Friend	239
<i>Al-Waajid</i> : The Resourceful	242
<i>Al-Matin</i> – The Firm	243
<i>Al-Hafiz</i> : The Preserver	245
Summary	247

CHAPTER 7:

The Divine Path to True Peace	249
The Tragic Paradox of our Age	249
Timeless Paths to Inner Peace: Lessons from Philosophy	250
Two Philosophical Views on our Existence: Their Impact on Peace	251
1. Man as a Free Creature	251
2. Man as a Trustee (Khalifah) of God	252
True Peace: Found in Connection with Allah	254
Your Blueprint for a Peaceful Life	255
Societal Peace (Harmony and Coexistence)	261
Taoist philosophy of peace	265
The Cycle and Journey from Fear and Grief to Peace	265
1. Peace as the Absence of Fear and Grief	266
2. Fear as a Disruptor of Peace and a Precursor to Grief	266
3. Grief as a Source of Fear and a Barrier to Peace	266
Conquering Fear and Grief: A Spiritual Path to Peace	266
The Quran on Peace: A Guide to Managing Fear and Grief	267
1. Overcoming Fear with Faith (Trust in Allah)	267
2. Grief as a Temporary Test (Trials Lead to Growth)	269

3. Eternal Peace in the Hereafter (The Ultimate Hope)	270
4. Practical Remedies for Fear & Grief	271
Summary	273
The Last Word	274
Glossary	275
Declaration On Gender Bias	275
Acknowledgement	276
Bibliography	277

Preface

The journey of writing this book began with a profound and timeless question: **What does it truly mean to be human?** This question has been explored by some of history's greatest minds. Philosophers like **Socrates** believed the true self was the soul—immortal, invisible, and rational. **Plato** emphasized our dual nature of body and soul, while **Aristotle** distinguished humans by our unique capacity for reason. In modern times, Karl Marx described humans as conscious beings shaped by their social and material surroundings, while **Rousseau** argued for our inherently good, unselfish, and peaceful nature. **Freud**, in contrast, delved into the conscious and unconscious mind that drives our desires and behaviours. Even contemporary cognitive science, through research at **Harvard** and **Yale**, suggests our decisions are made through a dual process, balancing intuition and rational thought.

In a different vein, **evolutionary psychology** explains human behaviour as a set of psychological adaptations developed by our ancestors to survive in their environment. These adaptations, such as the fight-or-flight response, are now hardwired into our genes through **natural selection** and the principle of the **survival of the fittest**.

Beginning in the late 19th century, a new idea took hold: that scientific knowledge conflicts with traditional belief in God. This notion, **that science and faith are “at war,”** has been a defining debate for over a century. However, philosopher of science **Stephen Meyer** challenges this view. **He argues that recent scientific discoveries actually have theistic implications, providing new evidence for intelligent design.**

Yet, while each of these perspectives illuminates important aspects of our nature, they often capture only fragments of the whole. One speaks to reason, another to instinct; one emphasizes environment, another the soul, one emphasizes evolution, another intelligent design. What has long been missing is a unifying framework, one that interweaves the physical, psychological, moral, and spiritual dimensions of the human being into a single, coherent understanding. It is here that the Quran provides unparalleled insight, presenting human behaviour not as a scattered puzzle of theories, but as an integrated reality where body, mind, and soul are divinely designed to work in harmony toward purpose, accountability, and transcendence.

Preface

Before embarking on this book, I had the privilege of writing my first work, *Management of the Kingdom of the Universe – A Quranic Perspective*. That book explored how Allah, before creating the universe and mankind, established the natural laws of the universe—laws that govern the heavens, the earth, and every element of creation. It described how everything was carefully designed to support human survival and flourishing, and how Allah provided mankind with a moral code to lead a purposeful and dignified life.

Building upon that foundation, this book turns its attention more deeply toward **the human being**, the crown of creation. Through my reflections, study, and lived experiences, I came to realize that human nature is extraordinarily complex yet beautifully interconnected. Our behaviour is not determined by biology or psychology alone; it is profoundly shaped by **belief, morality, culture, external influencers, and spiritual awareness**.

This book is therefore not intended to be a purely academic treatise, nor merely a collection of spiritual reflections. It is designed as a bridge between reason and revelation, between intellect and faith. It draws upon insights from science, philosophy, and above all, the Quran, to present a vision of human behaviour that is both rational and deeply spiritual. Its aim is to guide the reader toward a more integrated understanding of themselves and of humanity at large and attain lasting inner peace and tranquillity.

All English translations of the Quranic verses in this book are based on the works of Abdullah Yusuf Ali and Sahih International.

My sincere thanks to the scholars whose work inspired this book and to the AI tools that aided its creation.

Finally, I thank you, the reader, I extend my heartfelt gratitude. **By opening this book, you are participating in one of the noblest human quests: the search for knowledge, truth, and purpose.** I invite you to engage with these reflections openly and critically, allowing them to inspire both thought and transformation. May these words help you better understand not only the nature of human behaviour, inspire self-reflection, and contribute to your own path of growth and understanding but also your own unique journey, navigating life with purpose, dignity, and hope.

Mohammad Tohid Alam

Introduction

From the beginning of time, humanity has searched for answers to the most profound questions: Who are we? Why do we act the way we do? What guides our choices of right and wrong? Across centuries, philosophers, scientists, and theologians have sought to define our nature, debating whether it is shaped by instinct, reason, society, or spirit. Their insights have shed light on fragments of the truth—yet their answers often remain limited, shaped by culture, context, or changing schools of thought.

The Quran offers a perspective that transcends these limitations. It does not view human beings merely as physical or psychological entities, nor as products of history and environment alone. Instead, it presents us as an integrated reality—body, mind, and soul—created with purpose, guided by divine wisdom, and endowed with both dignity and responsibility.

Why this Book?

This book, **“Human Behaviour - Quranic Perspective”**, is an exploration of that reality. It weaves together philosophy, science, and revelation, showing how the Quran provides a holistic understanding of human conduct. It examines the forces that shape us—faith, reason, desire, culture, and divine guidance—while highlighting how these influences converge to form a coherent picture of who we are and what we are meant to become.



How this book will Benefit Readers?

This book will help readers understand themselves and others by providing a comprehensive Quranic framework for human nature and behaviour. It explains the physical, psychological, moral, and spiritual dimensions of humanity, helping readers gain insight into why people think, feel, and act the way they do. By connecting philosophical, scientific, and scriptural perspectives, the book encourages self-reflection and personal growth, supporting readers in making conscious choices, improving relationships, and finding deeper meaning and purpose in life.

The first six chapters address themes that are as timeless as they are urgent: the foundations of human nature, the power of faith, the reality of the soul, the impact of satanic influence, the transformative role of fear, and the ways in which embodying the attributes of Allah can refine and elevate our character. In each case, the Quranic framework offers clarity where other approaches fall short, reminding us that **human behaviour cannot be fully understood without reference to the Creator.**

The final chapter, "**The Divine Path to True Peace,**" is an exploration of peace not as a fleeting sensation, but as a profound state of being that is both personal and societal. It posits that true peace is a consequence of accepting our role as

stewards on Earth, a responsibility that calls us to embody justice, compassion, and selfless conduct. While modern life offers a sense of existential freedom, this freedom can often lead to anxiety and aimlessness if it is not grounded in a higher purpose and a clear ethical framework.

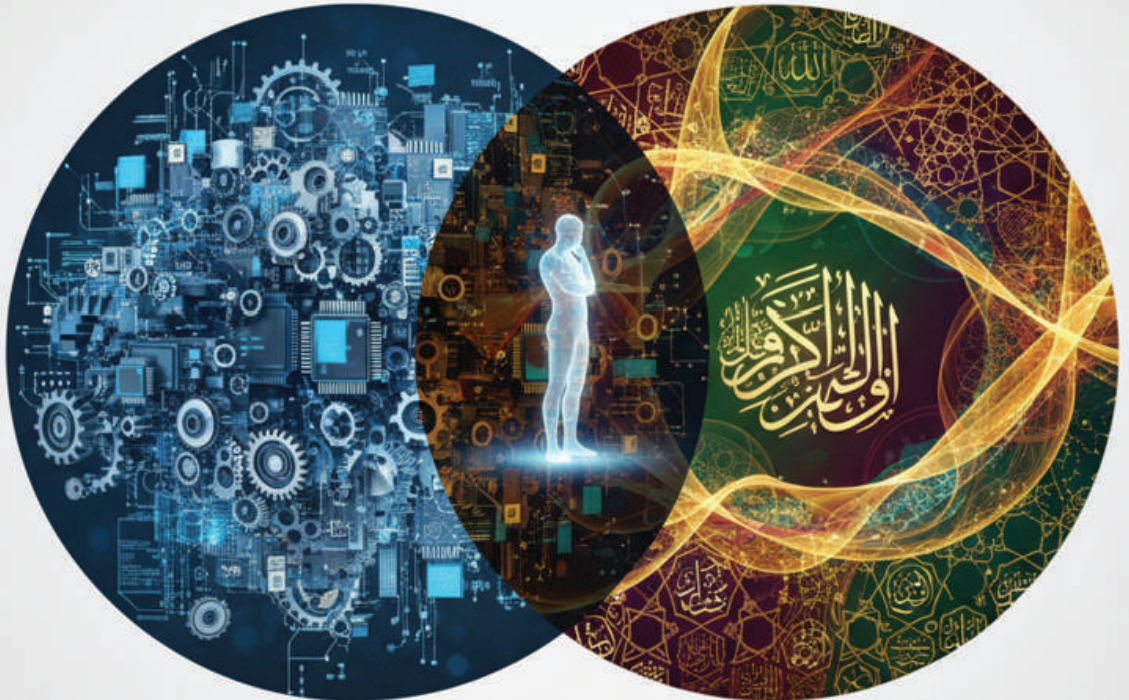
In an age where true peace often feels fleeting and superficial, this book offers a profound understanding of how to achieve lasting tranquillity. Drawing upon the timeless wisdom of the Quran and the practical guidance of the prophets, it presents peace not as a temporary state, but as a path to be cultivated through purpose and self-control. It shows how embodying compassion and justice can lead to both inner serenity and harmonious relationships, providing essential tools to navigate life's challenges, from fear to grief.

As you journey through these pages, I invite you to reflect deeply, question sincerely, and open your heart to the possibility that **true understanding of human behaviour cannot be separated from the One who created humanity.**

This introduction is an invitation—to think, to reflect, and to rediscover ourselves through the lens of divine guidance. My hope is that this work will not only deepen your knowledge but also inspire your heart, enabling you to live with greater wisdom, compassion, and purpose. For in understanding human behaviour through the Quran, we begin to understand not only ourselves but also the ultimate aim of our existence.

Chapter 1

Exploring Human Nature and Behaviour



Exploring Human Nature and Behavior

Chapter 1

Science and philosophy have discovered quite a lot about humans. The emergence and development of biology, psychology, anthropology, and cognate fields have substantially increased knowledge about human behaviour, from evolutionary psychology to contemporary critiques of essentialism, from genetic determinism to innateness. Nevertheless, these discoveries remain insufficient for constructing a comprehensive theory of human nature. Why is this so? Perhaps it is because there is no fixed essence to be discovered at all. From this standpoint, “human nature” may be viewed as a myth.

From debates on race, sex, and gender, to medical therapy, disability, biotechnological enhancement, and transhumanism, all these controversies presuppose a robust account of human nature that neither science nor philosophy has been able to provide.

From debates on races to sex and gender, from medical therapy to disability, from biotechnological enhancement to transhumanism, all these hot debates, surveyed here in an accessible, concise, yet detailed fashion, presuppose a robust account of human nature that, however, science and philosophy are unable to provide. How do we navigate this impasse? Human nature functions as an epistemological construct—an organizing

concept that sets the agenda for social, political, and normative discourse. Yet, science cannot fully capture it without simultaneously dissolving it.^[1]

The pursuit of understanding human behavior has taken many forms throughout history—from ancient Greek philosophy to Pentecostal teachings and modern psychological theories. While the modes of expression may differ, the underlying purpose remains the same: a quest to understand ourselves and those around us more deeply.

Human nature comprises the fundamental dispositions and characteristics, including ways of thinking, feeling, and acting, that humans are said to have naturally. The term is often used to denote the essence of humankind, or what it 'means' to be human.

Among the characteristics that might be deemed uniquely human are extensive tool use, complex symbolic language, self-awareness, death awareness, and moral sensibilities.

Human nature includes pessimistic, optimistic, trusting, and envious personalities. Human nature comprises the fundamental dispositions and characteristics including ways of thinking, feeling, and acting that humans are said to have naturally.

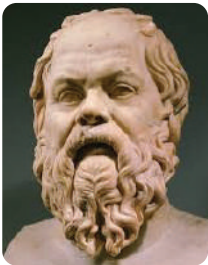
The six characteristics of human nature: are emotion, rebellion, chaos, hard times, work for what we want, and self-image.

This fundamental question about human nature has long provided fodder for discussion.

Historical Trends in Human Nature

The realization of the complexity of human nature dates back to the ancient epoch of Greek philosophy. This can be seen in the postulations of some of the ancient philosophers like Socrates, Plato, Aristotle, Rousseau, Heraclitus, among others. *As a complex problem, the ancient philosophers could not resolve the issue or problem satisfactorily.*^[2]

Socrates's view on human nature



Socrates is widely regarded as the founder of philosophy and rational inquiry. He was born around 470 B.C

Socrates believed that humans have a soul that they inherit and that lives on after their body dies. Because of the immortality of the soul, he believed that souls have

learned many things throughout their existence, which they bring with them to the bodies they inhabit.

Socrates's view on human nature is deeply intertwined with his ethical philosophy and his belief in the importance of self-knowledge. While he didn't leave written works, his ideas are primarily known through the writings of his student, Plato. The key aspects of Socrates's view on human nature are:

The Soul as the True Self:

That soul, I say, herself invisible, departs to the invisible world to the divine and immortal and rational: thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and forever dwells, as they say of the initiated, in company with the gods.”^[4]



Virtue is Knowledge:

According to Socrates, virtue is knowledge, because:

1. All living things aim for their perceived good; and therefore
2. If anyone does not know what is good, he cannot do what is good -- because he will always aim for a mistaken target; but
3. If someone knows what is good, he will do what is good, because he will aim for what is good.

That is the argument presented by Xenophon in his *Memories of Socrates* (Memorabilia iii, 9, 5).^[3] Socrates sums it up nicely: "There is only one good, knowledge, and one evil, ignorance.

3. Hence, we cannot say that money by itself will make one happy. Money is a conditional good, only good when it is in the hands of a wise person. This same argument can be redeployed for any external good: any possessions, any qualities, even good looks or abilities. A handsome person, for example, can become vain and manipulative and hence misuse his physical gifts. Similarly, an intelligent person can be an even worse criminal than an unintelligent one.^[5]

The Pursuit of the Good:

Socrates established two main points:

1. Happiness is what all people desire: since it is always the end (goal) of our activities, it is an unconditional good,
2. Happiness does not depend on external things, but rather on how those things are used. A wise person will use money in the right way in order to make his life better; an ignorant person will be wasteful and use money poorly, ending up even worse than before.

The Examined Life:

Socrates' teachings indicate that man is uniquely defined through his ability to think and question his own existence. Socrates believed "An unexamined life is not worth living" — Socrates believed that the purpose of life was to grow spiritually, and philosophically. This is why he questioned all values and beliefs in order to determine if they were the correct ones.^[6]

Social and Rational Beings:

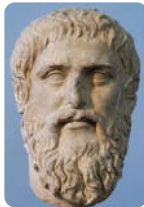
Socrates viewed humans as fundamentally social and rational creatures, emphasizing that the ability to reason is essential to human nature and that humans

thrive within a social context. He believed that a "good life" is one lived according to virtue, which is achieved through reason and understanding.

In essence, Socrates believed that humans possess an inherent drive towards their own well-being, which is achieved through the cultivation of a virtuous and knowledgeable soul. Ignorance is the primary obstacle to this flourishing, and the path to a good life lies in rigorous self-examination and the pursuit of wisdom.

Plato's view on human nature

The Athenian philosopher Plato (c. 428-347 B.C.) is one of the most important figures of the Ancient Greek world and the entire history of Western thought.



In his written dialogues he conveyed and expanded on the ideas and techniques of his teacher Socrates.

Plato was a dualist who believed that *we are composed of two substances, a material body, and soul*. Plato believed that Human nature had much more to do with our souls than our bodies. Plato states that the principal task of the soul is to pursue knowledge.

He posited a complex understanding of the human being, centered on the immortal soul and its relationship to both the physical world and the transcendent realm of Forms.

The key aspects of Plato's view on human nature:

1. **The Tripartite Soul:** The Platonic soul consists of three parts, which are located in different regions of the body:
 - The *logos*, or *logistikon*, located in the head, is related to reason and regulates the other parts. The function of the *logistikon* is to rule through the love of learning gently.
 - The *thymos*, or *thumoeides*, located near the chest region, is related to spirit. The function of the *thumoeides* is to obey the directions of the *logistikon* while ferociously defending the whole from external invasion and internal disorder.
 - The *eros*, or *epithumetikon*, located in the stomach, is related to one's desires.^[7]

2. **The Soul's Immortality and Pre-existence:** Plato's theory of the soul, which was inspired variously by the teachings of Socrates, considered the psyche to be the essence of a person, being that which decides how people

behave. Plato considered this essence to be an incorporeal, eternal occupant of a person's being. Plato said that even after death, the soul exists and is able to think. He believed that as bodies die, the soul is continually reborn (metempsychosis) in subsequent bodies. ^[8]

3. The Body as a Temporary Prison/Obstacle: The phrase “The body is the prison of the soul” also echoes one of Plato’s best-known allegories, that of the Cave, in which Plato imagines humans as helpless prisoners, chained by the small-mindedness that confines us. ^[9]

Plato added to the idea of Socrates, suggesting that the soul was not only immortal but that it existed prior to the formation, or birth, of the body.

Death was often seen as a release of the soul from its bodily confines, allowing it to return to the realm of Forms. ^[10]

4. Virtue as Harmony and Justice: Plato contended that justice is the quality of soul, in virtue of which men set aside the irrational desire to taste every pleasure and to get a selfish satisfaction out of every object and accommodated themselves to the

discharge of a single function for the general benefit.

Justice is, for Plato, at once a part of human virtue and the bond, which joins man together in society. It is the identical quality that makes good and social. Justice is an order and duty of the parts of the soul; it is to the soul as health is to the body. Plato says that justice is not mere strength, but it is a harmonious strength. Justice is not the right of the stronger but the effective harmony of the whole. All moral conceptions revolve about the good of the whole-individual as well as social. ^[11]

5. The Pursuit of the Good: Human beings, by their nature, are driven to seek what is good. However, they may be misguided in what they perceive as good. True goodness, for Plato, lies in aligning oneself with the eternal and perfect Form of the Good, which is the ultimate source of all reality and value. The philosopher, by cultivating reason, strives to apprehend this Form and live in accordance with it.

Plato's view of human nature is that of an embodied, immortal soul, inherently striving for knowledge and goodness.

Aristotle view on human nature



Aristotle (384-322 BCE) was a student of Plato's. Aristotle's background in biological subjects made him more of an empiricist [truth discovered primarily by the senses].

Aristotle's view on human nature is grounded in his empirical observations and his teleological understanding of the world, meaning he believed everything has a purpose or "end" (*telos*) towards which it strives. Unlike Plato, who emphasized a transcendent realm of Forms, Aristotle focused on understanding the actual world and the inherent nature of things within it.

The key aspects of Plato's view on human nature:

1. Humans as Rational Animals:

As a biologist, Aristotle recognized that living things include plants as well as human and non-human animals. He says that plants have a vegetative structure (a way of functioning) which is primarily about taking in nutrients, reproducing, and the like.

Non-human animals have this structure plus a sensitive structure that uses senses to interact with the environment and initiates desires. Human animals add to this a rational structure which makes them unique.] Each different thing then has a different structure or form. This is its formal cause in his language. Thus, some things have a richer or more complex form than other things.

This is perhaps Aristotle's most famous definition of human beings. He recognized that humans share many characteristics with other animals (nutrition, growth, sensation, movement), but what uniquely distinguishes us is our capacity for reason (*logos*). This "logos" encompasses not only logical thought but also speech, language, and the ability to articulate and understand moral and political concepts. It is this rational faculty that allows humans to deliberate, make choices, and pursue a life of virtue.

2. Humans as Political Animals:

"Man is by nature a political animal" (Aristotle, 1998, 1253a1). This is perhaps one of Aristotle's most famous saying, which is motivated by his claim that "every man, by nature, has an impulse toward a partnership with others"

(Aristotle, 1998, 1253a29). According to Aristotle, humans have an impulse toward a partnership with others because humans cannot flourish on their own happiness for humans requires that they form partnerships with other.^[12]

3. The Soul as the Form of the Body (Hylomorphism):

Hylomorphism is a philosophical doctrine developed by the Ancient Greek philosopher Aristotle, which conceives every physical entity or being (ousia) as a compound of matter (potency) and immaterial form (act), with the generic form as immanently real within the individual.

Aristotle applies his theory of hylomorphism to living things. He defines a soul as that which makes a living thing alive. Life is a property of living things, just as knowledge and health are. Therefore, a soul is a form—that is, a specifying principle or cause—of a living thing.

Furthermore, Aristotle says that a soul is related to its body as form to matter. Hence, Aristotle argues, there is no problem in explaining the unity of body and soul, just as there is no problem in explaining the unity of wax and its shape. Just as a wax object consists of wax with a certain shape, so a living

organism consists of a body with the property of life, which is its soul.

^[13]

Aristotle's hierarchy of souls plays a crucial role in his understanding of the rational mind. He categorizes the soul into three distinct types: the nutritive soul, the sensitive soul, and the rational soul, each representing a different level of complexity and function.

- **Nutritive Soul:** This is the most basic form of soul, found in plants. It is responsible for growth, nutrition, and reproduction. This level of soul does not involve perception or intellect
- **Sensitive Soul:** Present in animals, this type of soul encompasses the functions of locomotion and perception. It allows for interaction with the environment and the ability to experience sensations, but it does not possess rational thought.
- **Rational Soul:** Unique to humans, the rational soul is characterized by its capacity for intellect and thought. Aristotle posits that this part of the soul is responsible for grasping truth, both theoretical and practical. It is through the rational soul that humans can engage in reasoning, ethical deliberation, and the pursuit of happiness, which Aristotle defines as an activity of the rational soul in accordance with virtue.^[14]

4. The Pursuit of Eudaimonia (Flourishing/Happiness):

Aristotle enshrines happiness as a central purpose of human life and a goal in itself.

According to Aristotle, happiness consists in achieving, through the course of a whole lifetime, all the goods — health, wealth, knowledge, friends, etc. — that lead to the perfection of human nature and to the enrichment of human life. This requires us to make choices, some of which may be very difficult. Often the lesser good promises immediate pleasure and is more tempting, while the greater good is painful and requires some sort of sacrifice. For example, it may be easier and more enjoyable to spend the night watching television, but you know that you will be better off if you spend it researching for your term paper. Developing a good character requires a strong effort of will to do the right thing, even in difficult situations.^[15]

are habits and that the good life is a life of mindless routine. Virtue, therefore, manifests itself in action. More explicitly, an action counts as virtuous, according to Aristotle, when one holds oneself in a stable equilibrium of the soul, in order to choose the action knowingly and for its own sake. This stable equilibrium of the soul is what constitutes character.^[16]

Aristotle believed that human excellence (virtue) is not innate but developed through habituation and practice. By repeatedly performing virtuous actions, individuals develop a virtuous character. He distinguished between:

- **Intellectual Virtues:** Acquired through teaching and learning (e.g., theoretical wisdom, practical wisdom/phronesis).
- **Moral Virtues:** Acquired through habit and practice (e.g., courage, temperance, generosity, justice). Moral virtue lies in finding the "golden mean" between two extremes of excess and deficiency.

5. Virtue (Arete) and Habituation:

Standard interpretations of Aristotle's *Nicomachean Ethics* usually maintain that Aristotle emphasizes the role of habit in conduct. It is commonly thought that virtues, according to Aristotle,

6. Potentiality and Actuality:

Aristotle's concepts of potentiality and actuality are key to understanding change and reality. Potentiality refers to inherent capacities, while actuality is the realization of those capacities. These ideas help explain how

things can change while maintaining their identity.

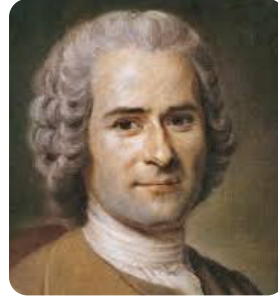
Aristotle uses potentiality and actuality to address fundamental philosophical problems. He reconciles being and becoming, explains how one substance can have many properties, and provides a framework for understanding the relationship between form and matter in change.^[17]

Aristotle's philosophy emphasizes the transition from potentiality to actuality. Humans are born with the potential for rationality, virtue, and flourishing. Through education, habituation, and living in a supportive community, they can actualize these potentials and achieve their proper human end (eudaimonia).

Aristotle saw human nature as inherently rational, social, and goal oriented. We are distinct from other animals by our capacity for reason and language, and our fulfilment lies in exercising these capacities virtuously within a well-ordered political community to achieve a state of flourishing or eudaimonia.



Rousseau's view on human nature



Jean-Jacques Rousseau (June 28, 1712 - July 2, 1778) was a modern philosopher from Geneva, Switzerland.

1. The "Noble Savage" (and its nuance):

To Rousseau, individuals in a state of nature embodied peacefulness and equality. In addition to being socially egalitarian, people in a state of nature also lived in harmony with nature.^[18]

2. Society as the Corrupting Force:

"The Social Contract" by Jean-Jacques Rousseau is a seminal work in political philosophy that critiques the foundations of Enlightenment thought and proposes a new framework for understanding the relationship between individuals and society. Rousseau challenges the prevailing views of his time, particularly those

of Thomas Hobbes, who saw human nature as inherently selfish and society as a necessary evil for maintaining order. Instead, Rousseau argues that humans are naturally good and that it is society that fosters inequality and self-interest through the acquisition of power and property.^[19]

3. The Path to Freedom and Morality (through the Social Contract):

But Rousseau also believed in the possibility of a genuine social contract, one in which people would receive in exchange for their independence a better kind of freedom, namely true political, or republican, liberty. As described in *Du Contrat social* (1762; *The Social Contract*), such liberty is to be found in obedience to what Rousseau called the *volonté générale* ("general will")—a collectively held will that aims at the common good or the common interest.^[20]



Marx's view on human nature



Karl Marx (May 5, 1818 – March 14, 1883) was a German philosopher, economist, sociologist, historian, journalist, and revolutionary socialist. His view on human nature is dynamic, historical, and deeply intertwined with his critique of capitalism and his vision for communism.

The key elements of Marx's view on human nature

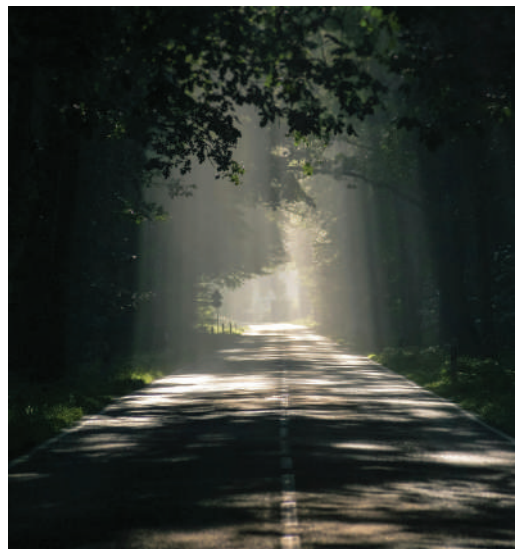
- *"What is unique to the human species... are the very general ways in which human beings differ from animals."* This is the core of his species-being concept. Marx consistently contrasts human productive activity with that of animals to highlight human distinctiveness.

- *Human beings are knowing beings with consciousness and the ability to reflect upon themselves and their human and natural environment.*" This is a direct paraphrase of Marx's description of "conscious life-activity." The ability to objectify one's own activity and nature, to reflect, and to plan distinguishes human labor from animal instinct.^[21]

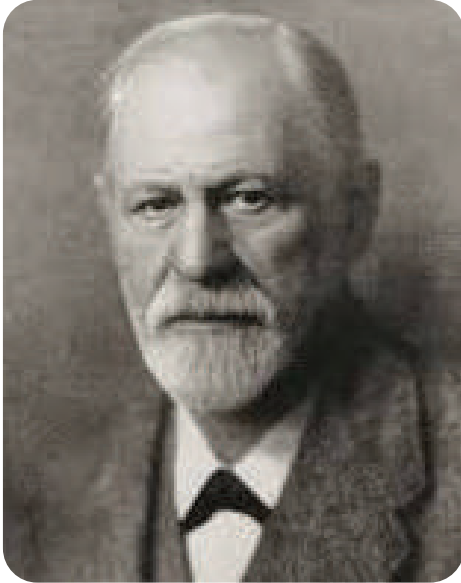
- *"As a result, unlike animals, human beings have a sense of history and can anticipate the future."* While not explicitly stated in a single sentence like "humans have a sense of history," this is an implicit consequence of Marx's description of human labor as purposeful and planned.

- Marx describes the occurrence of human consciousness: Man makes his life activity itself an object of his will and consciousness. He has conscious life activity... [which] directly distinguishes man from animal life activity. Only because of that is he a species-being. Or rather, he is a conscious being, i.e. his own life is an object for him, only because he is a species-being.

- Our consciousness is the result of the ability we have as a species to recognize ourselves in one another and in the products of our labour. Human beings are in a dialectical relationship with nature as they "distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their material life." This process "is a definite form of activity of these individuals, a definite form of expressing their life, a definite mode of life on their part... Hence what individuals are depends on the material conditions of their production" ^[22]



Sigmund Freud's view on human nature



Sigmund Freud (May 6, 1856 – September 23, 1939) was an Austrian neurologist. Psychoanalysis was founded by him. Freud believed that people could be cured by making their unconscious a conscious thought and motivations, and by that gaining "insight". Psychoanalysis therapy aims to release repressed emotions and experiences, i.e. make the unconscious conscious.

In Freudian theory, the human mind is structured into two main parts: the conscious and unconscious mind.

- The conscious mind includes all the things we are aware of or can easily bring into awareness.

- The unconscious mind, on the other hand, includes all of the things outside of our awareness—all of the wishes, desires, hopes, urges, and memories that we aren't aware of yet continue to influence behavior.

In addition to these two main components of the mind, Freudian theory also divides human personality into three major components: the **id**, **ego**, and **superego**.

- **The id** - is the most primitive part of the personality that is the source of all our most basic urges. The id is entirely unconscious and serves as the source of all libidinal energy.
- **The ego** - is the component of personality that deals with reality and helps ensure that the demands of the id are satisfied in ways that are realistic, safe, and socially acceptable.
- **The superego** - is the part of the personality that holds all of the internalized morals and standards that we acquire from our parents, family, and society at large.^[23]

The Biblical View of Human Nature



The first statement from God about man's nature is the crucial one: **Genesis 1:26–31 tells us that God made man and woman “in the image of God.”** The phrase means first that in some sense humans were created to be like God — though not in His power or omniscience. Most theologians have said that the ways in which humans are like God (but not God) include our capacity for a right relationship with God, ability to reason, creativity, sociability, dominion over creation, and freedom or choice. Some of these are implied in the **Genesis text (dominion in Gen. 1:26, sociability in 1:27).**

Augustine was the most influential theologian in the West until the Middle Ages. According to him, man after the Fall, though still in God's image, was “not able not to sin.” Augustine's doctrine of original sin proclaimed that all people were born broken and selfish, saved only through the power of divine intervention.

The Reformers, however, later revived his anthropology. For instance, Martin Luther

and John Calvin both taught that man was originally created in the image of God, but that the image had been severely damaged by sin. Calvin, for example, citing Romans, wrote that Paul is “indicting the unvarying corruption of our nature” and that “so depraved is his nature that he can be moved or impelled only to evil.” This leaves little doubt. Sin permeates every aspect of human life to some degree or another. Again, the implications are profound.

This idea would be carried forward in later Reformed tradition, for example in the **Canons of the Synod of Dort (1618)** and the famous **Westminster Confession of Faith (1647)** and its Baptist variations. The Puritans of England and America certainly agreed with the Reformers on the nature of sinful man; it is held by most evangelical churches today. To reiterate, for Augustine and this line of doctrine, man is made in God's image, but the Fall has so affected all of man, spiritual capacities as well as natural, that he is unable to will or to reason as he ought.^[24]



Science and Human Nature

(Recent studies find our first impulses are selfless BY ADRIAN F. WARD)

Augustine was the most influential theologian in the West until the Middle Ages. According to him, man after the Fall, though still in God's image, was **"not able not to sin."** Augustine's doctrine of original sin proclaimed that all people were born broken and selfish, saved only through the power of divine intervention.

People have the power to think, analyze, and reflect even upon abstract matters. They cannot be defined by or confined to material attributes. As God is spiritual (John 4:24), persons are spiritual.

Hobbes, too, argued that humans were savagely self-centered; however, he held that salvation came not through the divine, but through the social contract of civil law.

On the other hand, philosophers such as Rousseau argued that people were born good, and instinctively concerned with the welfare of others.

A new set of studies provides compelling data allowing us to analyze human nature not through a philosopher's kaleidoscope or a TV producer's camera, but through the clear lens of science. These studies were carried out by a diverse group of researchers from Harvard and Yale—a developmental psychologist with a background in evolutionary game theory, a moral philosopher-turned-psychologist, and a biologist-cum-mathematician—interested in the same essential question: ***whether our automatic impulse—our first instinct—is to act selfishly or cooperatively.***

This focus on first instincts stems from the dual process framework of decision-making, which explains decisions (and behaviour) in terms of two mechanisms:

- **Intuition** - Intuition is often automatic and effortless, leading to actions that occur without insight into the reasons behind them.
- **Reflection** - Reflection, on the other hand, is all about conscious thought—identifying possible behaviour, weighing the costs and benefits of likely outcomes, and rationally deciding on a course of action.

With this dual process framework in mind, we can boil the complexities of basic human nature down to a simple question: which behaviour—selfishness or cooperation is intuitive, and which is the product of rational 29 Chapter 1 Exploring Human Nature and Behavior reflection? In other words, do we cooperate when we overcome our intuitive selfishness with rational self-control, or do we act selfishly when we override our intuitive cooperative impulses with rational self-interest?

To answer this question, the researchers first took advantage of a reliable difference between intuition and reflection: intuitive processes operate quickly, whereas reflective processes operate relatively slowly. Whichever behavioural tendency—selfishness or cooperation—predominates when people act quickly is likely to be the intuitive response; it is the response most likely to be aligned with basic human nature.

Taken together, these studies 7 total experiments, using a whopping 2,068 participants, **suggest that we are not intuitively selfish creatures.** But does this

mean that we are naturally cooperative? Or could it be that cooperation is our first instinct simply because it is rewarded?

The results were striking in every single study, faster that is, more intuitive decisions were associated with higher levels of cooperation, whereas slower that is, more reflective decisions were associated with higher levels of selfishness. These results suggest that our first impulse is to cooperate that Augustine and Hobbes were wrong, and that we are fundamentally “good” creatures after all.

Throughout the ages, people have wondered about the basic state of human nature, whether we are good or bad, cooperative or selfish. This question one that is central to who we are has been tackled by theologians and philosophers, presented to the public eye by television programs, and dominated the sleepless nights of both guilt-stricken villains and bewildered victims; now, it has also been addressed by scientific research. Although no single set of studies can provide a definitive answer, no matter how many experiments are conducted or the participants involved, *this research suggests that our intuitive responses, or first instincts, tend to lead to cooperation rather than selfishness.*

As one way of addressing this possibility, the experimenters carried out yet another study. In this study, they asked 341 participants from a nationwide sample about their daily interactions, specifically, whether or not these interactions were mainly cooperative; they found that the

relationship between processing speed (that is, intuition) and cooperation only existed for those who reported having primarily cooperative interactions in daily life.

This suggests that cooperation is the intuitive response only for those who routinely engage in interactions where this behaviour is rewarded, that human “goodness” may result from the acquisition of a regularly rewarded trait.

Although this evidence does not solve the puzzle of human nature, it does give us the

evidence we may use to solve this puzzle for ourselves, and our solutions will likely vary according to how we define “human nature.”

If human nature is something we must be born with, then we may be neither good nor bad, cooperative nor selfish. But if human nature is simply the way we tend to act based on our intuitive and automatic impulses, then it seems that we are an overwhelmingly cooperative species, willing to give for the good of the group even when it comes at our own personal expense.^[25]

Human Behavior from an Evolutionary Psychology point of view.

Evolutionary psychology is a scientific discipline that approaches human cognition, emotions, and behaviour through a lens that incorporates the effects of evolution over time. It combines two sciences, psychology and biology.

Based on Charles Darwin's ideas explained in his book, “Origin of Species,” an organism’s main goal is to survive and reproduce and those organisms that adapted biologically to environmental changes were able to do both.

Similarly, evolutionary psychologists seek to explain how people made psychological adaptations in order to survive the dangers of the past which is the framework used to explain modern human behavior.

Evolutionary psychology explains the behaviour of humans today as a set of psychological adaptations that were made for our ancestors to survive in their environment. These adaptations are now hardwired into the human genome through the natural selection process or the survival of the fittest.^[26]

The complex structure of the living cell was unknown in Darwin's day (died on April 19, 1882) and at the time, ascribing life to “coincidences and natural conditions” was thought by evolutionists to be convincing enough.

The technology of the 20th century has delved into the tiniest particles of life and has revealed that the cell is the most complex system mankind has ever

confronted. Today we know that the cell contains power stations producing the energy to be used by the cell, factories manufacturing the enzymes and hormones essential for life, a databank where all the necessary information about all products to be produced is recorded, complex transportation systems and pipelines for carrying raw materials and products from one place to another, advanced laboratories and refineries for breaking down external raw materials into their useable parts, and specialized cell membrane proteins to control the incoming and outgoing materials. And these constitute only a small part of this incredibly complex system.

W. H. Thorpe, an evolutionist scientist, acknowledges that "The most elementary type of cell constitutes a 'mechanism' unimaginably more complex than any machine yet thought up, let alone constructed, by man."

A cell is so complex that even the high level of technology attained today cannot produce one. No effort to create an artificial cell has ever met with success. Indeed, all attempts to do so have been abandoned.

The theory of evolution claims that this system-which mankind, with all the intelligence, knowledge and technology at its disposal, cannot succeed in reproducing-came into existence "by chance" under the conditions of the primordial earth. To give another example, the probability of forming of a cell by

chance is about the same as that of producing a perfect copy of a book following an explosion in a printing-house.

The English mathematician and astronomer Sir Fred Hoyle made a similar comparison in an interview published in *Nature* magazine on November 12, 1981. Although an evolutionist himself, Hoyle stated that the chance that higher life forms might have emerged in this way is comparable to the chance that a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein. *This means that it is not possible for the cell to have come into being by coincidence, and therefore it must definitely have been "created".*

One of the basic reasons why the theory of evolution cannot explain how the cell came into existence is the "irreducible complexity" in it. A living cell maintains itself with the harmonious co-operation of many organelles. If only one of these organelles fails to function, the cell cannot remain alive. The cell does not have the chance to wait for unconscious mechanisms like natural selection or mutation to permit it to develop. Thus, the first cell on earth was necessarily a complete cell possessing all the required organelles and functions, and this definitely means that this cell had to have been created.

Do scientific knowledge conflicts with traditional theistic belief— that science and belief in God are “at war.”?

Beginning in the late 19th century, many dsdsacdmintellectuals began to insist that scientific knowledge conflicts with traditional theistic belief — that science and belief in God are “at war.” Philosopher of science Stephen Meyer challenges this view by examining three scientific discoveries with decidedly theistic implications. Building on the case for the intelligent design of life that he developed in *Signature in the Cell* and *Darwin’s Doubt*, Meyer demonstrates how discoveries in cosmology and physics coupled with those in biology help to establish the identity of the designing intelligence behind life and the universe.

Meyer argues that theism — with its affirmation of a transcendent, intelligent and active creator — best explains the evidence we have concerning biological and cosmological origins. Previously Meyer refrained from attempting to answer questions about “who” might have designed life. Now he provides an evidence-based answer to perhaps the ultimate mystery of the universe. In so doing, he reveals a stunning conclusion: the data support not just the existence of an intelligent designer of some kind — but the existence of a personal God. ^[27]

Stephen Meyer writes in his book - “Return of the God Hypothesis.” **“Modern science was inspired by the conviction**

that the universe is the product of a rational mind who designed it to be understood, and who designed the human mind to understand it.”

He argues - And yet it was a crucial idea, because it's actually very hard to discover the order of nature. It's not an easy thing to conduct experiments. There has to be an instinctive confidence that there is a secret there in nature to be revealed, to motivate people to do the hard work of investigating, or interrogating nature. And this conviction that nature had an intelligible order that was the product of the rational mind of the creator, the same creator who made our minds and endowed our minds with a rationality that enabled us to understand the rationality and the design and the order built into nature. That's what gave us confidence. ^[28]

“Signature in the Cell” is the first book to make a comprehensive case for intelligent design based upon DNA. Meyer embarks on an odyssey of discovery as he investigates current evolutionary theories and the evidence that ultimately led him to affirm intelligent design. Clearly defining what ID is and is not, Meyer shows that the argument for intelligent design is not based on ignorance or “giving up on science,” but instead upon our growing scientific knowledge of the information stored in the cell. ^[29]

"Darwin's Doubt: The Explosive Origin of Animal Life and the Case for Intelligent Design" (2013): In this book, Meyer extends his arguments to the Cambrian explosion, a period in Earth's history when many diverse animals body plans appeared relatively suddenly in the fossil record. He argues that the sudden appearance of novel genetic information required for these new body plans cannot be adequately explained by neo-Darwinian mechanisms and points to intelligent design as a more causally adequate explanation.^[30]

Cosmic Fine-Tuning: Regarding the universe, Meyer highlights the "fine-tuning" of fundamental physical constants and initial conditions that allow for the existence of life. Even slight variations in these parameters would render the universe inhospitable. He argues that this precise tuning points to a deliberate design rather than mere chance.

The Origin of the Universe (Big Bang): The Big Bang theory, suggesting a definite beginning to the universe, is seen by Meyer as consistent with a transcendent creator, as it implies a cause outside of space and time.

Stephen Meyer argues - In science, we very often infer an unobservable entity as the explanation for facts and evidence that we can observe. So, science is often indirectly inferential.

You infer from the observable to the unobservable. That's exactly what the theory of intelligent design does. We infer from the observable facts of molecular

biology to the unobservable action of a designing intelligence.

Evolutionary biology does the same thing. It infers to unobservable past events and processes. So, if unobservable are legitimate in some branches of science, then why can't they be legitimate in intelligent design? Or conversely, if you're going to disqualify intelligent design on the basis that it infers an unobservable entity, then on the same basis, you ought to disqualify the competing theories or other scientific theories that invoke unobservable realities to explain observable phenomena.

So, what Judge Jones said intelligent design isn't scientific because it violates the principle of methodological naturalism, and all scientific theories have to respect the principle of methodological naturalism. Well, what is the principle of methodological naturalism? It's the idea that you can't invoke creative intelligence in any of your theories. So intelligent design is not scientific because it invokes methodological naturalism.

Why is methodological naturalism normative? Well, because it says that you can't invoke creative intelligence. Why not? Well, because that would be unscientific. It's all very circular in the end.

It's just another way of, what he did is, he reasserted a prohibition against intelligent design under another name and then treated that name as if it was a justification for that prohibition, when in fact it was just renaming the original

prohibition. It was an entirely circular and question-begging definition of science that he used. These definitional arguments, as far as I'm concerned, just don't work, and they don't do the work that protectors of orthodox materialistic evolutionary theories want them to do, and they don't disqualify intelligent design, unless they disqualify all the competing theories as well, in which case, then, all right, call it something different.

Then call them metaphysical theories about the origin of life. Call them historical scientific theories with metaphysical implications. ^[31]

Allah says in the Quran:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿29:20﴾

"Say (O Muhammad): *"Travel through the earth and see how Allah did originate creation so will Allah produce a later creation: for Allah has power over all things."* [Quran 29:20]

Allah is urging mankind to travel around the earth, look around, explore, and contemplate the process of creation using logic and reason, and learn the science behind this. Here Allah is provoking to infer from the observable to the unobservable things.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿32:9﴾

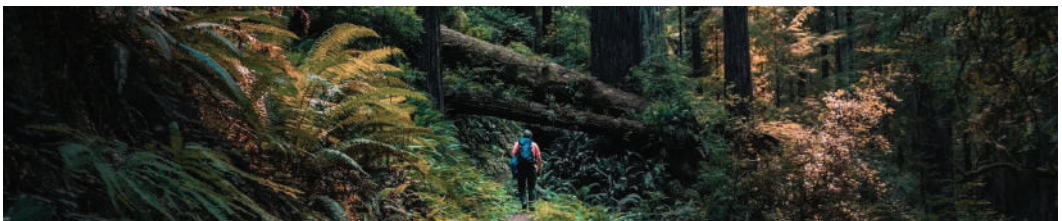
"But He fashioned him in due proportion, and breathed into him something of His spirit. **And He gave you (the faculties of) hearing and sight and feeling (and understanding):** little thanks do you give!" [Quran 32:9]

Here Allah says, He granted you knowledge, intelligence, vision, and hearing for the very purpose of recognizing truth. Your ingratitude, however, lies in employing these faculties for pursuits entirely different from their intended use.

سَرَّيْهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ
الْحَقُّ أَوَّلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿41:53﴾

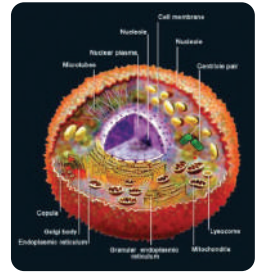
"Soon will **We show them our Signs** in the (furthest) regions (of the earth), and **in their own souls**, until it becomes manifest to them that this is the Truth." [Quran 41:53]

This verse encourages contemplation on the intricate creation within oneself ("in their own souls" or "in themselves") as a testament to God's reality. Many scholars interpret "in their own souls" to include the human body, its complex systems, its development, and its inner workings as profound signs of a Creator.

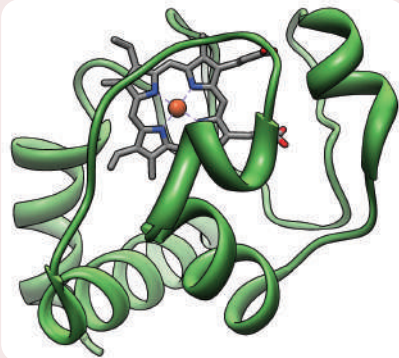


The Complexity of the cell

The cell is the most complex and most elegantly designed system man has ever witnessed. Professor of biology Michael Denton, in his book entitled *Evolution: A Theory in Crisis*, explains this complexity with an example:



"To grasp the reality of life as it has been revealed by molecular biology, we must magnify a cell a thousand million times until it is twenty kilometers in diameter and resembles a giant airship large enough to cover a great city like London or New York.



The chemical structure of even a single cytochrome-C protein (above) is too complex to be accounted for in terms of chance—so much so, in fact, that the Turkish evolutionist biologist professor Ali Demirsoy admits that the chance formation of a single cytochrome-C sequence “as unlikely as the possibility of a monkey writing the history of humanity on a typewriter without making any mistakes.”

What we would then see would be an object of unparalleled complexity and adaptive design. On the surface of the cell we would see millions of openings, like port holes of a vast spaceship, opening and closing to allow a continual stream of materials to flow in and out. If we were to enter one of these openings, we would find ourselves in a world of supreme technology and bewildering complexity... (a complexity) beyond our own creative capacities, a reality which is the very antithesis of chance, which excels in every sense anything produced by the intelligence of man..."

Robert Shapiro, a professor of chemistry at New York University and a DNA expert, calculated the probability of the coincidental formation of the 2000 types of proteins found in a single bacterium (There are 200,000 different types of proteins in a human cell). The number that was found was 1040000 (This is an incredible number obtained by putting 40,000 zeros after the 1)

A professor of applied mathematics and astronomy from University College Cardiff, Wales, Chandra Wickramasinghe, comments:

The likelihood of the spontaneous formation of life from inanimate matter is one to a number with 40,000 noughts after it... It is big enough to bury Darwin and the whole theory of evolution. There was no *primaeval* soup, neither on this planet nor on any other, and if the beginnings of life were not random, they must therefore have been the product of purposeful intelligence.

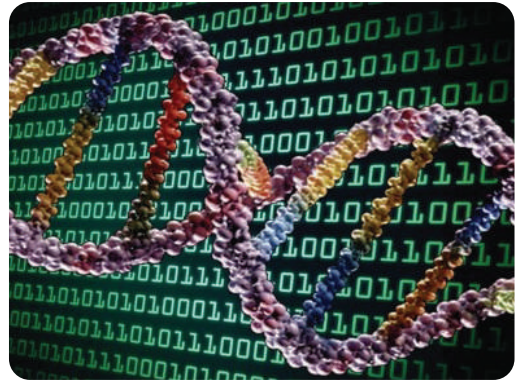
Sir Fred Hoyle comments on these implausible numbers:

Indeed, such a theory (that life was assembled by intelligence) is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific.

The reason Hoyle used the term "psychological" is the self-conditioning of evolutionists not to accept that life could have been created. The rejection of God's existence is their main goal. For this reason alone, they go on defending irrational theories which they at the same time acknowledge to be impossible.

More evidence can be understood from the fine-tuning of the universe.^[32]

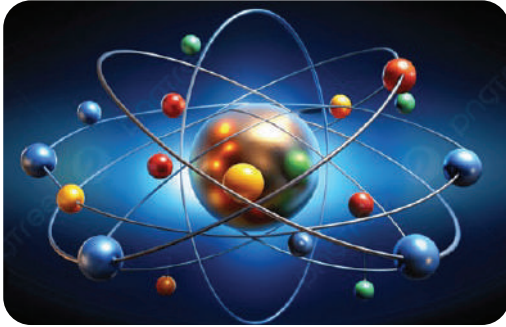
Stephen Meyer quotes – “One of the most striking features about biological systems that we’ve come to appreciate



since the molecular biological revolution in the 1950s, '60s, and '70s is that **biological systems, even the simplest living cells, contain information in a digital form inscribed along the spine of the DNA molecule.** Now we know from experience that information invariably arises from intelligent agents, so an analogy I often use to explain the problem with methodological naturalism is this: Imagine you go into the British Museum, and you see the beautifully carved Rosetta Stone. You are asked, ‘How did those inscriptions arise?’ If you’re committed to methodological naturalism or materialism, you’re going to say, ‘It must have been through some materialistic process. Maybe it was wind, maybe it was erosion...’ It was anything but the actual explanation, which was that an intelligent scribe etched those markings in the rock and that the information they contain is the product of the mind of the person who did the etching.”^[33]



Complex atomic structure



The non-conscious particles of matter—electrons, protons, and neutrons, arrange themselves in atoms with a profound level of inherent order at discrete energy levels. This programmed precision is so essential that without it, the existence of science itself would be impossible. Science describes it as an **intrinsic, unchangeable properties of matter itself**.

The non-conscious particles of matter—electrons, protons, and neutrons, arrange themselves in atoms with a profound level of inherent order at discrete energy levels. This programmed precision is so essential that without it, the existence of science itself would be impossible. Science describes it as an **intrinsic, unchangeable properties of matter itself**.

The non-conscious electron, proton, and neutron follow their "program" perfectly because that "program" is their very nature. **Whether that nature is a fundamental, unexplainable constant of the universe or the intentional creation**

of a divine being is the question that science cannot answer, but which faith beautifully addresses.

A core principle of the scientific method is the assumption that the natural laws are constant across all of space and time.

However, this inherent order and constancy lead to a deeper question: **What is the origin of these programmed physical laws?** The *"intelligent designer"* hypothesis directly addresses this ultimate "first cause" inquiry, providing a logical and comprehensive explanation for where the laws that govern the cosmos and the initial conditions for life came from.

Allah says in the Quran:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٢٠:٥٠﴾

"He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance." [Quran 20:50]



From this ayah, we can infer that Allah's guidance is not just an attribute of showing people guidance. It is more encompassing than that. Each creation has been divinely guided to what **is required to satisfy its needs**.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ
وَالَيْهِ الْمَصِيرُ ﴿64:3﴾

*“He has **created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful; and to Him is the final Goal.**”* [Quran 64:3]

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ
مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿67:3﴾
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ
حَسِيرٌ ﴿67:4﴾

*“[And] who created seven heavens in layers. **You do not see in the creation of the Most Merciful any inconsistency. So, return [your] vision [to the sky]; do you see any breaks?** Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.”* [Quran 67:3-4]

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ

*“It is He who created the heavens and the earth in true (proportions): the day **He saith, ‘Be,’ behold! it is. His word is the truth.**”* [Quran 6:73]

Who Controls the human thought the heart or the brain? How did the Quran answer this 14 centuries earlier?

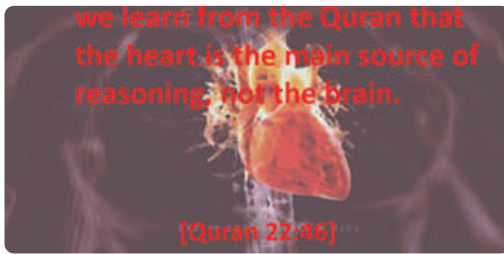
This question may seem simple, but it is around the years. Humans have always believed that the brain is at the center of thought and controls the entire body and the heart is crucial only to maintain the blood supply throughout the body to continue functioning. But today science tells just the opposite. After working on this question for years researchers in the field of physiology have finally found the surprising answer that has completely shocked the world the renowned neurologist and cardiologist, and what is even more surprising is that what they found is already described in the holy Quran 14 centuries earlier.

Role of the Heart in the Quran

Allah says in the Quran:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ ﴿46﴾

*“So, have they not travelled through the earth and have **hearts by which to reason** and ears by which to hear? For indeed, it is not eyes that are blinded, but **blinded are the hearts** which are within the breasts.”* [Quran 22:46]



In this verse of the Quran, we learn that the heart is the main source of reasoning, not the brain. Allah has associated reasoning with the heart since no organ in the human body can function without the heart. The brain can only survive for 5 minutes if the heart does not start again. Today scientists have found machines that can make humans live without the heart but only some days.

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ (24)

*“Do they not then earnestly seek to understand the Quran, or **are their hearts locked up** by them?”* [Quran 47:24]



This verse suggests that one cannot reflect or think if the heart is locked, perhaps we should try to think with an open heart rather than an open mind because if the heart is open the mind will eventually open too since thinking and reflection come from the heart.

In a hadith Allah 's Messenger (ﷺ) says: “Verily Allah does not look to your faces and your wealth, but He looks to your heart and to your deeds.”

[Sahih Muslim 2564c]

Why did the prophet say that Allah looks at your heart instead of your brain?

Simply because it is the heart that commands, from it comes out emotions and thoughts which then determine our action.

Now we have seen that according to the Quran, the heart is the source of reasoning and thought lets us see what science says.

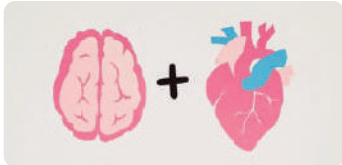
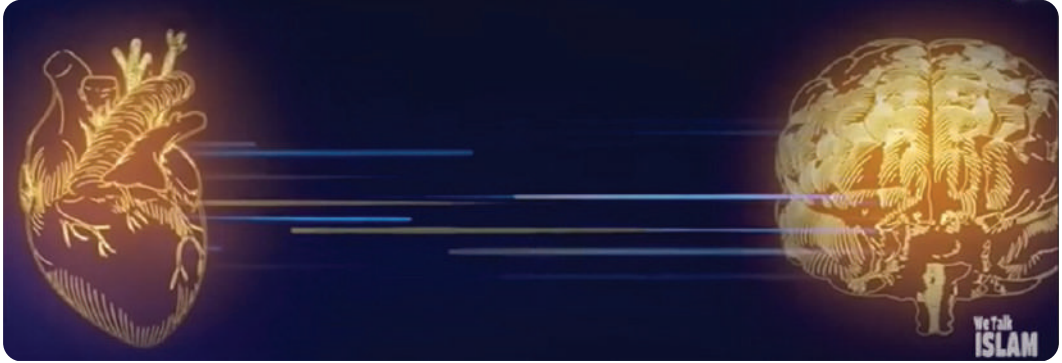


From the USA, New York Times best-selling author and scientist **Gregg Braden** is internationally renowned as a pioneer in bridging science, spirituality and the real world.

He says, when I was in school, I was taught that the brain is the master organ in the body. But what the new science is showing us is the brain receives the

instruction on what to do from our heart. This is a relatively new way for science to think about us and our relationship to our bodies. What we now know is that the quality of emotions that we create within

our heart determines the signal that we send to the brain to release the chemistry into our bodies. Every moment of every day there is a conversation that is happening between our heart and our brain.



Yes! You have two brains not just one

You know when someone tells you to “listen to your heart”? Well, they are not wrong. Turns out your heart can learn, feel, remember, and even process information just like your brain.^[34]

The Heart’s Little Brain

In 1991, Dr. J. Andrew Armour discovered that the heart contains its own intrinsic nervous system composed of 40,000 brain-like cells called sensory neurites, these cells are configured together to form a complex intricate network of different neurons. Then he introduced the concept of “Heart’s Little Brain”.

This system had its own neurons,

neurotransmitters, proteins, and supporting cells. These cells send sensory information to the brain which influences the process of decision making and

Heart Intelligence: Learn, Remember and Think

What scientists have discovered is that these specialized cells (Sensory neurites), learn, remember, and think independently of the cranial brain. These neurons perceive reality, and they form memories of all of our experiences and then they learn from those experiences and they try to communicate with our mind/brain to help us in many cognitive processes like decision-making.

When you form a memory, you are not just registering it in your Hippocampus (the Brain’s memory area) but also inside your heart. These cells learn what happens and they feel it and they influence your decisions.^[35]

Understanding Human Behavior from the Perspective of the Creator

Man is a complex being that has defied all efforts to comprehend. This complexity is basically due to the nature of man. Several scholars and philosophers right from the ancient epoch to the contemporary period have employed several methods toward the understanding of man, but without any satisfying result.

We have understood from philosophers and scientists about human behaviour and the following facts emerge but a connection between all these is not established which can describe the complex and comprehensive nature of human behaviour:

- The soul is the true self and is invisible, immortal and rational. – Socrates
- Humans share many characteristics with other animals (nutrition, growth, sensation, movement), but what uniquely distinguishes us is our capacity for reason – Aristotle
- Human being is composed of a material body and soul – Plato's view
- Human beings are knowing beings with consciousness and the ability to reflect upon themselves and their human and natural environment. – Karl Marx

- Humans are mostly influenced and partially determined and shaped by their environments, rather than their material existential conditions – Karl Marx
- Human instincts stem from the dual process framework of decision-making, intuition and reflection – researchers from Harvard and Yale.
- Human nature as being inherently good, unselfish, and non-violent – Rousseau
- The human mind is structured into two main parts: the conscious and unconscious mind – Sigmund Freud

The divine guidance is an integrated and comprehensive way in dealing with human behaviour—especially by means of the interaction of nature, nurture, and the spiritual factor in the formation of human behaviour.

The divine guidance explains that there is a balanced interaction between nature and nurture in shaping human behavior because the concept of **nature (fitrah)** is not only the biological aspects of behavior but also the spiritual dimension. Faith and education are crucial elements for bringing about change in human behaviour and

molding a balanced personality. Moral excellence is a characteristic of human nature. The recognition and pursuit of virtue is an innate quality in humans, born out of their natural state of *fitrah*. Virtue may be considered both inborn and acquired. It is an inborn quality of the soul. Humans also have been awarded with the capabilities (physically and spiritually) to explore, examine, compare, and think in order for them to have virtue. Human beings need divine guidance in order to live in harmony with their nature. Their nature requires that they believe in Allah and that they be grateful to Him and love Him. Revelation guides human beings to the path of gratitude. Besides that, healthy social circumstances are required in order to awaken people's virtue. Human beings are considered as spiritually and psychologically healthy if they demonstrate good conduct while in the harmony of their inner nature. ^[36]

From the time of **Prophet Noah to Ibrahim, David, Moses, Jesus (ﷺ) and finally Muhammad (ﷺ)**, divine guidance has consistently conveyed a fundamental truth: **everything in the universe, including humanity, is a contingent being**. This means all existence is dependent on a Transcendent Being—the Creator—who establishes the laws governing reality.

We constantly observe and experience **numerous constants—laws fixed by the Creator**—at work around us and within ourselves. These laws dictate the very presence and behaviour of things. For

instance, every element and its atoms possess **fixed energy levels**, which determine their unique properties and how they interact. This inherent order is precisely what allows for the development of **scientific knowledge**. Such precision and order cannot exist without an ultimate Lawgiver who established them.

Life arises from the intricate and seamless interaction of countless biological cells. These processes, from the simplest cellular functions to the most complex systems, are all governed by the fundamental laws of physics and chemistry which itself is the creation of the ultimate creator. **Yet such precise coordination and purposeful design do not occur by chance**, this level of order points unmistakably to an underlying authority who has set these laws in place and directed them toward a meaningful end.

Allah says in the Quran:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿30:30﴾

“So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” [Quran 30:30]

The concept of life, particularly its meaning and purpose, has been a central theme in Abrahamic religions (Judaism, Christianity, and Islam) from their earliest prophets to Prophet Muhammad. While the specific interpretations and emphasis might have evolved, **the core idea of life as a divinely ordained existence with a purpose has been consistently present.**

The following descriptions includes key references for clarity

1. Prophet Nuh (ﷺ) (Noah): Early to mid-3rd millennium BCE. Divine revelation (wahy) in the form of direct commands, instructions, and warnings from Allah

Even at the time of Noah, the fundamental understanding of life was tied to divine will and a moral compass. The story of the Flood in both Bible and The Quran highlights God's judgment on a wicked humanity and His preservation of Noah and his family, who were righteous. This implies that life, and its continuation, is contingent upon obedience to God's commands and living a "good and pure life."

- **Bible (Genesis 6-9):** Describes humanity's corruption leading to the Flood and Noah's righteousness.
- **Quran (17:3):** Noah is praised as a "grateful servant."

Allah says in the Quran:

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿١٧:٣﴾

"O you that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful." [Quran 17:3]

2. Prophet Ibrahim (ﷺ) (Abraham): Around 2000-1800 BCE. Divine guidance "Scrolls of Abraham"

Abraham's story further develops the concept of life as a journey of faith, submission, and covenant with God. The promise of numerous descendants also highlights the value of life and its continuity.

- **Bible (Genesis 12-25):** Details God's call to Abraham, the covenant, and the trials of his faith.
- **Quran:** Portrays Abraham as a model of submission to God's will.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦:٨٤﴾

"And We gave to Abraham (offsprings), Isaac and Jacob - all [of them] We guided. And Noah, We guided before, and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus, do We reward the doers of good." [Quran 6:84]

3. Prophet Dawood (ﷺ) (David): Approximately from c. 1040 BCE to c. 970 BCE. Divine Guidance *"The Zaboor"*

David, a king and a prophet, exemplifies life as a blend of spiritual devotion, righteous leadership, and human struggle. His psalms express deep introspection, reliance on God, and a recognition of life's brevity and the importance of seeking God's favour. The concept of justice and divine law also becomes more prominent.

- **Bible (Books of Samuel, Kings, Psalms):** Chronicles David's life, his kingship, his struggles, and his poetic expressions of faith.
- **Quran** Mentions David's wisdom, his role as a prophet-king, and his devotion to God.

Allah says in the Quran:

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ
أَوَّابٌ ﴿38:17﴾

"Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah]."
[Quran 38:17]

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ
دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿21:79﴾

"To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things)."
[Quran 21:79]

4. Prophet Musa (ﷺ) (Moses): Around 1391-1271 BCE. Divine Guidance *"The Torah"*

With Moses, the concept of life is strongly linked to divine law (Torah/Mosaic Law) and the establishment of a community guided by God's commandments. Life is seen as an opportunity to live in accordance with these laws, striving for justice, righteousness, and collective well-being.

The Exodus narrative further underscores God's active involvement in human lives, offering guidance and salvation.

- **Bible (Books of Exodus, Leviticus, Numbers, Deuteronomy):** Contains the story of Moses, the Ten Commandments, and the detailed laws given to the Israelites.
- **Quran** mentions his leadership in guiding his people to righteous living.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ
6﴿6:154﴾

"Then We gave Moses the Scripture, making complete [Our favour] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe." [Quran 6:154]

5. Prophet Isa (ﷺ) (Jesus): Around 6-4 BCE; 30-33 CE. Divine Guidance *"The Inzeel"*

Jesus, in Christianity, emphasizes life as a path to salvation through faith, love, and sacrificial living. The concept of eternal life through belief in him is central. In Islam, Jesus is revered as a significant prophet who preached monotheism and guided people to God, affirming the earlier messages.

- **Bible (Gospels - Matthew, Mark, Luke, John):** Details Jesus's teachings, his life, miracles, death, and resurrection, which are foundational to the Christian understanding of life's purpose and eternal salvation.
- **Quran** acknowledges Jesus as a prophet and messenger, born of a virgin, who performed miracles by God's permission, and called people to worship God alone.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿61:6﴾

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.'" [Quran 61:6]

6. Prophet Muhammad(ﷺ): 570 CE to 632 CE. Divine Guidance "The Quran"

Life is viewed as a test and an opportunity to worship Allah (God) alone, live according to His divine guidance (Quran and Sunnah), and strive for righteousness and justice in all aspects of existence. **The ultimate purpose is to attain God's pleasure and achieve salvation in the Hereafter.**

Quran Explicitly states that humanity was created to worship God and that life and death are a test.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿51:56﴾

"And I did not create the jinn and mankind except to worship Me."
"[Quran 51:56]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿29:57﴾

"Every soul will taste death. Then to Us will you be returned." [Quran 29:57]

While the specifics of divine revelation and the emphasis on certain aspects of life evolved through these prophetic lineages, the fundamental concept of life as a creation of a singular, all-powerful God, with an inherent purpose and accountability, remained a constant. From Noah's (as) warning against wickedness to Muhammad's (ﷺ) comprehensive guidance on living a life of submission and worship, the thread of divine intentionality and human responsibility for their actions has been consistently woven through the narratives and teachings of these revered prophets.



Historical Understanding of the “Soul”

In the earliest parts of the Hebrew Bible (Old Testament), which for the foundation a narrative for Noah, Abraham, David, and Moses, the concept of the soul (Hebrew: nefesh and ruach) is primarily understood as:

Nefesh: Often translated as "soul," "life," "person," "being," or "appetite." It signifies the **whole living being**, not necessarily an immaterial part distinct from the body that survives independently. When God "breathed into his nostrils the breath of life, and man became a living soul (Nefesh)" (Genesis 2:7), it implies that the combination of body and divine breath is the living person. A "dead soul" refers to a dead person. This suggests a holistic view where the soul and body are interconnected and dependent on each other for life.

Ruach: Means "spirit," "breath," or "wind." It refers to the animating force or life principle that comes from God. When the ruach departs, the body dies. It's the divine breath that animates.

While humans are born with this pure disposition, external influences such as parental upbringing, societal norms, and personal desires can lead individuals away from their natural inclination. Prophets and divine revelations (like the Quran) are sent to remind humanity of this inherent truth and to guide them back to their fitra.

The concept of the 'soul,' originating from divine revelation, was present during the time of early philosophers.

Nevertheless, the Quran furnishes a more comprehensive elucidation of its nature and its effects on human behavior. This subject is presented in detail in Chapter 3 – “Beyond the body – How the soul shapes behaviour”

According to the Quran, humans have both positive and negative aspects, as well as free will. It depends on their free will which aspect positive or negative they are inclined to develop. The Quran says man's entity is comprised of three elements – **body, intellect and soul**. Some of the human behaviors are intuitive and some are reflective. The external influencer is the devil, an unseen creature, that influences human behaviour.

A user manual is typically written by a product's developer, designer, or manufacturer, the one who knows it best. Similarly, humankind is the creation of Allah, the Supreme Designer of the universe. **To truly understand human nature, a mystery that has eluded mankind for ages, we must examine it from the perspective of our divine origin.**

Among Allah 's greatest attributes are *Al-Khaliq* (The Creator) and *Al-Musawwir* (The Shaper of Unique Beauty), and one of His most profound names is al-Hakeem (The Most Wise). He creates with perfect wisdom, shaping all things for profound purposes and sublime meanings.

The following verses of the Quran establish this divine connection, revealing the intricate and

comprehensive nature of human behavior, an enigma that only the Creator's wisdom can fully unravel.

Angels: Beings of Pure Obedience

Hadith describes that angels were created from light, predating humanity's formation from clay and earth. Unlike humans, angels possess no free will—their nature is absolute submission. They exist solely to worship Allah and execute His divine commands without hesitation or deviation. Disobedience is not merely a choice they avoid; it is an impossibility, for their very essence is molded in unwavering devotion.

Allah's Messenger (ﷺ) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay). [Sahih Muslim 2996]

The Origin and Nature of Iblis (Satan)

Unlike angels, who are beings of pure obedience, the Jinn are a distinct creation from both angels and humans, and they possess free will, meaning they can choose between submission and defiance. Just as there are good and bad people, there are good and bad jinn. There are the jinn progeny of Iblis who choose to reject Allah's guidance. Jinns live in an established world unseen to us. They eat and drink and procreate.

Iblis' Arrogance and Fall

"When Allah commanded the angels to prostrate before the newly created Adam (as a sign of respect, not worship), Iblis, refused out of pride. He argued, ***"I am better than him; You created me from fire, and him from clay"***

[Quran 7:12, 38:76].

This act of **disobedience and arrogance** led to his expulsion from divine mercy. When condemned, Iblis vowed to mislead humanity until the Day of Judgment, earning his title as **"The Cursed One"** (Quran 15:34-39).

The Quran says:

مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٦٦﴾

"...angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded." [66:6]

As it is understood from the following Verse, jinn were created before human beings.

The Quran says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾
وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

"We created man from sounding clay, from mud moulded into shape. And the Jinn race, we had created before, from the fire of a scorching wind." [Quran 15:26-27]

It began with Allah Almighty's declaration to the angels: He intended to place a caretaker on Earth, a being uniquely endowed with free will, the capacity to reason, and the power to choose. The angels, though utterly obedient creatures fashioned from light, questioned this wisdom, as their very nature was to submit without hesitation.

(To explore in detail the nature of these two unseen beings, Angels and Jinn, refer to my book *"Management of The Kingdom of the Universe,"* Chapter 8: *"The Unseen Creatures."*)

Understanding these entities is crucial, as they profoundly influence human behavior, a theme we will delve into deeply in this book.

The Creation of mankind as the best of all creation

The Quran provides strong support for the idea that humankind has been created in a unique and elevated position among all creation. Several verses highlight this distinction, often emphasizing human intellect, spiritual capacity, and role on Earth.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٩٥:٤﴾

"We have certainly created man in the best of stature" [Quran 95:4]



وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٢:٣٠﴾

Behold, your Lord said to the angels: "I will create a vicegerent (khaleefa) on earth."

They said, "Will you place therein one who will make mischief therein and shed blood? while we do celebrate your praises and glorify your holy (name)?" He said: "I know what you know not." [Quran 2:30]

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِأَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢:٣١﴾

"And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." [Quran 2:31]

اِقْرَآ بِاَسْمِ رَبِّكَ الَّذِى خَلَقَ ﴿٩٦:١﴾ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ﴿٩٦:٢﴾ اِقْرَآ وَرَبُّكَ الْاَكْرَمُ ﴿٩٦:٣﴾ الَّذِى عَلَّمَ بِالْقَلَمِ ﴿٩٦:٤﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٩٦:٥﴾

"Proclaim! (or read!) in the name of your Lord and Cherisher, Who Created man, out of a (mere) clot of congealed blood. Proclaim! And your Lord is Most Bountiful.

He Who taught (the use of) the pen, taught man that which he knew not".

[Quran 96:1-5]

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿2:32﴾

"They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." [Quran 2:32]

The angels, despite their purity and constant worship, admitted their lack of knowledge when Allah presented them with certain things and asked them to name them.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنْتُمْ تَكْتُمُونَ ﴿2:33﴾

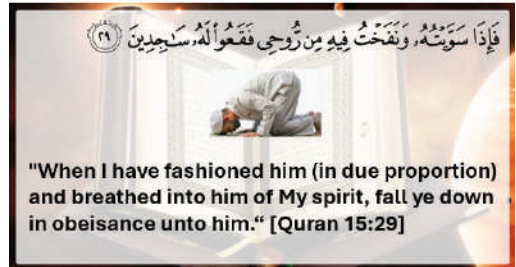
He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed." [Quran 2:33]

The ability to name is foundational to language, communication, and the transmission of knowledge across generations and the first man was born with this ability. Human understanding of things originates from the names taught to Adam by the Lord. Human being has been provided with unique intellectual capacity and comprehensive knowledge that surpassed even that of the angels, they

may have knowledge of a subject superior to man. It's a divine affirmation of human intelligence, potential for knowledge, and the crucial role humans are meant to play as responsible stewards on Earth, a role for which they were uniquely equipped by their Creator.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿2:34﴾

"And **He taught Adam** the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." [Quran 2:31]



"And behold, We said to the angels: Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith." [Quran 2:34]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ
مَسْنُونٍ ﴿15:28﴾ فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا
لَهُ سَاجِدِينَ ﴿15:29﴾

"Behold! thy Lord said to the angels: I am about to create man, from sounding clay from mud moulded into shape. "When I have fashioned him (in due proportion) and **breathed into him of My spirit**, fall you

down in obeisance unto him." [Quran 15:28-29]

The verses of Quran 2:30 – 34 describes a profound moment in the creation, where Allah informs the angels of His intention to create Adam (as). Before Adam's physical form was even completed, Allah revealed His plan to the angels, emphasizing the dignity and special status of this new creation. Once Adam was fashioned and imbued with the divine spirit, Allah commanded the angels to bow to him—not out of worship, but as a gesture of honour and obedience to God's will.

This command extended beyond the angels themselves; it served as a signal to all beings under their governance, including the forces and creatures of the Earth, that mankind was to be granted a unique position. The Earth and all within it were thus placed in service to humanity, allowing human beings the freedom to live, act, and fulfill their purpose as stewards of creation.

Introduction of Divine Characteristics in Human Beings

"The divine declaration, "And have breathed into him of My Spirit", reveals a profound truth: humanity bears a reflection of God's own characteristics. **The very essence of the human soul, our life, knowledge, power, will, and discretion, is a subtle, divine imprint upon a form originally crafted from humble clay."**

The source of each characteristic of

everything is one divine characteristic or the other, as mentioned in Hadith: Abu Hurairah (رضي الله عنه) reported:

There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and animals and the insects, and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety nine parts of mercy with which He would treat His servants on the Day of Resurrection. [Sahih Muslim 2752c]

Another narration is: Messenger of Allah (ﷺ) said, "Allah created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy". (That is, He will use all the hundred units of mercy for his slaves on that Day). [Reference: Riyadh as-Salihin 420]

We must be extremely cautious not to fall for the **misconception that possessing any divine attribute, even in part, means we share in the divine essence itself.** The truth is, the Godhead is completely transcendent and utterly beyond the comprehension of all created beings.

Allah has described Himself in the Quran through His Names and Attributes. Studying these 99 Names and Attributes is

one of the most effective ways of understanding human nature. Each Name and Attribute nourishes a kind of consciousness and humility in man, and their study leads one to constantly better their actions. **Following are some of the attributes of Allah: The Merciful and the Compassionate, The Forgiver, The Just, The Generous, The Loving, The Truth, The Friend, The Noble, The Pardoner, The Guide, and The Patient**

Introduction of Evil influences on human being

Allah says in the Quran:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿2:34﴾

"And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was **haughty (arrogant)**: He was of those who reject Faith". [Quran 2:34]

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ
الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ﴿18:50﴾

"Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he **broke the Command** of his Lord." [Quran 18:50]

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿15:32﴾

Allah said: "O Iblis! what is your reason for not being among those who prostrated themselves?" [Quran 15:32]

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ
مَسْنُونٍ ﴿15:33﴾

Iblis said: "Never would I prostrate to a human whom You created out of clay from an altered black mud."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿15:34﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ
إِلَى يَوْمِ الدِّينِ ﴿15:35﴾

Allah said: "Then get out of it, for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense." [Quran 15:34 - 35]

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿15:36﴾

Iblis said: "O my Lord! Give me then **respite till the Day the (dead) are raised**." [Quran 15:36]

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿15:37﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿15:38﴾

Allah said: "Respite is granted to you, **"Till the Day of the Time appointed**." [Quran 15:37 - 38]



قَالَ رَبِّ إِنَّمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿15:39﴾
 ﴿15:40﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿15:40﴾

[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all, Except, among them, Your chosen servants." [Quran 15:37 - 38]

Iblis's declaration reveals his malicious intent: He vowed to make the temporal pleasures of this world—its wealth, power, and fleeting delights, so captivating that humanity would grow heedless of their ultimate purpose. He seeks to ensnare people in materialism, distracting them from their duties toward Allah and the inevitable accountability of the Hereafter.

Even more dangerously, Iblis aims to make disobedience seem appealing while keeping people under the illusion of faith. Many may claim to remember Allah, yet their actions, driven by worldly temptations, will betray their neglect of His commands.

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿15:41﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿15:42﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿15:43﴾

Allah said: "This is a path [of return] to Me [that is] straight. **Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.** And indeed, Hell is the promised place for them all. [Quran 15:41 - 43]

Humans are more than just intelligent; we're also **moral beings**. Allah designed

Allah said: "This is a path [of return] to Me [that is] straight. **Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.** And indeed, Hell is the promised place for them all. [Quran 15:41 - 43]

Humans are more than just intelligent; we're also **moral beings**. Allah designed our existence, enabling us to develop and evolve under the constant interplay of **morality, immorality, and the consciousness of Allah**. These influences are fundamental to our creation.

First Interpretation of the above verse:

These verses highlight a crucial truth: **God's devoted servants walk a straight path directly to Him**, a path over which Satan holds no sway. Satan himself admits his inability to mislead these chosen individuals. Conversely, he will succeed in deceiving those who willingly abandon the path of obedience. Once they stray, they'll fall deeper into his traps, chasing temptations and drifting further from the truth.

Second Interpretation of the above verse:

When Satan vowed to lead humanity astray with worldly desires, Allah clarified his limited power: "You can tempt them, but you cannot force anyone off the Right Path." Satan understood he couldn't corrupt those Allah chose, but this choice isn't arbitrary. Instead, "Only those who willingly abandon the Right Path will follow you." This means those who resist deviation and remain steadfast become Allah 's chosen and protected servants.

Humanity therefore faces a constant moral crossroads: the noble call to virtue versus the whispers of satanic temptation. ***This internal struggle, fuelled by free will, shapes our moral character.*** Every decision is a test, not just for acquiring knowledge, but for actively forging our ethical essence through conscious action.

Intuitional & rational behaviour in mankind

The Quran discusses human behaviour, both **intuitive** and **rational** in multiple verses, emphasizing that Allah has endowed humanity with both innate guidance and the capacity for logical discernment.

Allah says in the Quran:

﴿91:7﴾ **وَمَا سَوَّاهَا** ﴿91:8﴾ **فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا** ﴿91:9﴾ **وَقَدْ خَلَقْنَا مِنْ زَكَّاهَا** ﴿91:10﴾ **قَدْ أَفْلَحَ مَنْ زَكَّاهَا**

*“By the **Soul**, and the proportion and order given to it; And its enlightenment as to its wrong and its right; Truly he succeeds that purifies it, and he fails that corrupts it!”* [Quran 91:7 - 10]

Allah created us to be exposed to both influences, evil and good.



Meaning of “Proportion and order given to it”

- Allah fashioned man in the most optimal form upright in stature, with hands, feet, and a highly developed brain, making him uniquely suited to fulfill his role on Earth.
- He granted him five refined senses (sight, hearing, touch, taste, and smell), which, when combined, serve as the finest means of acquiring knowledge and navigating the world.
- He endowed him with superior intellectual faculties - reason, imagination, memory, discernment, judgment, and free will, enabling him to fulfill his purpose as a rational, moral being.



Moral and Spiritual Equilibrium

- Man was not created inherently sinful or corrupt; rather, he was molded upon a pure, upright nature (*fitrah*) free from innate depravity.

- This means no one is born destined for evil; deviation occurs due to external influences, not an inborn flaw.

As stated in the Quran



فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣٠:٣٠﴾

"So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." [30:30]

- The Prophet Muhammad (peace be upon him) explained in a Hadith: "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" [Sahih al-Bukhari 4775]
- This analogy illustrates that corruption comes later—just as people mutilate animals' ears after birth, societal influences distort man's original purity.

- In another Hadith, the Prophet (peace be upon him) said: "Allah says: I have created My servants as one having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that." [Sahih Muslim 2865]

Man's nature is originally pure - sin and misguidance are acquired, not innate.

- Free will is central - Allah gave humans intellect and choice for taking rational decisions, making them accountable for their decisions.
- Deviation is a later distortion, not an inherent trait - just as a healthy baby is later influenced by its environment.

The Meaning of "Ilhām" (Divine Inspiration)

The term ilhām comes from the root Lahm (to swallow), implying a deep, instinctive understanding embedded within the soul. It refers to Allah's subtle guidance, where He implants innate awareness in creation without overt teaching.

Two Key Interpretations of This Inspiration:

1. Dual Potential Within the Soul

- Allah has instilled in humans both the inclination toward evil and the inclination toward piety.

- Every person internally senses this struggle, a natural pull between right and wrong.

2. Innate Moral Consciousness

- Beyond mere tendencies, Allah has imbued humanity with an intrinsic sense of morality - an unconscious recognition that:

- Good and evil are not equal.
- Virtue is inherently praiseworthy, while corruption is reprehensible.
- This moral compass is not learned but ingrained, as affirmed in other Quranic verses:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٩٠:١٠﴾

"And We have shown him the two paths (of good and evil)." [Quran 90:10]

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٧٦:٣﴾

"We showed him the Way: whether he be grateful or ungrateful (rests on his will)." [Quran 76:3]

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿٧٥:١٤﴾ وَلَوْ أَلْقَى مَعَاذِيرُهُ ﴿٧٥:١٥﴾

"Man will be a witness against himself, even if he offers excuses." [Quran 75:14-15]

- Allah says in 91:10, "Truly he succeeds that purifies it, and he fails that corrupts it!" Humans possess both **intellect and free will**, gifts from Allah that compel us to make choices based on reason and conscious decision. The **Quran serves as the ultimate** guide, clearly distinguishing truth from falsehood. Ultimately, though,

humanity remains **accountable for the paths we choose.**"

مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

- "Whoever accepts guidance, accept it for his own benefit: whoever asstrays do so to his own loss: No bearer of burdens can bear the burden of another" [Quran 17:15]

The Universality of Divine Guidance

Allah grants instinctive knowledge to all creatures according to their nature:

- Animals act by innate inspiration (e.g., birds building nests, bees making honeycombs).
- Humans receive multiple layers of ilham based on their capacities:

1. As Biological Beings

- A newborn instinctively suckles milk - a miracle of divinely implanted survival knowledge.

2. As Rational Beings

- Discoveries and inventions often arise from sudden intuitive insights, indicating a higher source of inspiration beyond mere human effort.

3. As Moral Beings

- The universal presence of moral codes across all civilizations - despite cultural differences - proves that ethical discernment is innate, not man-made.

- No society exists without some concept of justice, reward, and punishment, confirming that morality is woven into human nature by the Creator.

Many Muslim scholars and Quranic commentators cite this verse as evidence for fitrah, the innate human predisposition to recognize and worship God:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿7:172﴾

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." [Quran 7:172], as evidence for fitrah, the innate human predisposition to recognize and worship God. However, external influences such as upbringing, environment, or personal choices may lead individuals toward disbelief and ingratitude, causing them to enslave themselves to false deities or ideologies. Those who reject submission to God often become enslaved to material or abstract forces, whether wealth, power, political systems, nationalism, false religions, or other idols.

Tawhid (the oneness of God) is deeply embedded in human nature (*fitrah*), as the soul is naturally inclined toward its Creator.

Human nature (*fitrah*) is not morally neutral, it recognizes good and evil inherently.

- Deviation occurs when people ignore this inner guidance, not because they lack it.
- This verse reinforces accountability, since Allah has given us conscience and intellect, we are responsible for our choices.

Learning from the Prophets

The Quran affirms that Prophet Musa (Moses) was appointed by Allah as both a messenger and a prophet. To support him in his mission, Allah also assigned his elder brother, Prophet Harun (Aaron), as his aide. They were both sent to confront the Pharaoh of ancient Egypt and to guide the Israelites, who were being oppressed and enslaved under his rule. Below is an excerpt from the dialogue between Prophet Musa and Pharaoh.

Allah says in the Quran:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ
بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿29:49﴾

"Pharaoh said, "Well, who is the Lord of you both, O Moses?" [Quran 29:49]

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ
اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿29:50﴾

Moses replied, "Our Lord is He (*1) Who gave to each (created) thing its form and nature, and further, gave (it) guidance (*2)." [Quran 29:50]

(*1) "Our Lord" – The Sole Sustainer and Sovereign

Moses' declaration affirms that **Allah alone** is their true Lord, **the Creator, Sustainer, and Sovereign** of all existence. Unlike Pharaoh, who falsely claimed divinity, Allah is the sole authority deserving of worship and submission.

(*2) Divine Creation and Perfect Guidance

This profound statement encapsulates two fundamental truths about Allah's lordship:

1. Perfect Creation – Allah has fashioned everything in the most precise and purposeful form, endowing each creation with the perfect structure, capabilities, and characteristics for its function.

- *Example: The human hand is designed for grasping, the eye for seeing, and the foot for walking, each perfectly suited to its role.*
- *The same applies to animals, plants, celestial bodies, and natural forces, all shaped in harmony with their purpose in the universe.*

2. Divine Guidance – Not only has Allah created everything, but He also guides it in fulfilling its purpose.

This same thing has been said in the Quran:

﴿لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ﴾ ﴿90:8﴾ ﴿وَلِسَانًا وَشَفَتَيْنِ﴾ ﴿90:9﴾
﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ ﴿90:10﴾

"Have We not made for him a pair of eyes? And a tongue, and a pair of lips? And shown him the two highways?" [90:8 – 10]



إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿76:3﴾

"We showed him the Way: whether he be grateful or ungrateful (rests on his will)." [76:3]

- He taught the ear to hear, the bird to fly, the fish to swim, and the seed to grow into a fruitful tree.
- Every aspect of creation follows the innate guidance instilled by its Maker.

The Deeper Implications of Moses' Response

Moses' concise yet profound statement carried multiple layers of meaning:

- **A Rejection of False Gods:** By declaring Allah's exclusive lordship, Moses dismantled Pharaoh's claims of divinity and the polytheism of his people.
- **Proof of Prophethood:** Since Allah guides all creation, human beings—endowed with intellect and free will—require divine revelation through prophets. Unlike animals acting on instinct, humans need moral and spiritual guidance, which Allah provides through His messengers.

- **A Challenge to Human Arrogance:** Pharaoh, who saw himself as a god, was reminded that even his own existence, and every function of his body—depended on Allah's design and guidance.

Moses' words were not just a reply but a **powerful argument**, one that exposed the futility of worshipping anything besides the One who creates, sustains, and guides all things. His message remains timeless: **true guidance comes only from the Lord of all worlds.**

Understanding human behaviour from the above verses of the Quran establishes a strong link between the missing links of the philosopher's views and the scientific research by behavioural scholars

- Human beings are comprised of both a material body and an individual soul. Quran 91:7-10 emphasizes that each person possesses a distinct soul and will be held accountable individually for their actions. This concept directly contradicts Plato's theory of the transmigration of the soul, which suggests souls can be reborn into different bodies.

- Human beings are knowing beings with consciousness and the ability to reflect upon themselves and their human and natural environment.

- Human instincts stem from the dual process framework of decision-making, intuition and reflection. Not only human beings but all living & non-living beings including plants, the animal has guided behaviour programmed into it that forms the basis for intuitive behavior.

- Human nature is inherently good, unselfish, and non-violent by birth but gets influenced as they grow. The conscious mind takes over the unconscious mind in the child gradually and is influenced by the devil as well as divine revelation. Based on the choices people make once they grow, determine their behaviour.

- Human behaviour is influenced and partially determined and shaped by their environments, rather than their material existential conditions.

A complete and true understanding of human behavior can only originate from Allah, **the All-Knowing**, because He is our Creator.

This means that to truly comprehend why we act the way we do—our motivations, our complexities, our deepest desires, and our inherent flaws—we must turn to the divine wisdom of the One who designed us. Human sciences and philosophies, while valuable in their own right, can only ever offer partial perspectives, much like trying to understand an intricate machine without the blueprint from its inventor. Allah, as the ultimate architect of humanity, possesses the comprehensive insight into our nature, purpose, and potential. Therefore, genuine clarity regarding human behavior is ultimately found in His guidance.



The Quranic Perspective on Human Behaviour: An Integrated Framework

Unlike secular psychological models that often reduce human behavior to biological and environmental determinism, the Islamic belief system offers an integrated and comprehensive approach. It acknowledges the dynamic interplay of *fitrah* (innate human nature), environmental influences, and the spiritual dimension in shaping human conduct.

Divine guidance recognizes that while genetic predispositions and upbringing play a role in behavior, they do not strip individuals of moral agency. Instead, divine guidance and conscious choice interact with natural and nurtured traits, allowing human beings to transcend mere causality. The Quran and Sunnah provide a balanced framework that neither dismisses hereditary and environmental factors nor absolves individuals of responsibility for their actions.

This holistic view contrasts sharply with reductionist theories in modern psychology, which often overemphasize either nature (genes, unconscious drives) or nurture (social conditioning) while neglecting the spiritual element. **Quranic teachings affirm that true understanding of human behavior must include the soul's moral struggles, divine**

accountability, and the transformative power of faith (*iman*) and righteous deeds (*amal salih*).

Thus, while contemporary psychology debates whether behavior is predetermined by biology or environment, The divine guidance harmonizes these factors within a theocentric paradigm, one where human being are neither prisoners of their impulses nor passive products of circumstance, but conscious agents capable of moral and spiritual growth.

The Quran and Hadith emphasizes a harmonious interplay between nature and nurture in shaping human behavior.

- The concept of *fitrah* (innate human nature) encompasses not only biological predispositions but also a profound spiritual dimension. Faith and education play pivotal roles in fostering behavioral change and cultivating a balanced personality.
- Moral excellence is intrinsic to human nature—an inherent inclination toward recognizing and pursuing virtue. While virtue is partly innate, it is also nurtured through conscious effort. Humans are endowed with intellectual and spiritual

faculties, reason, reflection, and discernment, enabling them to seek and embody virtuous qualities.

- However, divine guidance remains essential for aligning human conduct with their innate fitrah. By nature, human beings are inclined to believe in Allah, express gratitude, and love Him. Revelation serves as a compass, directing individuals toward gratitude and righteousness.
- Moreover, a supportive social environment is crucial for awakening and sustaining virtue. True spiritual and psychological well-being is reflected in ethical behavior that aligns with one's inner nature, fostering harmony between the self and divine principles.

Summary

This chapter, **"Exploring Human Nature and Behavior,"** synthesizes diverse perspectives—historical, philosophical, scientific, and religious—to create a comprehensive understanding of what it means to be human. It begins by tracing philosophical foundations from ancient thinkers like **Plato and Aristotle** to modern figures like **Freud and Marx**, each of whom offered a distinct view on the soul, consciousness, and social influence. Simultaneously, it explores religious insights from Biblical and Quranic traditions, which portray humans as having both a dignified, spiritual essence and a dual nature marked by an internal struggle between good and evil.

The chapter then transitions to modern scientific and evolutionary views, discussing how evolutionary psychology interprets behaviour as an adaptive response and highlighting the intricate biological systems that underlie our actions. It presents research suggesting that our intuitive instinct is often cooperative rather than selfish and introduces the dual-process framework for understanding decision-making. The chapter concludes by arguing for an integrated perspective, asserting that while science offers valuable, though fragmented, insights, a truly holistic understanding of human nature and purpose is only possible through the divine guidance found in the divine words and prophetic teachings.

Chapter 2

The Power of Faith: Shaping Human Behavior



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Chapter 2

Faith is not an external decree but an **internal reality**, a wellspring from which an individual's entire worldview flows. It's the quiet voice within that shapes our perceptions, moulds our values, and defines our connection to the world around us. While its influence is often visible in our actions—the kindness we show, the causes we champion—its true essence remains a deeply personal and private affair, residing within the heart and mind. This inner conviction provides a bedrock of meaning, purpose, and a profound connection to something greater than ourselves.

In stark contrast, science is built on a different kind of faith: **the unshakable belief in an external reality** governed by fixed laws. This foundational assumption is an article of faith because it can't be proven. We can discover countless laws of physics, but we can't prove they won't spontaneously change tomorrow.



Induction (it worked yesterday and today, so it must work tomorrow) is not

proof, as Hume (1740) also pointed out. But without this assumption of a stable universe, scientific activity would have no point. Perhaps this is why Dawkins exempts it from his general condemnation of faith. Dawkins also seems to have faith in the virtues of honesty, which is also essential to science as a social activity.^[1]

Our beliefs are the foundation of our thoughts, and our thoughts, in turn, guide our behaviour. When we align what we say with what we actually do, the difficult choices in life become much clearer. In high-stakes situations, this alignment is crucial. It's here, at the intersection of what we believe and how we behave, that we find our core values. Making decisions based on these values not only simplifies the choice but also ensures we act with integrity, even under pressure.

Faith and science are two distinct yet equally vital domains of human understanding. They are not competing forces but complementary ways of knowing that serve different purposes. Science focuses on the "how"—the mechanics and observable laws of the natural world. It seeks to uncover, measure, and predict. In contrast, faith addresses the "why"—the search for purpose, meaning, and moral guidance. It provides the spiritual and ethical framework for human experience.

Consider the example of the Quran, which encourages believers to reflect on the natural world to better understand their Creator. This is a powerful illustration of how the two can coexist; a **spiritual text can**



inspire a scientific inquiry, while scientific discoveries can deepen one's sense of wonder and faith. Together, faith and science offer a richer, more complete picture of existence, fulfilling both our intellectual curiosity and our spiritual needs.

Quranic perspective of faith

Faith isn't just a blind hope; it's the fundamental starting point for finding meaning in our world. As physicist Paul Davies points out in "Taking Science on Faith," even science—often seen as the antithesis of faith—is built on an unprovable assumption: that "nature is ordered in a rational and intelligible way." This makes science itself a faithful endeavour, relying on the belief that there is knowledge to be discovered.

Therefore, faith is more than a mere unprovable assumption. It's an **ontological**

reality that exists beyond the reach of rational or empirical proof. After all, the very act of trusting our reason and senses is a form of faith. How can these tools, which depend on faith to begin with, be used to challenge faith's existence? As the Islamic scholar Ibn al-Qayyim explained, theologians understood faith as a necessity, not an idea that needed proof. He quoted them by saying, "How can I seek proof for the One who is a Proof for everything?"

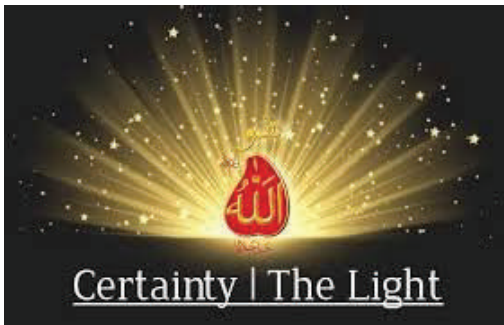
What is faith?

The concept of faith is perhaps one of the most deeply misunderstood ideas in the history of religion. The Quran itself points to this, stating that even the Prophet Muhammad (ﷺ) did not fully grasp its details until they were revealed to him.

Allah says in the Quran:

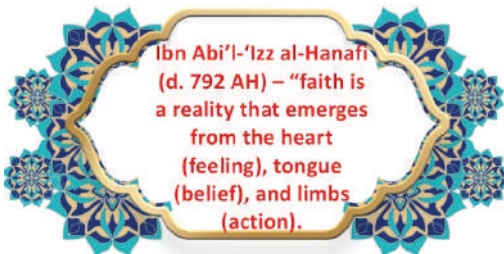
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا
الْكِتَابَ وَلَا الْإِيمَانَ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ
مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٢:٥٢﴾

*"And thus, we have revealed to you an inspiration of Our command. **You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path.**" [Quran, 42:52.]*



The earliest theological debates in Islamic history were sparked by a controversy over the very nature of faith. Schisms emerged, incorrectly narrowing faith's definition to either a purely intellectual assent or a simple verbal declaration. However, a comprehensive reading of the **Quran reveals that faith is a holistic expression of the entire self, encompassing our beliefs, feelings, and actions.**

In his commentary on *'Aqeedah Tahawiyyah*, *Ibn Abi'l-'Izz al-Hanafi* explains that the majority of early Muslim scholars viewed **faith as a complete reality** emerging from the **heart** (feeling), the **tongue** (belief), and the **limbs** (action).



This perspective challenges the common idea of faith as belief without evidence. Instead, it presents faith as a fundamental principle that organizes and gives meaning to human life. It's not just an unarticulated

This perspective challenges the common idea of faith as belief without evidence. Instead, it presents faith as a fundamental principle that organizes and gives meaning to human life. It's not just an unarticulated feeling; it contains an intelligible framework that inspires our deepest aspirations and shapes our beliefs about ourselves and the world. From this viewpoint, faith isn't irrational; it's an inescapable reality for every person.

In the words of Allama Iqbal, faith is not a singular element, but "an expression of the whole man." It is "neither mere thought, nor mere feeling, nor mere action." [2]



Are Islamic Belief & faith Rooted in Rational Foundations?

Yes, belief (*iman*) and faith in Islam are profoundly tied to reason and intellectual inquiry. The Quran repeatedly urges humanity to use their intellect, to reflect on the wonders of creation, and to seek evidence to affirm the truth. **This emphasis on aligning faith with intellect forms the rational bedrock of Islamic belief.**

The following sections will explore how reason provides justification for these beliefs.

Invitation to Reflect and Reason

The Quran strongly emphasizes the importance of reasoning and reflection. In more than 750 places, the Quran directs humans to reason, contemplate, listen and reflect. A diverse set of words is used by the Quran to describe the general idea of thinking – but each differs slightly in meaning. The most used terms are *tafakkur* (roughly translated as contemplation), *tadhakkur* (remembering) and *tadabbur* (deliberation).

- *Tafakkur* is the process of turning something into a conscious thought or bringing a thought to conscious awareness.
- On the other hand, *tadhakkur* is remembering something you were previously aware of, but had forgotten or were distracted from.
- Lastly, *tadabbur* is a process – it is taking an initial thought to its logical conclusion.

Although they differ, these terms all involve actively thinking, showing the importance the Quran places on consciousness and being aware. This seamlessly connects to the concept of *taqwa*, which is often translated as God consciousness, and is one of the major virtues to achieve.^[3]

The Quran repeatedly calls [upon individuals to reflect on the natural world, human existence, and history as signs (ayat) pointing to the Creator. Verses such as:

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿30:8﴾

“Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!” [Quran 30:8]

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿3:190﴾

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.” [Quran 3:190]

These verses show that true understanding and faith arise from contemplating the universe's order and complexity.

Besides the creation, the Quran also suggests that we reflect on pre-existing societies and their demise, connecting it to the next life:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿12:109﴾

“So, have they not travelled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?” [Qur'an 12:109]

Belief in the One God is the basis of Islam; but it is not blind faith that the Quran encourages. Rather, it urges us to claim our faith by earnestly seeking it with our minds and accepting it into our hearts. Amidst our busy lives it is essential that we pause, reflect and reason in order to convince ourselves what the Truth really is. Only then will we have a platform from which we can start understanding this universe, this life and more significantly, our purpose here.

Muslims around the world connect with the Quran in a multitude of ways. Most notably, they recite its verses in Arabic during their five daily prayers. But the Quran's purpose goes beyond simple recitation; it's a divine guide meant for deep reflection.

Allah says in the Quran:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿38:29﴾

“[This is] a blessed Book which We have revealed to you, [O Muhammad], that **they might reflect upon its verses** and that those of understanding would be reminded.” [Quran 38:29]

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿4:82﴾

“Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction.” [Qur'an 4:82]

Use of Evidence in Prophetic Mission

The Prophet Muhammad (ﷺ) always offered clear arguments and evidence to his contemporaries to support his claim of divine revelation.

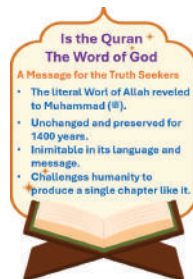
Assertion of Divine Origin:

The Quran asserts itself as the **literal word of God**, revealed to the Prophet Muhammad (ﷺ). It challenges humanity to produce a single verse that can match its unique qualities, thereby proving its divine origin.

Allah says in the Quran:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿10:38﴾

“Or do they say, “He forged it”? say: “Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be you speak the truth!” [Quran 10:38]



I asked Deepseek, can you produce even a single verse like the Quran?

The answer is - The Quran is considered by Muslims to be the literal word of God (Allah) and is revered for its unique literary style, linguistic beauty, and profound meaning. Its challenge to produce something like it is found in the Quran itself (e.g., Quran 2:23), and Muslims believe it is inimitable by human effort.

While I can generate text, poetry, or verses in various styles, **creating something that matches the Quran's unique linguistic, spiritual, and literary qualities is beyond human capability, including mine.**

I asked Chat GPT, can you produce even a single verse like the Quran?

The answer is - The Quran itself addresses this question directly. In multiple verses, such as Quran 2:23 and 10:38, the Quran challenges sceptics to produce something like it—even a single chapter—if they doubt its divine origin:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢:٢٣﴾

“And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the

like thereof and call upon your witnesses other than Allah, if you should be truthful.”
[Quran 2:23]

This is often referred to as the **“inimitability challenge”, the idea that the Quran is unique in its linguistic beauty, depth of meaning, structure, and spiritual impact, and that no one can replicate it.**

As an AI, I can generate text inspired by classical Arabic style, but Muslims believe that the Quran is divinely revealed and inimitable by nature, not merely in linguistic form but also in its spiritual, moral, and prophetic dimensions.

Why is the Challenge Unique?

Many have attempted to replicate its style, but none have been able to match its depth, beauty, and divine wisdom.

Unique Linguistic Excellence:

- The Quran was revealed in Arabic, a language known for its rich literary tradition. Yet, even the most skilled poets and orators of the time, who were masters of Arabic, could not replicate its eloquence, rhythm, and structure.
- Its composition does not follow conventional patterns of Arabic prose or poetry, making it unparalleled in its literary style.

Profound Content:

- The Quran combines depth of meaning with brevity of expression, addressing theological, moral, legal, and spiritual issues with unmatched clarity and insight.

- It contains scientific, historical, and future-oriented knowledge that was beyond the scope of human understanding at the time of its revelation.

Unprecedented Impact:

- The Quran transformed an entire society, revolutionizing the beliefs, morals, and social systems of the Arabs and beyond.

- Its ability to guide, inspire, and challenge individuals across generations underscores its unmatched nature.

Human Limitation:

- The Quran acknowledges human creativity and eloquence but asserts that its own origin is beyond human capacity, as seen in the Quran, where it states:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
﴿17:88﴾

- “Say: If the whole of mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they

backed up each other with help and support.” [Quran17:88]

Why the Challenge Remains Unanswered

- Over 1400 years have passed, and no one has successfully met the challenge. Attempts to replicate it often fall short in terms of linguistic, thematic, and spiritual depth.

- This enduring inability reinforces the Quran’s claim of divine origin and further validates its message for believers.

For Believer’s, this challenge strengthens their faith by affirming the Quran’s authenticity. It encourages them to study its verses deeply and share its unique message with others. It also invites sceptics to explore the Quran’s literary and spiritual depth critically.

The Quran’s challenge to produce a verse like it is a means to affirm its divine origin, showcasing its inimitable qualities and calling on humanity to engage with it thoughtfully.

Rational arguments about the oneness of Allah, who creates something from nothing and sustains life with his power.

Logical Foundations of Core Beliefs

- The **Tawhid** (oneness of God) concept is rooted in logical reasoning. The Quran asks rhetorically:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ﴿21:22﴾

"If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him."
[Quran 21:22].

- This reasoning establishes the necessity of a single Creator to maintain harmony in the universe.

- Belief in life after death and accountability is argued logically, highlighting justice:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿75:36﴾

"Does man think that he will be left uncontrolled, (without purpose)?"
[Quran 75:36].

Encouragement of Knowledge and Inquiry

- Islam prioritizes seeking knowledge: The first revealed verse commands reading and learning:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿96:1﴾

"Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created"
[Quran 96:1].

- The Prophet Muhammad also said:

"Seeking knowledge is an obligation upon every Muslim." [Sunan Ibn Majah 224].

The Role of Reason in Islamic Theology

- Islamic scholars, like Imam Al-Ghazali and Ibn Rushd extensively discussed the compatibility of faith and reason, emphasising that revelation and intellect are complementary.

Modern Compatibility

- Islamic belief and faith encourage using reason, evidence, and intellectual exploration to deepen one's understanding. This foundation of reasoning provides confidence that faith is not blind but informed, making it resilient to challenges and doubts.

Understanding how humans make decisions, and the underlying models of human behavior are essential prerequisites for effectively understanding and managing faith."

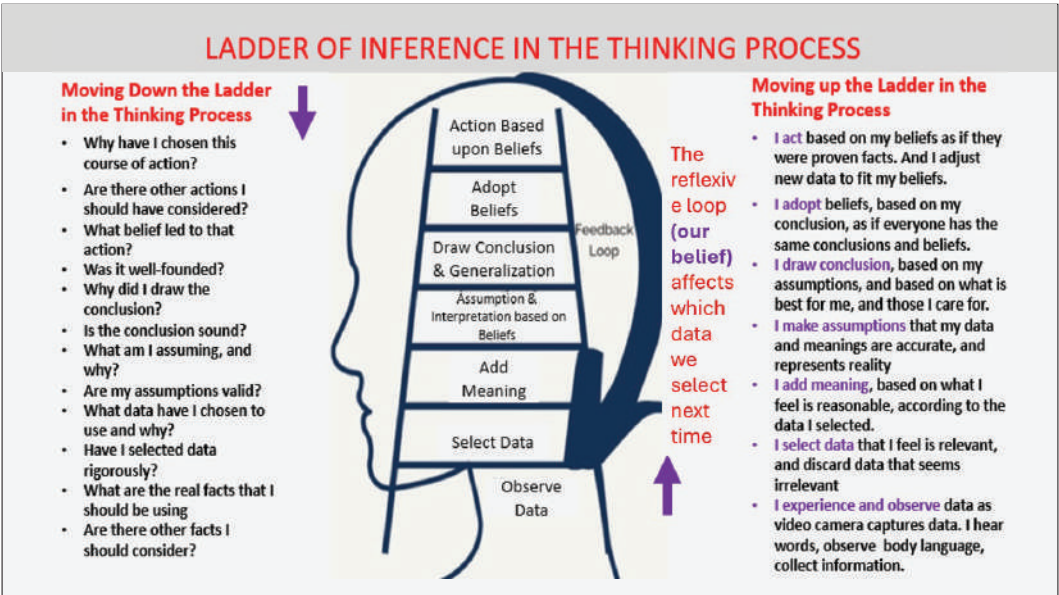
Understanding Human decision-making process using ladder of inference

The ladder of inference, a tool by organizational theorists Chris Argyris and Donald Schön, maps how we make decisions. It shows the unconscious

mental steps we take from raw data to conclusions and actions. Understanding this model helps us become more aware of our biases, improving communication and decision-making, particularly during conflict.

The ladder of inference isn't a decision-making model; it's a tool that maps how we form judgments and are influenced by cognitive biases. By understanding this process, you become aware of how your assumptions lead to conclusions. This awareness can help you avoid biases, question your beliefs, and make better decisions for yourself.

How we act is based on our understanding of a situation, but our perceptions can differ greatly. The Ladder of Inference is a model that outlines the steps we take to make sense of a situation and act. It helps us reflect on our own thinking and align it with others. By moving down the ladder, we can reduce errors in judgment and think more objectively.



Make Wiser Decisions with the Ladder of Inference

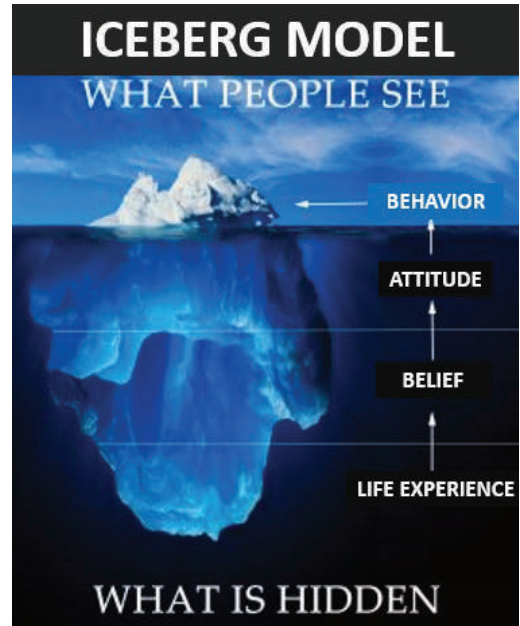
The ladder of inference helps to make more thoughtful decisions by mapping the mental steps between observation and action. **Instead of reacting on autopilot, you're encouraged to pause, examine your assumptions, and trace your reasoning back to the facts.** ^[4]

It helps in many ways:

- It reveals the **"reflexive loop"** of belief.
- It separates **belief** from **objective reality**.
- It promotes a move from **conclusion** to **inquiry**.
- It creates space for **self-awareness** and **questioning**.
- It fosters **empathy** for **different perspectives**.

Iceberg Model for understanding Human behaviour and the underlying processes

"Iceberg Model of the Mind", originally developed by Freud of understanding human behaviour and later adopted by other researchers. The **iceberg model** is a metaphor used to explain human behaviour by distinguishing between the visible and invisible factors that influence actions and decisions. Like an iceberg, where only a small portion is above the waterline while the majority lies beneath, **human behaviour has observable aspects as well as deeper, hidden influences.**



Components of the Iceberg Model

1. Visible Level (Above the Surface):

- Behavior and Actions:

These are the observable, external manifestations of a person's internal state. For example:

- The way someone speaks or acts.
- Decisions made in a situation.

- Represents what others can see and evaluate directly.

2. Invisible Levels (Below the Surface):

- Life Experiences:

- Hidden drives, past experiences, and psychological conditioning that a person may not even be aware of but which significantly affect their actions.

- Shared societal rules and expectations that shape behaviour, often unconsciously.
 - Deeply held principles that guide decisions, such as honesty, respect, or loyalty.
 - The feelings driving behaviour, such as fear, anger, happiness, or insecurity.
- **Thoughts and Beliefs:**
- Internal narratives and assumptions that shape how a person perceives the world.
 - Example: Someone might avoid public speaking due to a belief they are "not good enough."
- **Attitude:** Life Experience and belief are the foundation and building blocks of attitude.
- Life experiences provide the emotional and practical context.
 - Beliefs offer the interpretive framework.
 - Together, they create attitudes, which are predispositions to respond positively or negatively to specific stimuli, shaping behaviour and decision-making.

Exposing individuals to positive life experiences and well-reasoned beliefs can significantly influence their attitudes, leading to observable changes in behaviour.



The Sacred Synergy: Faith as a Compass for Strength and Integrity

The belief in an invisible safety cover can be a powerful way to remove fear. Here is a story that illustrates this concept:

In a dense jungle, a troop of soldiers was assigned to carry out a crucial operation. As they gathered at the edge of the forest, the dense canopy and the uncertainty of what lay ahead filled them with trepidation. Whispers of fear passed through the ranks — they were venturing into dangerous territory, rife with unseen perils.

Sensing their hesitation, the commander addressed the troops. "I understand your concerns," he said firmly. "But you are not alone. Another troop has been positioned to provide you with safety cover throughout your mission. Move forward without fear."

Encouraged by the assurance of protection, the soldiers gathered their resolve. They began their march, their steps steady, their spirits bolstered. The belief that their comrades were watching over them provided an invisible shield, allowing them to focus on their objective rather than their fear.

Unbeknownst to them, there was no additional troop offering cover. The commander had crafted this story to instill confidence and alleviate their fears. The operation was carried out successfully, the soldiers performed with courage and determination.

When they returned, triumphant, the commander revealed the truth. "You moved forward because you believed in support," he said. "Remember, true courage often lies within us. Sometimes, all it takes is the belief that we are not alone to unlock it."

Believing in Allah as *Al-Hafiz* (The Protector) has profound psychological and spiritual effects, which can bolster confidence and instill both awe and caution (a form of beneficial fear).

Allah says in the Quran:

قَالَ اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿12:64﴾

"But Allah is the best Protector, and He is the Most Merciful of the merciful." [Quran 12:64]

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ﴿16:17﴾

"If Allah touch you with affliction, none can remove it but He." [Quran 6:17]

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿2:257﴾

"Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light." [Quran 2:257]

Promise: Allah defends believers from spiritual and physical darkness.



Confidence through Trust in Allah

1. Sense of Security: The belief that Allah is the ultimate guardian provides a sense of safety, reducing anxiety about the uncertainties of life. This assurance allows a person to take on challenges with resilience.

2. Reliance on Divine Will: Recognizing that Allah protects and sustains every aspect of life helps believers trust that no harm can befall them except by His decree. This trust fosters courage and determination.

3. Empowerment: Knowing they are under the protection of the Creator, believers feel empowered to face adversities with faith that Allah will guide and support them.

Instilling Beneficial Fear (*Taqwa*)

1. Accountability: Acknowledging Allah's constant watchfulness inspires believers to avoid wrongdoing, as they are conscious of being under His observation at all times.

2. Awe of Allah's Power: Reflecting on Allah's infinite knowledge and might create a reverential fear that encourages humility and devotion.

3. Moral Discipline: This fear acts as a safeguard against unethical behaviour, motivating individuals to align their actions with the divine guidance.

Balanced Perspective

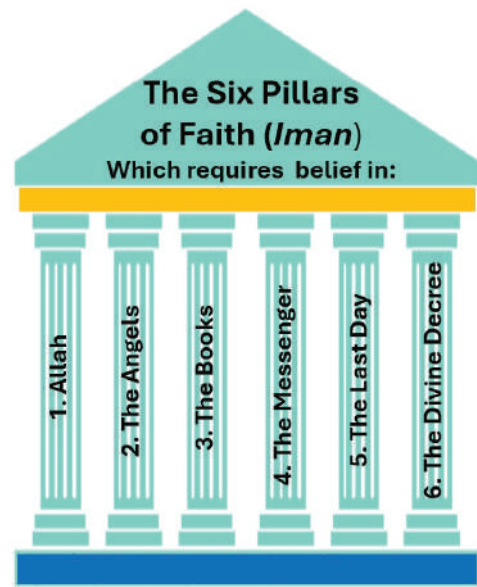
The dual impact of confidence and beneficial fear creates a balanced outlook:

- **Confidence** in Allah's protection leads to calmness and optimism, enabling believers to face life with hope.
- **Fear** of displeasing Allah ensures they remain disciplined, mindful, and ethical in their behaviour.

This dynamic interplay between trust and reverence helps believers navigate life with strength, purpose, and integrity.

The Pillars of Faith: Shaping Human Behaviour and Moral Foundations

The six **pillars of faith (*Iman*)** are the bedrock of Islamic belief. They are the core principles that define a Muslim's worldview, **shape their behaviour**, and deepen their relationship with Allah. These pillars are:



1. Belief in Allah - is the very foundation of faith. It is the core conviction that there is only one God, a unique and supreme being, who is worthy of all worship.

2. Belief in Angels - is the conviction that these unseen beings are real. They are not independent deities but rather Allah's messengers and servants, who flawlessly execute His commands throughout the cosmos.

3. Belief in Divine Scriptures - is the acceptance that Allah has sent down holy books as guidance for humanity. The Qur'an is the final and most complete of these revelations, which also include the Torah, the Gospel, and the Psalms.

4. Belief in Prophets - is the acceptance that Allah has guided humanity through a long chain of messengers, from Adam to the final Prophet, Muhammad (ﷺ). These prophets all delivered the same core message: to worship the one true God and live a righteous life.

5. Belief in the Day of Judgment - is the understanding that one day, all of humanity will be held accountable for their actions. This conviction instills a deep sense of responsibility and serves as a powerful motivator to live a righteous and ethical life, knowing that there is an afterlife to come.

6. Belief in Qadar (Divine Decree) - is the understanding that everything that happens—both good and bad—is part of Allah's plan. This belief is about trusting in His ultimate wisdom and finding peace in knowing that His will encompasses all things.

Belief in Allah

The belief in **Allah** is the foundational pillar of the six pillars of *Iman* (faith). It is the very essence of Islamic belief. Acknowledging and accepting Allah as our one God is the central tenet of Islam.

Belief in Allah means more than simply believing He exists. It is the conviction that He is the sole Creator of all that is seen and

unseen, and that His existence transcends the limitations of time and space. He is fundamentally different from His creation. As Allah states in the Quran: 112 *"Say, 'He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him.'"*

[5]

This pillar requires us to believe that Allah is the one and only Creator, Sustainer, King, and the ultimate Planner of everything in existence.

Is belief in Allah a blind belief, or is it logical?

Consider a pottery shop, where every item is arranged with precision and care. You immediately recognize a deliberate hand at work, an effort to organize and create. Similarly, when you step into an art gallery, you're captivated by the talent and originality of the painter. You can't help but marvel at the creativity behind each unique piece.

Now, turn your gaze to the world around you—to the intricate patterns of the sky and the earth. The vastness of the cosmos and the tiny uniqueness of a single leaf speak to an artistry far beyond human comprehension. People travel the world to witness the wonders of nature, from towering mountains to breathtaking sunsets. How could this be anything but evidence of an extraordinary Designer?

Every individual leaf is unique, and science confirms that no two people in history have ever had identical

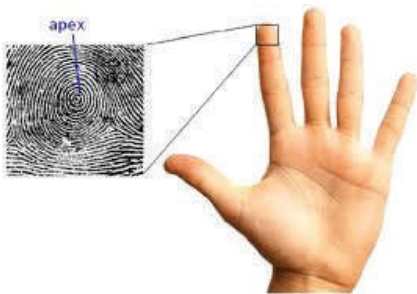
fingerprints. This incredible complexity and originality in every detail of creation points to the immense wisdom and boundless creativity of the Creator.

Allah says in the Quran:

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴿75:4﴾

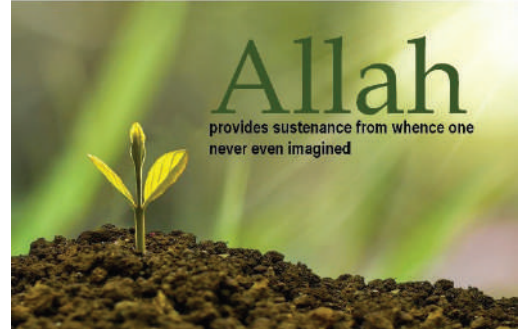
"Yes, We are able to put together in perfect order the very tips of his fingers."
[Quran 75:4]

The term "finger-tips" in the Quran is a profound expression referring to our unique fingerprints. While two people might appear similar in every other way, their fingerprints are entirely distinct. This detail speaks to the astonishing precision of the verse concerning the Day of Resurrection. Allah states that He is not only capable of resurrecting us, but that He will restore us down to our exact fingerprints, highlighting His perfect knowledge and power.



يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآتَىٰ تَوْفِكُونَ ﴿35:3﴾

"O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?"
[Quran 35:3]



فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿42:11﴾

"(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things)".
[Quran 42:11]

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿2:164﴾

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent

down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.” [Quran 2:164]



يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ
﴿35:15﴾

“O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.” [Quran 35:15]

The Quran repeatedly calls our attention to the wonders of creation, urging us to reflect on the world around us. Hundreds of verses point to the heavens and the earth, the seamless alternation of day and night, the ships that traverse the seas, and the rain that brings life to barren land. It describes the vegetation that bursts forth to sustain diverse life, the winds that change direction, and the clouds that float above—all as signs for those who are willing to use their intellect and think deeply.

This reflection leads to an important question: are these phenomena significant simply for being what they are—night because of its "night-ness," rain because of its "rain-ness," or clouds because of their "cloud-ness"? Or do they share a deeper, common attribute that makes them signs? **The answer lies in their shared characteristic of dependence (*faqr*) or contingency (*ihitiyaaj*).** This is what everything in the universe has in common. This attribute defines everything in the universe: **nothing exists on its own or sustains itself without reliance on something else.**

Our existence is sustained by interconnected natural cycles that maintain balance in ecosystems, climate, and life itself. Here's a breakdown of key cycles essential for life on Earth:

1. Life Cycles

- **Biological Life Cycle:**

Birth, growth, reproduction, death (applies to organisms, cells, and even stars).

- Example:

Butterfly metamorphosis
(egg → larva → pupa → adult).

- **Human Life Cycle:**

- Infancy → childhood → adolescence → adulthood → old age.



2. Biogeochemical Cycles (Nutrient & Element Cycles)

These recycle Earth's essential elements:

- **Water Cycle:**
Evaporation → condensation → precipitation → runoff → infiltration.
- **Carbon Cycle:**
CO₂ exchange via photosynthesis, respiration, decomposition, and fossil fuels.
- **Nitrogen Cycle:**
Nitrogen fixation (by bacteria) → nitrification → assimilation → denitrification.
- **Oxygen Cycle:**
Linked to carbon cycle; plants release O₂, animals consume it.
- **Phosphorus Cycle:**
Weathering of rocks → absorption by plants → passed through food chains.
- **Sulfur Cycle:**
Volcanic emissions → ocean deposition → biological uptake.

3. Geological & Planetary Cycles

- **Rock Cycle:**
Igneous → sedimentary →

metamorphic → melting → repeat

- **Tectonic Cycle:**
Plate movements creating mountains, volcanoes, and earthquakes.
- **Solar Cycle:**
11-year sunspot cycle affecting space weather and Earth's climate

4. Ecological Cycles

- **Food Chain/Web Energy Cycle:**
Producers → consumers → decomposers → nutrients recycled.
- **Decomposition Cycle:**
Dead matter broken down by fungi/bacteria into soil nutrients.

5. Cosmic Cycles

- **Stellar Life Cycle:**
Nebula → star (like our Sun) → red giant → white dwarf/supernova.
- **Galactic Cycle:**
Rotation of Milky Way (~225M years per orbit).

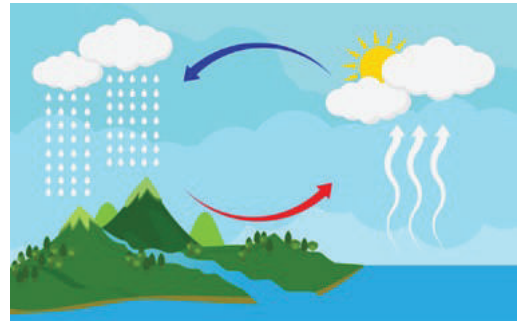
Why These Matter?

Natural cycles are highly interdependent systems, where a change in one factor can have cascading effects on others. This interconnectedness is what gives Earth's systems and living organisms their resilience, but also makes them vulnerable to significant disturbances, whether natural or human induced.

From Vapor to Sustenance: The Delicate Balance for a Single Seed

For a seed to germinate, it requires specific conditions: adequate **moisture**, a suitable **temperature**, and oxygen. These conditions are not guaranteed; they depend on a vast and complex planetary system.

This system begins with Earth's surface, which is uniquely composed of about 71% water and 29% land. This configuration is crucial. A planet with significantly less water might become a barren desert with insufficient evaporation to form rain-nourishing clouds. Conversely, a planet with significantly more land might not have enough humidity in its atmosphere to support widespread rainfall and complex life. If Earth had significantly more water, the land would be completely flooded, making the planet unsustainable for most terrestrial life.



The process is driven by solar energy, which evaporates water to form water vapor. Prevailing wind patterns and atmospheric circulation, shaped by the Earth's rotation, then distribute this moisture across the continents. For this vapor to become life-giving rain, a further set of precise conditions must be met, including atmospheric pressure, temperature gradients, and the presence of condensation nuclei.

The fact that these intricate systems—the water cycle, atmospheric winds, and planetary geology—conspire to create the precise conditions required for a single seed to germinate and eventually become a crop is a remarkable example of interdependence. **Did this perfect system happen by itself, or was it designed? The Quran 2:164 provides answer to this.**

The incredible precision and ongoing operation of nature's interdependencies make a compelling case for a creator. It's certainly something to think about.

The Argument from Contingency for a Transcendent Being

A thing is considered contingent when it could have been different from what it is. The defining characteristic of contingent things is their reliance on something else to make them the way they are. This principle is universally accepted—no one disputes it. For example, consider the blue colour of the sky. When we observe the sky, we naturally seek an explanation for its blueness, recognizing that it requires a cause or reason for being that way. If the blue colour of the

sky were not contingent, the question "Why is the sky blue?" would never arise; it would simply be accepted as a brute, inexplicable fact. The act of questioning contingency reflects our innate understanding that things do not exist or appear as they are without an underlying cause.

The idea of "needing an explanation" applies universally and is highlighted repeatedly in the Quran, such as in the verse 2:164 above and hundreds of other verses throughout. **This concept aligns with the technical term "contingency."** A thing is described as contingent

when it could have existed differently or not at all. Contingent things inherently require something beyond themselves to account for their existence or state.

Another concept closely tied to contingency is **change**. The phenomenon of change serves as a visible demonstration of contingency. Even without witnessing change, we intuitively recognize that things could have been different from how they currently are. However, when we observe something actually change, it becomes clear that its previous state was not intrinsic or necessary to its essence. If it were, the change would not have occurred. **Thus, the very fact of change demands an explanation—it points to the dependence of these things on something external to themselves for their existence and transformation.**

The observations highlighted here are fundamental and align with the Quranic message in Chapter 2, Verse 164 above.

This verse draws attention to the everyday phenomena that we often take for granted, urging reflection on their profound implications. **These observations are presented as signs (ayat)** meant to inspire intellectual engagement and spiritual insight.

The Arab people have a profound saying: "Someone who does not possess something cannot give it to someone else." This wisdom echoes a universal truth about existence. Everything in the universe carries an inherent need—it is dependent

on something else for its existence and sustenance. This dependency points to the necessity of something fundamentally different, something that does not share this dependency. This "non-contingent" entity, described by scholars as a "necessary being," is the ultimate source that fulfils the needs of all contingent beings.

The argument presented in these Quranic verses, expressed in simple and non-technical terms, can be structured as follows in the **first premise**.

P 1: The universe needs something to make it exist in the way it does.

P 2: Everything that needs something to make it exist in the way it does was brought into existence by something that doesn't need anything to make it exist in the way it does.

Conclusion: Therefore, the universe was made to exist in the way it does by something that doesn't need anything to make it exist in the way it does.

So, Let us replace the statement in the above premises as

1. "Thing, that needs something to make it exist in the way it does" by the word **contingent**

2. "Thing that was brought into existence by something that doesn't need anything" by the word – **necessary being**

So, here's the argument rewritten for clarity in the **second premise**:

P1: The universe exists contingently.

P2: Everything that exists contingently needs a necessary being to make it exist in the way it does.

Therefore, the universe needs a necessary being to make it exist the way it does.

The first premise is rarely disputed, as rejecting it undermines the entire framework of scientific inquiry. Without acknowledging the need for explanations, the pursuit of understanding, which is foundational to both science and rational thought, becomes meaningless.

This reasoning, rooted in Quranic reflections, seamlessly integrates natural observations with profound theological understanding. It emphasizes the concepts of contingency and necessity, leading to the acknowledgement of a necessary being as the ultimate cause of all existence. By aligning intuitive human perceptions with the theological declaration of Allah as the self-sufficient origin of the cosmos, this perspective offers a cohesive and rational foundation for understanding the universe's existence.

The book "Management of the Kingdom of Universe authored by me" describes in detail the "Creator of The Universe", how the universe is dependent on many scientific balances, and how disturbance of anyone will make life cease to exist on earth.

Allah draws our attention to these things again and again in the Quran.

Amir bin Tufayl once came to the Prophet and asked for a description of God, is He made of gold, silver, or iron?

Surah al-ikhlas (Chapter 112) was then revealed which says:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١١٢:١﴾ اللَّهُ الصَّمَدُ ﴿١١٢:٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿١١٢:٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿١١٢:٤﴾

“Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him.” [Quran 112:1-4]

He is the one who doesn't depend on anything while everything depends on him.

The Quran repeatedly emphasizes that everything in existence—living and non-living—praises and glorifies Allah in its own way states:

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٩:١﴾

“Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.” [Quran 59:1]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ ﴿١٧:١١١﴾

But how do non-living things—mountains, stars, oceans, and atoms—glorify Allah? Here's an explanation based on Islamic theology, science, and Quranic wisdom:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

“The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet you understand not how they declare His glory!” [17:44]

- Everything follows Allah's laws: Atoms, planets, and forces like gravity operate in perfect submission.

- Example: The orbit of planets (Sun, Moon, stars) follows precise mathematical laws—their movement is a form of obedience and worship.

- Every atom vibrates at a frequency; some scholars suggest this is a form of dhikr (remembrance).

- Electrons orbit nuclei in perfect balance—displaying the precision of Allah's creation.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ

“Say: “Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him” [Quran 17:111]

وَتَوَكَّلْ عَلَى الْغَيِّ الَّذِي لَا يَمُوتُ ﴿٢٥:٥٨﴾

“And put your trust in Him Who lives and dies not” [Quran 25:58]

Everything in the heavens and everything in the earth proclaims the transcendence of Allah

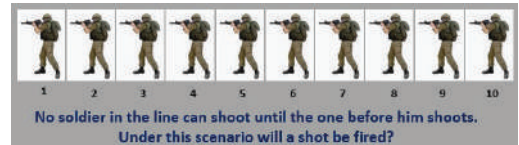
Since everything in the universe exists contingently, their very contingency points to the existence of a necessary being who is transcendent. This necessary being is beyond matter, energy, space, and time. If the necessary being were bound by these dimensions, it would itself be contingent and dependent on something else, thus failing to fulfil the role of being the ultimate foundation upon which the universe depends.

Why is it impossible for contingent things to fully and properly explain other contingent things?

If we attempt to explain every contingent entity in the universe by referencing another contingent entity, we ultimately fail to provide any real explanation. Contingent things, by definition, rely on something outside themselves for their existence. Explaining one dependent entity by pointing to another dependent entity merely perpetuates the question without resolving it.

To illustrate, consider the analogy of a line of soldiers. Suppose there are 10 soldiers, each equipped to shoot but with one condition: no soldier can fire until the one before him does. Under this rule, no shot will ever be fired, as each soldier's action depends on a prior action that never occurs. Doubling the line to 20 soldiers or extending it to represent billions of years doesn't solve the issue; the

outcome remains the same — no one shoots. Even if the line of soldiers is infinitely long, the same problem persists because each is reliant on the one before it.



This analogy reflects the nature of contingency. If everything in existence is contingent, relying on something else for its being, then an infinite chain of contingent entities cannot account for the existence of anything at all. Something outside this chain, independent and non-contingent, must exist to initiate the sequence.

Labelling the first soldier in the analogy "Mr. Big Bang" does not resolve the problem of contingency.

The existence of the universe itself confirms this. Since the universe exists, the notion that only contingent entities exist is flawed. Instead, the universe's presence necessitates a necessary being — one that is self-sufficient, uncaused, and capable of providing the ultimate explanation for all contingent existence.

If you stay within the realm of contingency and try to explain every contingent thing **by rational necessity, there must be at least one necessary being on whom the universe depends**

Let us understand the second Analogy



So, thing A depends on thing B, and thing B depends on thing C, and so on. Imagine a line of people where each person is leaning backwards on the one behind them, who is also leaning backwards on the one behind them. This line is incredibly long—so long that we can't see where it starts. It stretches beyond the horizon. Now, if all of these people are standing somewhat upright, and not completely lying on the ground, you'd naturally conclude that there must be something—maybe a mountain or a massive wall—that isn't leaning on anyone. This something is holding everything up. Without it, everyone would eventually fall down.

The important point here is that if each person in this line is leaning on the one behind them, then none of them are truly supporting themselves. Each person's support is simply coming from the one behind them. But if the line stretches endlessly, you can see that at some point, there must be a firm, unmoving support—something that doesn't need to lean on anyone else in order to maintain its position. Otherwise, everything would collapse. This is the concept of what we call a "necessary being," the one thing that exists independently and doesn't rely on anything else for its existence and is thus

the foundation that holds up everything else.^[6]

It's the necessary being that is holding everything up, or in the words of the Quran:

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ﴿25:58﴾

"It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter" [Quran 35:41]

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿57:3﴾

"He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things." [Quran 57:3]

Muslims & Oneness Beliefs

People with a sense of oneness experience greater life satisfaction

People who believe in oneness--the idea that everything in the world is connected and interdependent appear to have greater life satisfaction than those who do not. This is regardless of whether they belong to a religion or not, according to research published by the American Psychological Association.

"The feeling of being at one with a divine principle, life, the world, other people or even activities have been discussed in various religious traditions,

*but also in a wide variety of scientific research from different disciplines," said Laura Marie Edinger-Schons, PhD of the University of Mannheim and author of the study. **"The results of this study reveal a significant positive effect of oneness beliefs on life satisfaction, even controlling for religious beliefs."***

The research was published in the journal *'Psychology of Religion and Spirituality'*

Edinger-Schons conducted two surveys involving nearly 75,000 people in Germany. In the first survey, more than 7,000 participants, recruited as part of a cooperation project between the university and a company, were asked to respond to a series of statements designed to measure their belief in oneness. For example, "I believe that everything in the world is based on a common principle" or "Everything in the world is interdependent and influenced by each other". They were also asked to respond to items measuring other concepts associated with oneness, such as social connectedness, connectedness to nature, and empathy as well as life satisfaction.

Edinger-Schons found a significant correlation between scores on her oneness scale and the concepts associated with oneness, suggesting that it was a valid measure of the concept. More important, **she also found that people with higher oneness scores reported significantly greater life satisfaction.**

To determine whether oneness scores were variable over time or a more fixed construct, the same survey was administered to the same group of people six weeks later. While a little more than 3,000 of them responded, Edinger-Schons still found that oneness beliefs had not changed significantly and therefore might be stable over time.

"Obviously, oneness beliefs are more than a situation-specific feeling or mood," she said. "They rather seem to represent a general attitude toward life."

Once again, she also found a significant correlation between oneness beliefs and life satisfaction. While being satisfied with life as a whole, should be rewarding in itself, research does suggest that people with higher life satisfaction experience some additional benefits. These benefits include increased academic performance in younger people and better health in old age, according to Edinger-Schons.

In a second survey, involving more than 67,000 people, Edinger-Schons looked at whether oneness beliefs could explain individual life satisfaction over and above the effect of religion. Much research has been done on the association between religion and life satisfaction, but she wondered if there might not be something else at work. Specifically, her hypothesis was that oneness beliefs might explain peoples' satisfaction with life even better than religion.

"I recognized that in various philosophical and religious texts, a central idea is the idea of oneness," said Edinger-Schons. "In my free time, I enjoy surfing, Capoeira, meditation and yoga, and all of these have been said to lead to experiences that can be described as being at one with life or nature or just experiencing a state of flow through being immersed in the activity. I was wondering whether the larger belief in oneness is something that is independent of religious beliefs and how it affects satisfaction with life."

Participants came from a variety of religious backgrounds, including Protestant denominations, Catholicism, Judaism, Islam, Hinduism and Buddhism. More than a quarter of those who identified their beliefs said they were atheists.

While oneness scores did vary by religion (Muslims had the highest median score, while atheists had the lowest), they were much better predictors of life satisfaction than religious beliefs.

"I did not find it surprising that atheists have the lowest levels of oneness beliefs in the sample, but what surprised me was that **oneness beliefs were actually very different across various religious affiliations, with Muslims having the highest levels,**" she said.^[7]

The chapter – 6 titled **"Modelling Human Behaviour Through the Divine Attributes of Allah"** provides a detailed description of how belief in Allah and

modelling His attributes can shape human behaviour.

Belief on Angels

Angel is an unseen creature of God. Human knowledge about the unseen is inherently limited, and this limitation is partly due to the finite range of human senses.

Limited Sensory Perception:

1. Visible Spectrum: Humans can only see a narrow band of the electromagnetic spectrum, the visible light spectrum is the distribution of wavelengths of light radiation, or those that we are able to recognize with our eyesight. The range of visible light is assumed to be from 380 to 780 nm. This range is received by our eyes, but animals can register radiation of other lengths.^[9]

2. Outside this range, such as ultraviolet, infrared, X-rays, or radio waves, remains invisible without technological assistance.

3. Audible Frequencies: The human ear can detect sound frequencies only between 20 Hz and 20,000 Hz. Sounds outside this range, like ultrasonic waves, are imperceptible without special devices.^[8]

Quranic Perspective:

The Quran emphasizes that humans possess limited knowledge of the unseen unless Allah chooses to reveal it. For example:

وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

"And they do not encompass a thing of His knowledge except for what He wills..." [Quran 2:255]

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

"Say, 'None in the heavens and earth knows the unseen except Allah..." [Quran 27:65]

Thus, while human senses and intellect are powerful, they are ultimately finite and dependent, reinforcing the need for divine guidance to understand the unseen comprehensively.

Belief in the Unseen as a Sign of Faith

The Quran is not a human philosophy or a book of conjecture; it is a direct and infallible revelation from Allah, the All-Knowing (*Al-Alim*). Its teachings are free from human error, providing a source of absolute truth that remains consistent over 1,400 years.

While man-made philosophies often rely on assumptions and are subject to change, the Quran's truths are timeless. It is a guide for those who are ready to accept the unseen with sincere faith, and its wisdom becomes apparent to those who seek it.

Even in modern times, new discoveries in fields like embryology and cosmology continue to confirm the truths presented

in the Quran, reinforcing its divine origin. The Quran itself challenges anyone to find a single inconsistency within its text, a challenge that remains unanswered to this day—its perfect coherence is a miracle in itself.

Allah says in the Quran:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢:٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

• "[The Quran is] a guidance for those conscious of Allah—who believe in the unseen," [Quran 2:2-3]

Only Allah Has Knowledge of the Unseen

Allah says in the Quran:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦:٥٩﴾

He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record." [6:59]

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٧٢:٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ

• "He [alone] is the Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of messengers." [72:26-27]

How Can We Prove the Existence of Unseen Creatures?

1. Scriptural Evidence

- The primary source of knowledge about unseen creatures comes from divine revelation, such as the Quran and Hadith.
- Numerous verses and narrations affirm the existence of angels, jinn, and other unseen beings.

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

- **Angels:** "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. **All of them have believed in Allah and His angels and His books and His messengers.**" [Quran 2:285]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

- **Jinn:** "And I did not create the jinn and mankind except to worship Me." [Quran 51:56]

2. Logical Reasoning

- **Beyond Human Senses:** Just as we accept the existence of microscopic organisms or electromagnetic waves through scientific evidence despite not perceiving them directly, the existence of unseen beings is plausible in realms beyond human sensory perception.

3. Scientific Analogies

- Unseen phenomena, like dark matter or black holes, are scientifically acknowledged despite being unobservable. These analogies help people understand the concept of unseen creatures existing outside sensory perception.

4. Testimonies and Experiences

- Personal and collective experiences, often spiritual or metaphysical, are cited as evidence by those who have felt or perceived the influence of unseen creatures.

• Evidence of Prophet Muhammad's (ﷺ) Interaction with Angels:

- First Revelation & Angel Jibreel (Gabriel)
- The most well-documented interaction was the initial revelation in the Cave of Hira, where Angel Jibreel (as) commanded the Prophet (ﷺ) to "Read!" [Quran 96:1-5].
- Aisha (ra) reported: "The revelation started with the true dream in his sleep... Then he was seclusive in the cave of Hira... till suddenly the Truth descended upon him and said, 'O Muhammad! You are Allah's Messenger...'" (Bukhari 4953).
- Angel Jibreel's Physical Appearances: The Prophet (ﷺ) saw Jibreel in his true form with 600 wings, filling the horizon

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٥٣:٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿٥٣:١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿٥٣:١١﴾ أَفَتُتَارَوْنَهُ عَلَىٰ مَا يَبْرِئُ ﴿٥٣:١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿٥٣:١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٥٣:١٤﴾

"So, did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey. The Prophet's (mind and) heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw? For indeed he saw him at a second descent, Near the Lote-tree beyond which none may pass." [Quran 53:9-14]

Narrated Abu 'Is-haq-Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allah: *"And was at a distance Of but two bow lengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10)* On that, Zir said, "Ibn Masud informed us that the Prophet (ﷺ) had seen Gabriel having 600 wings." [Sahih al-Bukhari 3232]

Jibreel often came in human form
Narrated Abu Huraira:

One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Messenger (ﷺ) replied, "To worship Allah Alone and none else, to offer prayers

perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet (ﷺ) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." [Quran 31:34] Then that man (Gabriel) left and the Prophet (ﷺ) asked his companions to call him back, but they could not see him. Then the Prophet (ﷺ) said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith. [Sahih al-Bukhari 50]

Evidence of Prophet Muhammad's (ﷺ) Interaction with Jinn

Allah says in the Quran:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا
قُرْآنًا عَجَبًا ﴿٧٢:١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ
بِرَبِّنَا أَحَدًا ﴿٧٢:٢﴾

“Say: It has been revealed to me that a company of Jinns listened (to the Quran). They said, ‘We have really heard a wonderful Recital! ‘It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.” [72:1-2]

5. Philosophical Perspective

The vastness of the universe and the limitations of human senses point to the likelihood of realities beyond human perception, aligning with the idea of unseen realms and beings.

The existence of unseen creatures is fundamentally a matter of faith supported by scriptural evidence, logical reasoning, and analogy with unseen scientific phenomena. Their acknowledgment shapes human behavior and ethics, reinforcing the belief in accountability and the omnipresence of Allah's creation.

How does belief in angels impact human behaviour?

Belief in angels, one of the core tenets of the Islamic faith, profoundly impacts human behaviour by shaping moral consciousness, spiritual awareness, and a sense of accountability. Here's how this belief influences human actions and attitudes:

1. Heightened Sense of Accountability

Believe in angels like ‘Kiraman Katibin’, who record every action, good or bad creates awareness encourages individuals to act righteously, avoid sins, and make ethical choices, knowing their deeds are being documented for the Day of Judgment.

2. Strengthened Trust in Allah's Plan

Angels are seen as carrying out Allah's will, such as sending provisions, protecting individuals, or administering justice. This belief fosters trust in divine wisdom and reduces anxiety, knowing they are under the care of unseen protectors and that life events are part of Allah's plan.

3. Inspiration for Good Deeds

Awareness of angels' role in assisting and guiding believers motivates individuals to perform acts of worship, charity, and kindness. For example, Angel Jibreel's (Gabriel's) role in delivering revelation highlights the importance of spreading knowledge and guidance.

4. Encouragement to Pray and Seek Protection

Belief in guardian angels and those who supplicate for believers reinforces the habit of prayer and seeking divine protection. This brings feeling of spiritually supported knowing angels pray for forgiveness and blessings on their behalf.

5. Deterrence from Sin

Knowing that angels witness all actions, even in private, serves as a deterrent from committing sins. The belief acts as a moral compass, guiding individuals to live virtuously even when no one else is watching.

6. Spiritual Connection and Humility

Recognizing angels as obedient servants of Allah reminds believers of the need for humility and submission to Allah. It deepens the spiritual connection by highlighting the harmony of creation in serving Allah's commands.

7. Hope and Optimism

Angels are seen as bearers of good news, particularly during trials or at the time of death for the righteous. This belief instils hope, especially in moments of despair, by reminding believers of Allah's mercy and support.

Belief in angels inspires believers to align their behaviour with divine expectations. It promotes mindfulness, integrity, and a purposeful life, rooted in the awareness of Allah's omnipresence and the angels' role as His emissaries.

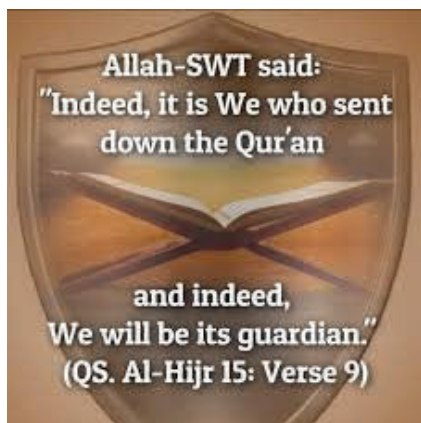
Belief in the Revealed Scriptures

In His infinite mercy, God has sent a succession of prophets throughout history to guide humanity from darkness into light. **Believing in all of the divine books revealed to these prophets is a cornerstone of Islamic faith.**

These sacred scriptures all delivered a consistent message: they commanded justice, urged people to repent, and showed mankind the path to moral excellence. They served as a continuous source of guidance, preparing humanity for the final and complete revelation of the Quran.

The Quran mentions four earlier revealed scriptures given to different prophets:

- Suhuf (Scrolls of Abraham) – Lost scriptures.
- Tawrat (Torah) – Revealed to Musa (Moses).
- Zabur (Psalms) – Given to Dawud (David).
- Injil (Gospel) – Revealed to Isa (Jesus).



The Quran, the Book of God, enshrines teachings, which were basically the same as were to be found in previously revealed scriptures. But these ancient scriptures are no longer preserved in their original state. Later additions and deletions have rendered them unreliable, whereas the Quran, preserved in its original state, is totally reliable. ^[10]

Allah says in the Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٥:٩﴾

*"We have, without doubt, sent down the Message; and **We will assuredly guard** it (from corruption)."* [15:9]

The Quran is considered the final and most authoritative revealed scripture from Allah, delivered to the Prophet Muhammad (ﷺ) through the Angel Gabriel. The Quran was revealed over a period of 23 years, beginning in 610 CE and concluding in 632 CE (the year of Prophet Muhammad's death).

Why were they revealed?

1. The scripture revealed to a prophet is a point of reference to learn the religion and obligations towards Allah and fellow human beings. Allah guides human beings by revealing Divine Scriptures through which they realize the purpose of their creation.
2. By referring to it religious disputes and differences between its followers could be settled.
3. The scriptures serve to keep the religion safe from corruption and deterioration at least for some time after the death of a prophet. However, the Quran revealed to our Prophet remains safe from corruption till the end of the time. Allah, the Exalted, says:
4. In order that Allah's conclusive argument brought by the messengers against human beings remains after their death.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِقَلَّ يُكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٤:١٦٥﴾

"[We sent] messengers as bringers of good tidings and Warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise." [Quran 4:165]

No one can plea that the prophets and their messages are no longer in existence as long as the scriptures are present. ^[11]

Belief in the Quran profoundly shapes human behaviour by offering guidance, instilling moral values, and providing a spiritual framework for life. Here's how this belief influences human conduct:

1. Establishing a Moral Framework

- **Clear Ethical Guidance:** The Quran outlines principles of justice, honesty, kindness, and fairness, providing a strong moral foundation.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٤:٥٨﴾

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." [Quran 4:58], shape individuals into ethical and trustworthy members of society.

- **Avoidance of Harmful Actions:** By forbidding lying, cheating, theft, and backbiting, the Quran encourages believers to adopt behaviour that promotes personal integrity and social harmony.



2. Inspiring Compassion and Generosity

- **Kindness to Others:** Verses such as

وَقُولُوا لِلنَّاسِ حُسْنًا

"And speak to people good words" [Quran 2:83], promote compassion and respectful communication.

- **Charity and Generosity:** The Quran emphasizes acts of giving, such as zakat and sadaqah, shaping a sense of social responsibility.



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

For instance, "Those who spend in charity, night and day, secretly and openly, they will have their reward with their Lord" [Quran 2:274].

3. Providing Spiritual Discipline

- **Worship:** Commands for daily prayers, fasting, and pilgrimage foster discipline and mindfulness. These acts serve as reminders of a higher purpose and strengthen self-control.
- **Prohibition of Excess:** By discouraging greed, arrogance, and indulgence, the Quran promotes moderation and balance in life.

4. Promoting Knowledge and Reflection

- **Emphasis on Learning:** Allah says in the Quran,

﴿أَفَرَأَى بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (96:1)

“Read in the name of your Lord who created” [Quran 96:1], inspire a lifelong pursuit of knowledge, both spiritual and worldly.

- **Reflection on Creation:** The Quran encourages pondering over the natural world as signs of Allah’s greatness, fostering curiosity and intellectual engagement.

5. Building Community and Solidarity

- **Shared Beliefs and Practices**
 - Commands for daily prayers, fasting, and pilgrimage foster discipline and mindfulness. These acts serve as reminders of a higher purpose and strengthen self-control.

- **Mutual Support:** Instructions to care for the less fortunate, such as orphans and the needy, promote a culture of mutual aid and empathy.

6. Instilling Hope and Resilience

- **Trust in Allah’s Mercy:**

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Verses like “Despair not of the Mercy of Allah” [Quran 39:53], inspire optimism and perseverance, even in challenging times.

- **Patience in Adversity:** The Quran encourages sabr (patience), helping believers navigate difficulties with faith and resolve.

7. Transforming Personal Goals

- **Purposeful Living:** The Quran defines life’s purpose as worshiping Allah, doing good deeds, and strive towards moral excellence. This spiritual orientation motivates believers to align their actions with divine commands and seek personal and societal betterment.

Belief in the Quran shapes human behaviour by aligning actions with divine wisdom, fostering ethical conduct, community solidarity, and spiritual discipline. It serves as a comprehensive guide that not only addresses worldly challenges but also prepares individuals for the eternal hereafter, promoting a life of balance, purpose, and fulfilment.

Belief in the Messengers

People need a divine message to show them Allah's laws and guide them to the right path. Indeed, a divine message is the spirit, light and the very life of the world, without which the world would certainly be lifeless, and man would be plunged into the darkness of ignorance and misguidance?

It is for this reason that Almighty Allah calls His message a spirit, for there is no life without a spirit, as the Quran says,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي
مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ
مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿42:52﴾

"Even so We revealed to you, (O Prophet), a spirit by Our command. (Earlier to that) you knew neither what the Book nor what the faith was. But We made that spirit a light whereby We guide those of Our servants whom We please to the Right Way. Surely you are directing people to the Right Way" [Quran 42:52] ^[12]

Belief in Allah's messengers is one of the six pillars of Emaan (faith), as the Quran states,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرُّقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
﴿2:285﴾

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." [Quran 2:285]

This verse makes it clear that we must believe in all of Allah's messengers, without making any distinction between them. We cannot accept some and reject others, as was done by the Jews and the Christians.

The Meaning of Belief in the Messengers

A core tenet of Islamic belief is the firm conviction that Allah sent a messenger to every single nation and community throughout history. The purpose was always the same: to call people to worship Allah alone, without any partners.

These messengers were not ordinary men. They were truthful, virtuous, and trustworthy servants of Allah, all guided by Him. They strove tirelessly to lead their people to the right path and conveyed Allah's message in its entirety—without concealing, omitting, or adding anything to it. Their mission was to deliver a single, unified message of monotheism and righteous conduct to all of humanity.

فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿16:35﴾

The Quran says, “*But what is the mission of messengers but to preach the Clear Message?*” [Quran16:35] ^[13]

The Quran mentions the names of 25 prophets and indicates there were others. Allah says to Prophet Muhammad (ﷺ):

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ﴿4:164﴾

“*Of some messengers We have already told thee the story; of others We have not*” [Quran4:164]

The Names of the 25 Prophets Mentioned Are as Follows: May Peace and Blessings of Allah Be Upon Them All.

Adam, Idris (Enoch), Nuh (Noah), Hud (Heber), Salih (Methusaleh), Lut (Lot), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shu'aib (Jethro), Ayyub (Job), Dhulkifl (Ezekiel), Musa (Moses), Harun (Aaron), Dawud, (David), Sulayman (Solomon), Ilias (Elias), Alyasa (Elisha), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Isa (Jesus) and **The Final Prophet Muhammad (ﷺ)**.



What Does Belief in the Messengers Include?

- To believe that their message was truly from Allah and that Allah had sent them with the same message, namely, to worship Allah alone and to avoid false gods, as the Quran states:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

We sent a messenger among every people saying: 'Worship Allah and keep clear of all false gods.' [Quran 16:36]

Laws may vary as to the dos and don'ts of the message with which prophets were sent to their people, depending on what laws suited their people best, as the Quran states,

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

"To each among you have we prescribed a law and an open way." [Quran 5:48]

- Obedience to Divine Law (Following the Prophetic Example) -

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"We sent not a messenger, but to be obeyed, in accordance with the will of Allah...." [Quran 4:64]

- Belief in messengers means accepting their teachings as divine guidance -

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ

"Whatever the Messenger has given you - take; and what he has forbidden you - refrain from" [Quran 59:7]

- To believe that Prophet Muhammad (peace be upon him) is the "Seal of the Prophets" (Khatam an-Nabiyyin), meaning the final prophet in the line of divine messengers.

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"But (he is) the Messenger of Allah, and the Seal of the Prophets" [Quran 33:40]

- To believe the authentic reports and accounts of the prophets and their miracles mentioned in the Quran and in the Prophet's traditions.

Effect on Behaviour: The Quran repeatedly emphasizes that faith in Allah's messengers (rasul) is a cornerstone of true belief (*iman*) and a transformative force in human conduct.

- Belief in messengers means accepting their teachings as divine guidance.

Allah says in the Quran:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty." [Quran 59:7]

Belief in the Prophet Muhammad (ﷺ) and following his way of life has a profound and transformative effect on a person's

character and actions. This is due to two primary sources.

The first is the Quran, which commands obedience to the Prophet and presents him as an exemplary figure for all of humanity. The second is the Hadith, a collection of his sayings, actions, and approvals that serves as a practical blueprint for living a righteous life. Together, these two sources provide a complete guide for moral behaviour, shaping a believer's conduct in every aspect of their life.

1. Emulation of Excellent Character (Uswah Hasanah):

The most significant impact is the striving to emulate the Prophet's character, which the Quran describes as "sublime" or "excellent."

Allah says in the Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿33:21﴾

"You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah." [Quran 33:21]

This verse explicitly highlights the Prophet as the ultimate role model for believers in all aspects of life.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿68:4﴾

"And indeed, you are of a great moral character." [Quran 68:4]

This verse from the Quran is a direct testament to the Prophet Muhammad's (ﷺ) inherent and perfected character. It sets a profound standard, presenting him as the ultimate example for all believers to emulate in their own lives.

- Allah's Messenger (ﷺ) said: *"I was sent to perfect good character."* [Muwatta Imam Malik, Book 47, Hadith 1643]

This hadith makes it clear that the very purpose of his prophethood was to elevate human morals and ethics to their highest possible form.

- His companions frequently described his character. Aisha (رضي الله عنها), his wife, when asked about his character by Sa'd b. Hisham: Mother of the Faithful, tell me about the character of the Messenger of Allah (ﷺ). She said: Don't you read the Qur'an? I said: Yes. Upon this she said: *The character of the Messenger of Allah (ﷺ) was the Quran.* [Sahih Muslim 746]

This means he fully embodied the teachings and ethics of the Quran in his daily life.

This emphasis on *"Uswah Hasanah"* leads believers to cultivate virtues such as:

- **Honesty and Trustworthiness (Al-Amin):** The Prophet Muhammad (ﷺ) was known as Al-Amin (the Trustworthy) even before he received his first revelation. As a result, believers are inspired to be truthful and reliable in all their speech and

dealings, embodying the same high standard of integrity he set.

- **Patience and Forbearance:** The Prophet endured immense hardship with patience and never retaliated with anger, even towards those who persecuted him. This teaches believers resilience and the ability to control their temper.
- **Compassion and Mercy:** He showed immense mercy to all, including children, animals, and even his enemies. This inspires believers to be kind, empathetic, and forgiving.
- **Humility:** Despite his immense status, he lived a simple life, mended his own clothes, and treated everyone with equal respect, regardless of their social standing. This encourages believers to avoid arrogance and pride.
- **Justice and Fairness:** He was known for his impartiality and upheld justice for all, even against his own kin. This motivates believers to be just in all their interactions.

2. Obedience to Divine ommands:

Believing in Prophet Muhammad (ﷺ) necessitates obeying his commands, as they are a direct extension of Allah's commands.

Allah says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger..." (Quran 4:59)

This establishes the Prophet's authority and the obligation to obey him.

Allah's Messenger (ﷺ) said: **"Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah."** [Sahih al-Bukhari 7137] This powerful statement underscores the direct link between obedience to the Prophet and obedience to God.

This obedience translates into practicing obligatory worships - prayer, fasting, zakat, Hajj, as taught by him, upholding divine way, and adopting his way of life (Sunnah).

3. Cultivation of Piety and God-Consciousness (Taqwa):

The Prophet's life was a testament to his deep reverence for Allah and his constant awareness of His presence. Following his example helps believers to cultivate "Taqwa."

Allah says in the Quran:

وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿42:52﴾

- "And indeed, [O Muhammad], you are guiding [mankind] to a straight path." [Quran 42:52]

The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave" [Sahih al-Bukhari 1130]

This fosters a constant awareness of Allah and sense of gratitude, leading to a desire to please Him, avoid sins, and perform good deeds.

4. Social Responsibility and Community Building:

The Prophet's teachings emphasized the importance of community, mutual respect, and social justice.

• Hadith

"Verily a person asked the Messenger of Allah (ﷺ) who amongst the Muslims was better. Upon this (the Holy Prophet) remarked: From whose hand and tongue the Muslims are safe." [Sahih Muslim 40]. This emphasizes the importance of peaceful coexistence and refraining from harming others.

"He is not a believer whose stomach is filled while his neighbour goes hungry." [Al-Adab Al-Mufrad 112].

This promotes empathy, generosity, and social welfare.

"The Prophet (ﷺ) said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you." [Sunan

Abi Dawud 4941] This encourages universal compassion.

5. Compassion and Justice (Emulating Prophetic Mercy)

Prophets like Muhammad (ﷺ), Jesus (ﷺ), and Moses (ﷺ) exemplified mercy, patience, and justice.

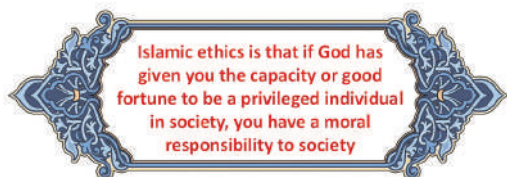
﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (21:107)

"And We have not sent you, [O Muhammad], except as a mercy to the worlds"

[Quran 21:107]

His life teaches forgiveness over revenge and wisdom over rashness. He emphasized fairness and standing for truth, even against oneself or family. Believers are encouraged to forgive, help the needy, and stand against oppression, mirroring prophetic values.

Believing in Prophet Muhammad (ﷺ) is not merely an intellectual assent; it is a dynamic force that transforms an individual's behaviour. It inspires believers to strive for moral excellence, obey divine commands, cultivate piety, and actively contribute to the well-being of their communities and humanity at large, all by seeking to emulate the perfect example set by the Prophet himself.



Belief in the Day of Judgment

Death is one of the few indisputable facts of life. Regardless of faith, race, status or age, we will all die. While the certainty of death is universally accepted, the question of what happens afterwards has been debated throughout history. Unlike life which we experience daily, we really don't have first-hand knowledge of life after death.

The Quran teaches us that life on Earth is not the end; it is a temporary stage followed by the eternal life of the hereafter.

The **Last Day** is the time when all of humanity will be resurrected to be held accountable for their deeds. It is called "the Last Day" because there will be no day after it. On this day, people will be judged and assigned their eternal destinations. The people of Paradise will enter their permanent home, while the people of Hell will enter theirs.

Why Believe?

Belief in the soul and the afterlife is, at its core, faith in the unseen. Just as the soul is an intangible force that gives life to our physical bodies, the universe operates on an invisible system created by Allah, the 'Ever Watchful' and 'All-Aware'. Because Allah is also the embodiment of justice, He maintains a meticulous record of our deeds. In the hereafter, we will receive a final and just recompense for our lives on Earth.

Allah says in the Quran:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

﴿45:21﴾

"What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, that equal will be their life and their death? Ill is the judgment that they make" [Quran 45:21]

In the afterlife, the scales of justice will be perfectly balanced. Wrongdoers will not escape accountability, and those who suffered in this world will be compensated for their pain. Similarly, people who lived their lives with responsibility, resisting temptation and avoiding sins, will be rewarded for their righteousness. As mentioned in the Quran,

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَشَجَرَى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿45:22﴾

"Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged." [Quran 45:22].

If our man-made judicial systems punish people for committing injustices against other people, it is even more understandable that Allah would punish those who deny Him His rights and commit injustices against His creation.

Allah says in the Quran:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

﴿21:47﴾

"We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account" [Quran 21:47]

When you believe in the Last Day, you believe that it is the day when you stand before Allah to be asked by Him why you did those things and why you did not do the other ones. It is the day when Allah asks you why you divorced your wife arbitrarily, why you got married in a way that did not please Allah or why you had an illicit affair. On that day you will be asked about every giving, prohibition, satisfaction or anger that was not for the sake of Allah.

When you are aware of the fact that Allah will ask you about all your deeds, call you to account for whatever you do and punish you for your wrongdoings and reward for noble actions, you will absolutely become straight on Allah's path.

It seems that all our lessons revolve around belief in the Last Day.

Belief in Allah and belief in the Last Day are inseparable: Amongst the six pillars of faith, the most amazing inseparable correlation is the one between

believing in Allah and believing in the Last Day, because the mere belief in Allah does not oblige man to obey Him, while believing that Allah exists, that He knows everything and that He will hold us accountable for our actions on the Last Day serves as a powerful motivator for righteous conduct.

Belief In the Last Day Has Three Parts

- The Resurrection. – mankind will be resurrected to face the questioning by the Lord of the worlds.
- The Reckoning – In the Last Day, the resurrected mankind will be rewarded or punished for his deeds.
- Paradise and Hell - They are the final destination for whoever deserves either one of them, and for eternity.

So, What's the Purpose of the Hereafter? – Belief in the soul and the afterlife gives a context to our current existence. Those who focus only on this immediate life miss out on the bigger picture. Indeed, they become heedless of their purpose in life. Allah reminds humanity,



قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿2:33﴾

"What is the life of this world but amusement and play? but verily the Home in the Hereafter, that is life indeed, if they but knew." [Quran 29:64].

Also imagine if a man murdered one hundred human souls, how can we punish him in this life?

- Will we be able to murder someone one hundred times to account for each person he harmed?
- Even if we tried, we cannot establish full justice in this world.
- There are individuals who have launched unjust wars, killed thousands/millions of people, enslaved, tortured, raped, abused, harassed and viciously harmed others.
- You can't fully punish the criminal or fully repay the innocents here.

The hereafter, then, is what makes this life make sense.

No act of injustice, corruption, or evil will go unpunished, and no good deed will go unrewarded.

Allah says in the Quran:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿99:6﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿99:7﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿99:8﴾

"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." [Quran 99: 6-8]

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿4:40﴾

"Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward." [Quran 4: 40]

We all have a choice to make now, and none of us can avoid our own death or the coming of the Day of Judgment. ^[14]

Effect on Behaviour:

1. Encourages Righteousness & Good Deeds

The Quran consistently reminds believers that every action will be weighed, motivating them to do good.

Allah says in the Quran:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزِدُّوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿2:197﴾

"And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is Taqwa (piety). So fear Me, O you of understanding." [Quran 2:197]

This belief prevents negligence and encourages sincerity in worship, charity, and ethics.

2. Deters Sin & Oppression

Fear of divine justice discourages crime, corruption, and oppression.

Allah says in the Quran:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿43:80﴾

"Or do they think that We hear not their secrets and private conversations? Yes, [We do], and Our messengers are with them recording." [Quran 43:80]

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ خَالِدُونَ ﴿43:74﴾

"Indeed, the criminals will be in the punishment of Hell, abiding eternally." [Quran 43:74]

Knowing that even hidden deeds will be exposed on Judgment Day restrains people from wrongdoing.

3. Promotes Patience & Perseverance

Belief in the afterlife reassures believers that worldly hardships are temporary, encouraging patience.

Allah says in the Quran:

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿11:115﴾

"And be patient, for indeed, Allah does not allow to be lost the reward of those who do good." [Quran 11:115]

This prevents despair and motivates endurance in faith and morality.

4. Discourages Arrogance & Materialism

The Quran warns that wealth and status are meaningless without accountability.

Allah says in the Quran:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٢٦:٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٢٦:٨٩﴾

"The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart." [Quran 26:88-89]

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٥٠:٢٢﴾

"You were certainly in un-mindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp." [Quran 50:22]

This belief humbles people, preventing greed and arrogance.

5. Strengthens Social Justice & Compassion

Since every injustice will be judged, people are motivated to act justly and help others.

Allah says in the Quran:

- "The Prophet (ﷺ) sent Mu'adh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah." [Bukhari 2448]

وَأَتَا الْقُرْآنَ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْدُرُ تَبْدِيرًا ﴿١٧:٢٦﴾

"And give the relative his right, and [also] the poor and the traveler." [Quran 17:26]

The Quranic concept of the **Day of Judgment** is not just a theological idea but a **powerful behavioral regulator**. It:

- **Motivates good deeds** through hope in divine reward.
- **Deters evil** through fear of punishment.
- **Encourages patience** by reminding believers of eternal justice.
- **Reduces materialism** by emphasizing the afterlife.
- **Promotes social justice** by warning against oppression.

This belief creates a **moral framework** that shapes individual and societal conduct, ensuring a balanced, ethical, and purposeful life.

Belief in Divine Decree

The concept of divine decree, known as "Qadr" encompasses the belief in Allah's comprehensive and preordained plan for the universe and all of creation. It encompasses the belief that Allah has comprehensive knowledge and control over all things, including events, outcomes, and the destiny of every individual. However, this doesn't negate human free will.

Before creation, Allah decreed and recorded everything that would occur in a "Preserved Tablet" (*Al-Lawh Al-Mahfuz*).

Allah says in the Quran:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿57:22﴾

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:" [Quran 57:22].

Everything that happens in the universe, good or bad, occurs by Allah's will. Nothing can happen without His permission and decree.

The Quran affirms:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿81:29﴾

"And you do not will except that Allah wills - Lord of the worlds" [Quran 81:29]

This highlights that while humans have a will, it operates within the ultimate framework of Allah's divine will.

Despite the concept of divine decree, The Quran also strongly affirms human free will and moral responsibility. Allah has granted humans the ability to make choices and decisions, and they will be held accountable for their actions on the Day of Judgment.

"The Messenger of Allah said: Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits." (Sunan Ibn Majah–Volume 1, Hadith 90)

Understanding how divine decree and human free will coexist is a complex theological topic. However, a key point is that Allah's all-encompassing knowledge doesn't cancel out human choice. Instead, Allah, existing beyond the confines of time, already knows the choices humans will freely make.

The Quran contains several verses that are prophecies about future events that later came to pass.

These are not only evidence of the Quran's divine origin, but evidence of Allah already knows the choices humans will freely make. Here are some of the most prominent examples:

The Victory of the Romans over the Persians

Allah says in the Quran:

غَلَبَتِ الرُّومُ ﴿30:2﴾ فِي أَذْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿30:3﴾ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿30:4﴾

The Prophecy: This Surah (chapter) begins by stating: "The Roman Empire has been defeated- In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-" [30:2 – 4]

The Hadith "Jami at-Tirmidhi 3194", specifies the timeframe (3–9 years) for the Romans' victory.

Fulfillment: At the time of this revelation of this verse (around 613-614 CE), the Byzantine Roman Empire had suffered a devastating defeat at the hands of the Sassanid Persian Empire, losing significant territory including Jerusalem. It seemed highly improbable that the Romans would recover and achieve victory. However, within the predicted timeframe (around 622-627 CE), the Romans under Emperor Heraclius launched a successful counter-offensive, decisively defeating the Persians. This was a remarkable reversal of fortunes, and it coincided with the Believer's victory at the Battle of Badr, bringing joy to the believers as foretold.

The Preservation of Pharaoh's Body

Allah says in the Quran:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُوا إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٠:٩٠﴾ أَلَّا يَأْتِيَ بِكَ آيَاتُ الْكُرْهِ وَالْكَرْبِ وَلَئِنْ كُنْتَ مِنْ الْمُفْسِدِينَ ﴿١٠:٩١﴾ قَالِ يَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿١٠:٩٢﴾

The Prophecy: *"And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, 'I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.' Now? And you had disobeyed [Him] before and were of the corrupters?"*

So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless." [Quran 10:90-92]

The Quran depicts Pharaoh as a ruthless tyrant who oppressed people because of their race, ethnicity, and religion. He considered himself as God and expected everyone to obey and even worship him. Pharaoh was unfair in that he enslaved the Children of Israel and did not allow them to live like other Egyptians in peace and comfort. Therefore, God sent Moses and his brother Aaron as prophets to Pharaoh to preach to him and guide him to the straight path as well as to free the Children of Israel.

These people disbelieved Allah and His Prophet was continuously in war with them. Pharaoh committed all the crimes against the Children of Israel and eventually gets drowned along with his army in the sea while he was chasing Jews and Moses.

God wanted his body to be preserved so that it serves as a lesson for others who are arrogant like him.

Fulfillment:

His mummy was eventually discovered in 1881 in TT320 inside an ordinary wooden coffin and is now in Cairo's National Museum of Egyptian Civilization,

Dr. Maurice Bucaille was involved in the medical examination and restoration of the mummy of 3000-year-old body of

Ramesses II when it was brought to France in the 1970s. During this process, he reportedly conducted extensive analyses to determine the cause of death of the Pharaoh.

A key part of the narrative surrounding Bucaille's findings is the discovery of sea salt within the mummy's remains. This finding, he concluded, was significant evidence that the Pharaoh had drowned in the sea and that his body was retrieved relatively quickly before mummification. This contrasted with the typical mummification process, which used a different type of salt (natron).

Bucaille's work gained particular attention in the Muslim world because he linked his findings to the Quranic account of Pharaoh's drowning and the preservation of his body as a sign for future generations (Quran 10:92). He later authored the influential book "The Bible, The Quran and Science," where he explored the compatibility of scientific findings with religious texts.

He was surprised since such a discovery would be made only through sophisticated, modern, and accurate computers and they didn't know that until 1898. How could the Quran have had this information 1400 years ago?!

It is now on display in the Egyptian Museum in Cairo, serving as a tangible "sign" for generations, as the Quran predicted.

The Conquest of Mecca and the Entry into the Sacred Mosque

Allah says in the Quran:

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا ﴿48:27﴾

The Prophecy: "Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]." [48:27]

Fulfillment: This verse was revealed during the Treaty of Hudaibiyyah (628 CE), when the believers were prevented from performing pilgrimage to Mecca. At that time, entering Mecca peacefully seemed impossible given the hostilities with the Quraysh. Yet, two years later, in 630 CE, Prophet Muhammad and his companions entered Mecca peacefully, performing the pilgrimage exactly as described, with many having their heads shaved or hair cut short. The "conquest near at hand" referred to the conquest of Khaybar, which also occurred soon after.

The Fate of Abu Lahab

Allah says in the Quran:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١١١:١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ﴿١١١:٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿١١١:٣﴾ وَامْرَأَتُهُ
حَمَالَةٌ الْخُطْبِ ﴿١١١:٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ
﴿١١١:٥﴾

The Prophecy: "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." [111: 1-5]

This brief chapter of the Quran addresses Abu Lahab, an uncle of the Prophet Muhammad (ﷺ) who was a firm opponent of the early believing community. It conveys that he and his wife would ultimately face a grievous end in the Fire of Hell, and that his worldly possessions and offspring would offer him no protection.

Fulfillment: This prophecy held a unique significance: it revealed the ultimate spiritual destiny of a person who was still alive. Abu Lahab had a clear opportunity to challenge this prediction by simply choosing to believe, but he never took it. His death in disbelief, occurring shortly after the Battle of Badr, perfectly aligned with the Quran's foretelling.

The Spread of Islam and its Global Reach

The Prophecy: Various verses imply the eventual triumph and spread of Islam. For example, Surah At-Tawbah (9:33) states:

Allah says in the Quran

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩:٣٣﴾

"It is He Who has sent His Messenger with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) dislike it." [9:33]

Fulfillment: At the time of the Prophet (ﷺ), believers were a small and persecuted community in Mecca. Yet, within a few decades, it spread rapidly across Arabia and beyond, eventually encompassing vast empires and becoming a global religion with adherents in every corner of the world.

These examples, among others, are considered by believers as clear indications of the Quran's divine origin and its foresight into future events.

The Quran clearly indicates that individuals are responsible for their deeds, for example,

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٥٣:٣٩﴾

"That man can have nothing but what he strives for" [Quran 53:39].

Divine prudence and human free will

The idea of divine providence also known as divine decree or predestination—that everything has already been decreed by the Creator from eternity then what is the significance of human free will.

From a purely rational standpoint, these two aspects seem mutually exclusive; in other words, it seems they cannot both be true.

However, we have to remember that Allah exists outside of time and space, beyond the cosmic veil in the Unseen. By contrast, we human beings can only conceive of realities within the framework of time and space. Divine providence, or predestination, is a reality that exists beyond time and space.

While all things have already been decreed from eternity, Allah has the power to change destiny based upon the choices we make. We are, indeed, morally responsible for our actions and our free will has associated with it a measure of control, limited under the sovereignty of Allah, to determine our ultimate fate.

The important point to understand is that everything happens by the will of Allah, despite Allah not being pleased with everything that is allowed to happen. There are two ways in which “the will of Allah” is understood: the universal will, and the legislative will. The universal will encompass everything that is allowed to

be, both good and evil. The legislative will consist of what Allah wants from us of good deeds.

The truth is that our actions make a meaningful difference and can change the course of the decree. By bringing our will to coincide with the legislative will of the Creator—surrendering our will to Allah—our fate will change for the better.

"The Messenger of Allah (ﷺ) said: Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits." (Sunan Ibn Majah—Volume 1, Hadith 90)

This apparent change in destiny is not a result of our own power and ability, and it is not outside the knowledge of Allah. Rather, it is only when we submit ourselves to the will of Allah that our fate can change for the better.

Divine providence is an enigma due to our limited ability to conceive of realities beyond time and space, and beyond physical causes and effects. It is a mystery in its essence. As a result, scholars emphasized that providence is a secret of Allah and that going too deeply into it philosophically will lead to misguidance. ^[15]

How Belief in Divine Decree (Al-Qadr) Shapes Human Behavior – A Quranic Perspective

The belief in Divine Decree (*Al-Qadr*) is a fundamental tenet of Islam, deeply shaping a Muslim's worldview and influencing their behavior. The Quran offers a nuanced perspective that encourages both reliance on God and personal responsibility.

The Quran provides deep insights into how this belief shapes morality, resilience, and ethical decision-making.

Here is how *Al-Qadr* shapes human behavior:

1. Cultivating Trust and Reliance on Allah (Tawakkul):

While everything is decreed, the Quran does not advocate for fatalism or inaction. Instead, it strongly encourages effort and striving.

Allah says in the Quran:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And if any one puts his trust in Allah, sufficient is (Allah) for him." [Quran 65:3]

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿53:39﴾

"That man can have nothing but what he strives for." [Quran 53:39]

The core of *Al-Qadr* is the conviction that Allah is All-Knowing, All-Powerful, and has a comprehensive plan for the universe. This belief fosters a deep sense of Tawakkul, or trust in Allah and inculcate:

- **Peace of Mind and Acceptance:** Believers find solace in knowing that whatever befalls them, good or bad, is ultimately by Allah's will. This can reduce anxiety about the future and cultivate patience in adversity, as hardships are seen as part of a divine plan with wisdom behind it. This frees them from excessive worry and anxiety, as they know that if they have truly strived, Allah will grant the best outcome.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿54:49﴾

"Indeed, all things We created with predestination" [Quran 54:49]

2. Prevents Arrogance and Fosters Humility

Since success and failure are ultimately in Allah's hands, believers avoid pride in achievements. When successes are achieved, believers attribute them to Allah's blessing and decree, preventing arrogance and fostering humility. They recognize that their efforts are only effective through Allah's will. It motivates effort and hard work while avoiding despair. Reduces anxiety about outcomes, knowing Allah controls the results.

Allah says in the Quran:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

"What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself." [Quran 4:79]

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No disaster strikes except by permission of Allah" [Quran 64:1]

This belief and attitude:

- Encourages gratitude in success rather than arrogance.
- Promotes patience in hardship rather than resentment.

3. Strengthens Patience in Adversity (Sabr)

Life is seen as a test, and challenges are an inevitable part of it.

Endurance through Hardships: When faced with difficulties, the belief that these trials are part of Allah's decree helps believers persevere. They understand that Allah tests His servants and that patience in the face of adversity can lead to immense reward.

Seeking Divine Help (Dua): While all events are decreed, Believers are encouraged to make supplications (Dua) to Allah. Dua is seen as a powerful means to influence one's destiny, as it demonstrates reliance on Allah and actively seeks His mercy and intervention.

Belief in *Al-Qadr* helps believers endure trials with resilience, knowing Allah has wisdom in all things.

Allah says in the Quran:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٩٤:٦﴾

"Verily, with every difficulty there is relief" [Quran 94:6]

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿٤:١٠٤﴾

"And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise." [Quran 4:104]

This belief and attitude:

- Reduces impulsive reactions to difficulties.
- Encourages steadfastness in faith and perseverance.

4. Fostering Accountability and Moral Conscience:

The belief in *Al-Qadr*, coupled with free will, underpins the concept of accountability on the Day of Judgment.

For believers, the constant awareness that Allah records their thoughts and actions and will judge them accordingly is a powerful motivator. This understanding encourages them to live consciously, deeply adhering to divine teachings. They strive to fulfill their religious duties, such as observing the five pillars of Islam, and to shape both their individual and social behavior in accordance with the divine guidance.

While Allah has decreed all things, humans are still responsible for their choices.

Allah says in the Quran:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ
بِظَلَّامٍ لِلْعَبِيدِ ﴿41:46﴾

"Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants." [Quran 41:46]

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ

"And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.'" [Quran 18:29]

This belief and attitude:

- Prevents fatalism ("If Allah decreed it, why should I avoid sin?").
- Encourages moral responsibility while recognizing Allah's ultimate knowledge.

5. Promotes Contentment and Reduces Greed

Instead of constantly seeking more, believers are encouraged to be grateful for what they already possess. This shifts the focus from perceived lack to recognizing and appreciating Allah's countless blessings, promoting contentment.

Allah's Messenger (ﷺ) said – *"Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors."* [Sahih Muslim 2963c]

One understands that hoarding or obsessively pursuing wealth beyond what is necessary will not change what Allah has decreed. This awareness fosters a sense of security and trust that Allah will provide what is needed.

Belief in Divine Decree helps believers to accept their provision (*rizq*) and avoid envy. By recognizing Allah's ultimate sovereignty and the predetermined nature of provision, individuals are empowered to be content with what they have, redirect their desires towards the eternal, and actively engage in acts of generosity, thus effectively combating the detrimental effects of greed.

Successes and wealth are seen as blessings from Allah, not solely the result of one's own intelligence or effort. This cultivates humility and prevents arrogance, which are often byproducts of greed. **It also encourages a sense of detachment from worldly possessions, viewing them as a means to an end (worship of Allah and service to humanity) rather than the ultimate goal.**

When one believes that their wealth is a trust from Allah and that its quantity is decreed, it becomes easier to share it. Giving charity (*sadaqah* and *zakat*) is seen as fulfilling a divine command and

expressing gratitude, rather than a loss. This acts as a direct antidote to greed, which is rooted in selfishness and accumulation.

When plans don't materialize or losses occur, the belief in *Qadr* provides a framework for patience. Instead of succumbing to despair, which often leads to unhealthy desires or illicit means to compensate for perceived shortcomings, believers endure with the knowledge that Allah's decree holds wisdom, even if it's not immediately apparent. This resilience helps prevent the pursuit of excessive material gain out of anxiety or insecurity.

Allah says in the Quran:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾ (51:22)

"And in the heaven is your provision, and that which you are promised." [Quran 51:22]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

"Allah increases the provision for whom He wills, and straitens (it for whom He wills)" [Quran 13:26]

This belief and attitude:

- Reduces obsession with material gain.
- Encourages satisfaction with Allah's distribution of wealth.

The Quranic concept of **Divine Decree (Al-Qadr)** does **not** promote passivity but rather:

- Motivates action (since outcomes depend on effort).
- Encourages humility (success is from Allah).
- Builds patience (hardship is a test).
- Deters sin (while acknowledging free will).
- Fosters contentment (trusting Allah's wisdom).

This belief creates a **mentally resilient, morally responsible, and spiritually grounded** individual who strives for excellence while submitting to Allah's will. It's a belief that liberates the heart from excessive worry about the unknown future and remorse over the past, allowing individuals to focus on living righteously in the present, with full trust in their Creator.

Summary

The Behavioural Impact of Faith," explores how faith serves as a profound, comprehensive force that shapes human behaviour. The chapter defines faith not merely as a blind belief but as an internal reality rooted in both the heart and mind, fortified by reason and rational inquiry. It highlights how the Quran consistently encourages intellectual reflection and the use of evidence to strengthen conviction. Through models like the Ladder of Inference and the Iceberg Model, the text illustrates that our visible actions and decisions are deeply influenced by a hidden foundation of beliefs and values. This intellectual and emotional synergy empowers individuals with a balanced sense of confidence and beneficial fear, which in turn fosters resilience, moral discipline, and integrity.

The chapter further delves into the practical and ethical consequences of faith by examining the six pillars of Islam. It explains how these core beliefs—in Allah, angels, scriptures, prophets, the Day of Judgment, and divine decree—provide a robust framework for personal and social conduct. This belief system instils a sense of accountability and purpose, guiding individuals toward righteousness, compassion, and justice. Ultimately, the text argues that by embracing these principles, believers can lead purposeful lives, grounded in trust and patience, which not only benefits their personal growth but also contributes to a more just and harmonious society.

Chapter 3

The Soul: The Engine of Human Behavior



The Soul: The Engine of Human Behavior

The soul is often described as the non-physical part of a person that lives on after death. It's considered the core of who you are, including your identity, personality, and memories.

Historical Understanding of the Soul

Soul, in religion and philosophy, is the immaterial aspect or essence of a human being, that which confers individuality and humanity, often considered to be synonymous with the mind or the self. In theology, the soul is further defined as that part of the individual which partakes of divinity and often is considered to survive the death of the body.

Many cultures have recognized some incorporeal principle of human life or existence corresponding to the soul, and many have attributed souls to all living things. There is evidence even among prehistoric peoples of a belief in an aspect distinct from the body and residing in it. Despite widespread and longstanding belief in the existence of a soul, however, different religions and philosophers have developed a variety of theories as to its nature, its relationship to the body, and its origin and mortality.

Among ancient peoples, both the Egyptians and the Chinese conceived of a dual soul. The Egyptian 'ka' (breath)

Chapter 3

survived death but remained near the body, while the spiritual 'ba' proceeded to the region of the dead. The Chinese distinguished between a lower, sensitive soul, which disappears with death, and a rational principle, the 'hun', which survives the grave and is the object of ancestor worship.

The early Hebrews apparently had a concept of the soul but did not separate it from the body, although later Jewish writers developed the idea of the soul further. Biblical references to the soul are related to the concept of breath and establish no distinction between the ethereal soul and the corporeal body. Christian concepts of a body-soul dichotomy originated with the ancient Greeks and were introduced into Christian theology at an early date by St. Gregory of Nyssa and by St. Augustine.

Ancient Greek concepts of the soul varied considerably according to the particular era and philosophical school. The Epicureans considered the soul to be made up of atoms like the rest of the body. For the Platonists, the soul was an immaterial and incorporeal substance, akin to the gods yet part of the world of change and becoming. Aristotle's conception of the soul was obscure, though he did state that it was a form inseparable from the body.

In Christian theology St. Augustine

spoke of the soul as a “rider” on the body, making clear the split between the material and the immaterial, with the soul representing the “true” person. However, although body and soul were separate, it was not possible to conceive of a soul without its body. In the Middle Ages, St. Thomas Aquinas returned to the Greek philosophers’ concept of the soul as a motivating principle of the body, independent but requiring the substance of the body to make an individual.

From the Middle Ages onward, the existence and nature of the soul and its relationship to the body continued to be disputed in Western philosophy. To René Descartes, “man was a union of the body and the soul, each a distinct substance acting on the other; the soul was equivalent to the mind”. To Benedict de Spinoza, “body and soul formed two aspects of a single reality”. Immanuel Kant concluded that “the soul was not demonstrable through reason, although the mind inevitably must reach the conclusion that the soul exists because such a conclusion was necessary for the development of ethics and religion.” To William James “at the beginning of the 20th century, the soul as such did not exist at all but was merely a collection of psychic phenomena.”

Just as there have been different concepts of the relation of the soul to the body, there have been numerous ideas about when the soul comes into existence and when and if it dies. Ancient Greek beliefs were varied and evolved over time.

Pythagoras held that the soul was of divine origin and existed before and after death. Plato and Socrates also accepted the immortality of the soul, while Aristotle considered only part of the soul, the ‘nous’, or intellect, to have that quality. Epicurus believed that both body and soul ended at death. The early Christian philosophers adopted the Greek concept of the soul’s immortality and thought of the soul as being created by God and infused into the body at conception.

In Hinduism the ‘atman’ (breath, or soul) is the universal, eternal self, of which each individual soul (jiva or jiva-atman) partakes. The ‘jiva-atman’ is also eternal but is imprisoned in an earthly body at birth. At death the jiva-atman passes into a new existence determined by karma, or the cumulative consequences of actions. The cycle of death and rebirth (samsara) is eternal according to some Hindus, but others say it persists only until the soul has attained karmic perfection, thus merging with the Absolute (brahman). Buddhism negates the concept not only of the individual self but of the atman as well, asserting that any sense of having an individual eternal soul or of partaking in a persistent universal self is illusory.

The Muslim concept, like the Christian, holds that the soul comes into existence at the same time as the body; thereafter, it has a life of its own, its union with the body being a temporary condition.^[1]

Understanding the Spirit and Soul from the Quranic perspective

The words “Rooh” and “nafs” appear in various places in the Quran carrying different meanings. The word Rooh denotes the Word of God, angels, Gabrielas , prophets and that soul which appears in the human body at a certain time by divine command. The word nafs, on the other hand, is used for life, breath, a person, a being with a soul, heart, a being or consciousness etc. ^[2]

Throughout history, all aspects of the unseen have fascinated man. He has especially attempted to explore and understand the phenomenon of the soul - that mysterious power which activates the human body. Many questions were asked, but only a few answers were available. During the lifetime of the Prophet Mohammad (ﷺ) the Jews of Medina sent their allies, the Makkan infidels, to the Prophet (ﷺ) to ask about the soul. In reply to their questions, the following Quranic verse was revealed [Sahih al-Bukhari 125]

Allah says in the Quran:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

“And they ask you (O Muhammad (ﷺ)) concerning the Ruh (the Spirit); Say: “The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” [Quran 17:85]

This verse states that the Spirit is something that is very valued by Allah and directly comes from Him. It is something that comes from the world above and not this material world. Therefore, our knowledge of it is very little although our spirit is the closest thing to us. Nevertheless, we are not able to discover all the secrets behind it.

The Quran never uses the word ‘ruh’ to talk about the human soul. Instead, it uses the term ‘nafs’ for the human soul - the soul which can do good or evil, commit sins, and is judged in the hereafter and leaves the body upon death. Interestingly, the Quran never speaks about the ‘ruh’ in this way. Instead, the ‘ruh’ in the Quran is described as a singular entity - from which God has breathed into man. The ‘ruh’ is the subtle spirit, which resides in the heavens and needs a physical body to carry it on earth. When this spirit is given to a body, life begins.

In the following verse, the Arabic word used is ‘nafs’ which refers to ‘self.’

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿٥:١١٦﴾

“And [beware the Day] when Allah will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’” He will say, “Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it.

*You know what is within **myself**, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.*" [Quran 5:116]

Abdullah ibn Masud reported that the Messenger of Allah (ﷺ) said:

"Indeed, the creation of each one of you is brought together in his mother's belly for forty days in the form of a seed, then he is a clot of blood for a similar period, then a morsel of flesh for a similar period. An angel is then sent to him who blows the breath of life into him..."

"Allah's Messenger (ﷺ), the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the spirit is breathed into him....." [Sahih al-Bukhari 3208]

Allah gifted us our spirit, an endowment from His own. The creation of Adam serves as the ultimate example of this. After fashioning Adam into a perfect human form, Allah's final act was to breathe His spirit into him, bringing him to life.

Allah placed a great asset in man's soul: free will. He gave man the potential to ascend spiritually and achieve the greatest human and divine virtues. On the other hand,

Allah also gave man the choice to follow his carnal desires and become lower than animals even.

The spirit is the thing that makes us alive. It is the soul that gives us our identity.

The 'self' is the 'I'. It is the 'I' that we speak of when we say things like, "I feel happy," or "I love you," or, "I want to eat chocolate pudding."

This 'I' that is saying all of these things is my 'self' and that is who I am.

Scholars like Imam al-Ghazali have observed that one of the strangest things is that despite the 'self' being so close to us — I mean, it is who we are! Despite its closeness, its true nature eludes us.

One of the reasons why its true nature alludes to us is because it cannot be seen with the eye, nor can you do an experiment to observe it directly. (You can, however, do experiments to observe it indirectly and from this comes the field of modern psychiatry.)

This 'self', this 'I', is what the Quran and Sunna refer to as the human soul. ^[3]

The first life begins when the ruh (spirit) is breathed into an embryo in the womb of its mother and the self is created, and now the self or soul is referred to as 'Nafs'.

Shaykh Abdullah ibn Alawi al-Haddan writes in his book "The Lives of Man", we have five lives. Understanding these five lives will help us understand the true nature of the

soul.

The five lives are:

1. Our first life: before conception in the universe of the spirit (Alam al-Arwah).

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿7:172﴾

"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] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." [Quran 7:172]

In this life before our earthly life, Allah brought all of us into existence as pure spirit.

The five lives are:

2. Our second life: from the womb of our mothers till our deaths in the lower world (*al-Dunya*).

Our second life begins with the ensoulment of our developing fetuses in the wombs of our mothers and then the spirit (*ruh*) gets breathed in to developing body inside the mother womb at around 120 days. Allah is the ultimate source and giver of the spirit, and an angel is the direct agent by whom that spirit is breathed into the human body at a specific stage of its development.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ
حَمَإٍ مَسْنُونٍ ﴿15:28﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي
فَقَعُوا لَهُ سَاجِدِينَ ﴿15:29﴾

"Behold! your Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape; "When I have fashioned him (in due proportion) and **breathed into him of My spirit**, fall down in obeisance unto him." [Quran 15:28-29]

Upon an angel breathing the spirit into the fetus, it comes to life and is considered a human being. Medically, this is the point when the fetus begins to move and show signs of life.

After a nine-month term, the baby emerges from the womb, marking the beginning of our second life: the life in this world we are living now.

3. Our third life: from our deaths till the Day of Judgement in the inter-world (*al-barzakh*).

Our third life begins with our death. This is our life of the grave. The soul remains in the 'barzakh' and awaits the day of judgment.

Allah says in the Quran:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُ أَجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ
زُجِرَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ ﴿3:185﴾

"Every soul shall have a taste of death: And only on the Day of Judgement shall you be paid your full recompense. Only he who is

saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.” [Quran 3:185]

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٢٣:١٠٠﴾

“(In Falsehood will they be) Until, when death comes to one of them, he says: “O my Lord! send me back (to life);” In order that I may work righteousness in the things I neglected. By no means! It is but a word he says. Before them is a Partition till the Day they are raised up).” [Quran 23:99-100]

4. Our fourth life: the Day of Judgement.

Our fourth life begins with our resurrection when the trumpet is blown for the second time. This is the beginning of the Day of Judgement. In this fourth life, our body and soul are reunited again so that we are back in a soul-body balance, as we were in our second lives. But again, the souls that are reunited with the bodies in this life are the way they were when we died: either on the fitra, or on a corrupted form. That imprint that we leave on our souls through the choices that we make in our second lives will remain with us for eternity.

Allah says in the Quran:

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٧٥:٢﴾

- “I swear by **the Day of Resurrection**; And I swear by the reproaching soul [to the certainty of resurrection].” [Quran 75:2]

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٩٩:٨﴾

“On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.” [Quran 99:6-8]

5. Our fifth life: the Garden (*al-Jannah*) or the Fire (*Jahannam*).

Allah says in the Quran

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٧٥:٢٤﴾

“Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord; And some faces, that Day, will be sad and dismal.” [Quran 75:22-24]

Every spirit, when it is first breathed into a body, has an original and healthy form which predisposes it to recognize the existence of Allah, our need to worship Him. The Prophet (ﷺ) called this original state the ‘fitra’ and he said in the following hadith.

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

No child is born but upon fitra. He then said. Recite: The nature made by Allah in which He created man, there is no altering of Allah's nature; that is the right religion." [Reference: Sahih Muslim 2658d]

'fitra' is an Arabic word that means 'original disposition', 'natural constitution' or 'innate nature'.

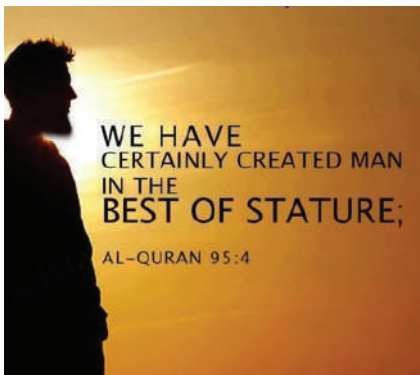
Allah says in the Quran

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ

"[Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah." [Quran 30:30]

The *fitra* is this original and healthy form upon which Allah Most High created all of us. Allah Most High describes this original and healthy form in the Quran as the "finest form" (*Ahsan taqwim*):

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ ﴿٩٥:٥﴾



"We surely created man in the finest form and then reduced him to the lowest of the low." [Quran 95:4-5]

This *fitra*, or "finest form" is both the outward and in the inward form. Allah Most High made the human form the best of all forms. This is something that we know and perceive. Every spirit, when it is first 'breathed' into a body, has an original and finest inward form.

This 'finest form' contains the potential of the human being to love and worship Allah Most High. As the Prophet (ﷺ) explained in the hadith that I have just cited, this original form can be spoiled and corrupted by external influences. In this verse, Allah Most High expresses this by saying that a human being who has been created in the finest form can fall to turn into the "lowest of the low".

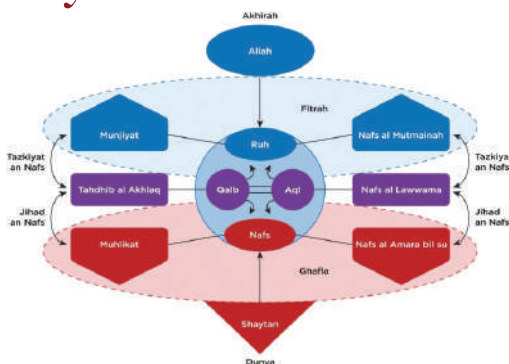
Created in the most excellent of forms, humanity was blessed with a body unlike any other living being and a mind endowed with the noblest faculties of thought and intellect. Our potential is sublime. Yet, when we misuse these extraordinary gifts, the result is a fall into the deepest degradation. The very same intellect that elevates us can, when twisted by evil, be the source of our deepest shame.

This descent is a common sight in human society. We see people consumed by greed, lust, and rage, so lost that they are morally reduced to a state lower than any beast. When a nation is blinded by hatred, for instance, it becomes capable of

atrocities no wild creature would ever commit. A wild beast kills for food, but a human, with his advanced intellect, invents the gun, the tank, and the atomic bomb to wipe out entire populations.

A beast knows only its teeth and claws; we, in our genius, create elaborate ways to inflict suffering. We are capable of torture so painful it defies a wild animal's understanding. In our fury, we have forced women to march naked, subjected them to unimaginable acts of violence, and made mothers watch as their children are killed or forced to drink their blood. There is no wild species on earth that can rival this human barbarism. We were created in the best of moulds, but when we choose evil, we become the worst of all. [Explanation of the ayat from The Tafhimul Quran]

An Islamic Model of the Soul by Abdallah Rothman & Adrian Coyle



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This model is based on four things.

1. The Nature of the Soul - The soul is either in a state of fitrah (attracted by the divine) or in a state of ghafla—forgetfulness of Allah (attracted by *Dunya*—worldly life).
2. The Structure of the Soul - The soul has its influencers. The *qalb* (heart) and *aql* (intellect) play a role in the direction the soul will follow.
3. The Stages of the Soul –
 - *Nafs al Ammarah* (soul that inclines to evil): In this stage, the inner self incites one to do evil, a person is seized by the clutches of Satan and is overly inclined to him.
 - *Nafs al Lawwama* (self-reproaching soul): in this stage, the soul is struggling to resist the calling of the lower self. Few of us go beyond this stage.
 - *Nafs al Mutmainnah* (soul at rest): this is an ideal stage where the lower self has no power to pull the soul downward.
4. The Development of the Soul:
 - To move from the bottom stage to the middle one, we need to practice *jihad al nafs* (the struggle of the soul).
 - It's a self-reflective process where we discipline the soul and not let the lower self-run wild.
 - To move from the middle stage to the upper one, we need *tazkiyat an nafs* (purification of the soul). It's a harder process where we uncover the soul from all impurities until it reflects our primordial nature. ^[5]

The Three Stages of the Soul

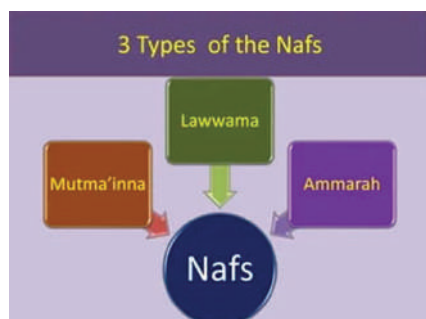
The concept of nafs refers to the ego or lower self that can often lead to negative behaviours and traits. However, through self-discipline, self-awareness, and continuous effort, it is possible to control and transform the nafs. Control nafs in Islam require self-reflection, identifying negative traits, practicing self-discipline, seeking knowledge, practicing mindfulness, cultivating positive qualities, surrounding oneself with positive influences, and seeking spiritual guidance. Ultimately, by controlling the nafs, we can attain a higher level of self-awareness, inner fulfilment, and well-being, leading to a more balanced and meaningful life.

1. The first is *nafs-ul-ammarah bisu* - the Soul that is inclined to evil.

Allah says in the Quran:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

“The (human) soul is certainly prone to evil” [Quran 12:53]



This is the soul that incites its master to seek forbidden pleasures and follow what is false.

This describes a specific state of the nafs, or the self, where it completely rules over a person. This nafs doesn't just suggest actions—it commands them, becoming a dominant force in one's life. When this nafs has a desire, a wish, or an appetite, it takes full control.

When the nafs is in this state, it is said to have sovereignty over a human being. The person becomes completely subjugated, or subordinate, to its will. They listen to and follow all of its commands without question. This is considered the lowest and most dangerous type of nafs, known as Nafs al-Ammarah.

The clearest sign that a person is in this state is that they sin willingly, openly, and without any sense of remorse. They act on their every impulse and desire, with no thought of guilt or consequence.

The concept of doing "whatever makes you happy" or "whatever your heart desires" has become a modern creed, especially in the West. This notion is often glamorized, cloaked in the language of personal freedom and authenticity. However, this philosophy is often a veiled invitation to follow our deepest passions and appetites without restraint. When we live our lives this way—driven by what we crave and what pleases us—we are not truly free. We have simply become servants to the nafs al-ammarah, the part of us that commands and dominates, leading

us down a path of self-indulgence and sin.



وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ
﴿43:36﴾

"If anyone withdraws himself from the remembrance of (Allah) Most Gracious, We, appoint for him an evil one, to be an intimate companion to him." [Quran 43:36]

Satan's cohorts and tunes surround the evil soul day and night. It drives from one satanic act to another. You can see the signs in its life: a fondness for lying and cheating, a habit of wasting precious time on endless leisure, and a love for the distracting noise of concerts, cinemas, and music. The soul's every action becomes a dance to the tune of its own corruption.

As one contemporary writer said, **"The godless society's motto is 'work and play', while the motto of the god-conscious society is, 'work and pray' "**!

2. The second type of nafs is known as *nafs-ul-lawman* - the Self-reproaching soul



لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿75:1﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
﴿75:2﴾

"I swear by the Day of Resurrection; And I swear by the reproaching soul [to the certainty of resurrection]" [Quran 75:1-2]

Imagine a voice within you that won't stay silent. This isn't the voice of your desires, but one of blame and remorse. It's the sound of a living conscience, a powerful sign that you've risen above the stage of the Nafs al-Ammarah, the soul that feels no guilt. This is where the real battle for your soul begins.

This is the self-reproaching soul. It scolds its owner for every good deed missed and feels a deep sense of regret for what's been lost. It may still be vulnerable to temptation and evil, but afterward, it is consumed by a powerful sense of remorse. This guilt and shame—this desire to take

back a mistake—is what forces a person to turn back to God, to repent, and to seek spiritual peace.

When this stage of the nafs is at work, a person might still fall into sin, but their soul immediately convicts them. It feels bad, it feels guilty, and that guilt is supposed to grow so strong that it becomes a barrier, a reason to turn away from sin forever. The clear sign of this stage is the presence of remorse. You feel shame, embarrassment, and a powerful wish that you could go back in time. You feel so much regret that in that moment, you vow to never repeat the sin again. This is the constant battle: sometimes you give in to sin, but other times, you find the strength to resist.

3. The third type of nafs described in the Quran is 'nafs-ul-mutmainnah' - the Content soul

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٨٩:٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ
رَاضِيَةً مَّرْضِيَّةً ﴿٨٩:٢٨﴾

“To the righteous it will be said “oh reassured soul, return to your Lord well pleased, and pleasing to Him” [Quran 89:27-28]

It is the soul that has found peace with its Lord, His obedience, His command, His remembrance and does not find this in other than Him (Allah).^[6]

The Guiding Voice: Harnessing the Power of Your Conscience

1. Acknowledge and Reflect on the Guilt:

Through means of inner strength, man can control the evil self (*Nafs-e-Ammara*). Allah describes this power in the Quran 75:1-2 above.

- Here Allah swears by the self-accusing soul (*Nafs-e-Lawwama*), informing man of an inner strength. The self-accusing soul exists within every human being. Man can control himself from sins as a result of the self-accusing soul. **However, he cannot benefit from any power until he recognizes it.** Moreover, this inner strength is useless for man unless, along with recognition, he also protects and develops this power.^[7]
- Based on your self-reflection, actively work to avoid situations, environments, or company that lead you to sin. This requires conscious effort and discipline.
- Don't suppress or ignore the feelings of guilt and remorse. **This internal "blaming" is a divine gift that indicates your conscience is alive.**
- Take time to reflect on why you feel guilty. What specific actions or omissions caused this feeling? **This self-awareness is the first step towards change.**

2. Repent Sincerely (*Tawbah*):

- The moment '*Nafs al-Lawwama* kicks in', it's an opportunity to immediately turn to Allah in repentance. Seek forgiveness (*Istighfar*) and resolve not to repeat the sin. This quick turning back strengthens the bond with Allah and prevents the sin from hardening the heart. ^[8]
- True repentance involves regret for the past, abstaining from the sin in the present, and a firm resolve not to return to it in the future. If the sin involved others, seeking their forgiveness or making amends is also crucial.

3. Learn from Mistakes and Make Amends:

- Identify the root causes of your shortcomings. Was it laziness, heedlessness, bad company, or a lack of knowledge?
- Make a concrete plan to avoid similar situations in the future. This might involve setting boundaries, changing routines, or seeking beneficial knowledge.
- If your actions have wronged others, strive to make amends and rectify the situation to the best of your ability.

4. Increase Good Deeds:

- The Prophet Muhammad (ﷺ) said, "Follow up a bad deed with a good deed, and it will wipe it out." When you feel the sting of the *Nafs al-Lawwama*, immediately follow it with good deeds.

- When you feel the remorse, respond by doing more good deeds. This includes increasing acts of worship (*Salah*, *Dhikr*, Quran recitation), charity, helping others, and improving your character. Good deeds wipe out bad ones.

5. Strengthen Your Connection with Allah:

- The feelings of guilt and regret can be overwhelming but remember that Allah is *Al-Ghafoor* (The Oft-Forgiving) and *Ar-Raheem* (The Most Merciful).
- Increase your *dua* (supplication), seeking Allah's guidance and strength to overcome your weaknesses.

Deepen your understanding of the Quran and Sunnah. This will provide clarity on what is right and wrong and motivate you towards good.

6. Avoid Despair and Excessive Self-Blame:

- While the *Nafs al-Lawwama* is beneficial, it's important not to fall into despair or excessive self-blame that paralyzes you. Satan can use this to make you feel hopeless.
- Remember that everyone makes mistakes. The key is to learn, repent, and strive for improvement. The goal is to move towards the *Nafs al-Mutmainna* (the tranquil soul).

7. Seek Knowledge and Good Company:

- Satan can use this to make you feel hopeless.
- Remember that everyone makes mistakes. The key is to learn, repent, and strive for improvement. The goal is to move towards the Nafs al-Mutmainna (the tranquil soul).

By actively engaging with the self-reproach of the Nafs al-Lawwama and channelling it into positive action, sincere repentance, and a stronger connection with Allah, one can utilize this stage to purify the soul and progress towards inner peace and contentment.

Allah says in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” [Quran 13:11]

The Path to a Virtuous Life: Purifying the Soul

The soul (*nafs*) is a fundamental determinant of human behavior, acting as the inner engine that drives our actions, thoughts, and intentions. Human behavior is a direct manifestation of the soul's condition, making its purification and alignment with divine will fosters virtues like patience, humility, gratitude, justice, and empathy,

leading to behavior that is pleasing to God and beneficial to society. Neglecting soul purification means allowing the lower self to dictate one's life, leading to a cascade of negative behaviors, inner turmoil, strained relationships, and a profound spiritual loss in both this world and the next.

Summary

This chapter explains the soul as the immaterial core of human beings, regarded as the engine behind all human behaviour and the essence of personality, identity, and memory. The chapter surveys historical, philosophical, and religious views on the soul, drawing from ancient Egyptians, Greeks, and various theological traditions including Christianity, Islam, Hinduism, and Buddhism.

From an Islamic perspective, it distinguishes between “*ruh*” (spirit) and “*nafs*” (soul or self), describing the human journey through five “lives”: pre-existence, worldly life, life in the grave, the Day of Judgment, and the afterlife. The chapter also presents models describing the soul's stages: the soul prone to evil (*nafs al-ammara*), the self-reproaching soul (*nafs al-Lawwama*), and the contented soul (*nafs al-mutmainnah*). Purification of the soul—through self-reflection, repentance, good deeds, and striving for spiritual growth—is emphasized as essential for virtuous character and divine proximity. The text concludes that the condition of the soul fundamentally shapes human actions, and its purification leads to personal fulfilment and societal well-being.

Chapter 4

Satanic Influence: Understanding its Effects on Human Behavior



Satanic Influence: Understanding its Effects on Human Behavior

The unseen world holds realities that lie beyond our senses and our imagination. We can describe these things with words, but these words only hint at their true, unique essence.

According to the Quran, two other beings, the **Angels** and the Jinn, exist alongside humanity. While we can't see them, they interact with us and play a significant role in shaping human behavior, as does the **soul**, a gift from Allah.

The soul, Angels, and Jinn all exist in a dimension beyond the reach of our perception and our scientific tools. Since we cannot prove or disprove their existence through logic or empirical evidence, we must turn to their source of knowledge for understanding: **divine revelation**.

Satan, a being from the Jinn, inhabits an unseen world alongside his progeny. The Jinn live, eat, procreate, and exist in a parallel reality to our own, and they do interact with humans. However, Satan only has the power to mislead those who have abandoned their faith in God and surrendered to his temptations.

Interaction of Satan with the self that incites evil (Nafs Ammarah Bis Su)

Chapter 4

Satan directly influences the 'nafs al-ammarah' to mislead humans. This concept is central to the Islamic understanding of temptation and the internal struggle between good and evil.

The soul has three states:

- *The self that incites evil (nafs-ul-ammarah bisu); In the state where the inner self incites one to do evil, a person is seized by the clutches of Satan and is overly inclined to him*

- The reproving self (Nafs Lawwama): However, in the state of the reproving self, a person feels shame and embarrassment for his ill actions and

Stage 1: An-Nafs al-Ammārah (The Commanding Soul)



Characteristics:

- Completely controlled by desires
- No guilt about sins
- "I want it, so I'll take it" mentality
- Addicted to instant gratification
- Greedy, selfish, envious

"Life is short, enjoy it"

"Everyone sins anyway"

"I'll repent later"

"God will forgive me"

"God more time won't hurt"

'Indeed, the soul is a persistent enjoiner of evil.' (Qur'an 12:53)

Most people start here. The key is recognizing you're at this stage.

turns towards God. In this state, however, a battle ensues: at times a person leans towards Satan and at times they incline towards the Gracious God.

- The soul at rest (*Nafs Mutmainna*): When a person reaches the stage where the soul is at rest, they become a part of that class of people who are known as the servants of the Gracious God.

Allah's Watchful Guardians:

Allah says in the Quran about the deployment of the angels to each individual and it's role:

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

"For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah." [Quran 13:11]

Allah not only watches over and is aware of everything a person does, but He has also appointed guardian angels to accompany each individual and keep a full record of their deeds.

This serves as a stern warning to those who foolishly believe they are free to live as they please without ever being held accountable for their actions in this life.

A man said to `Ali ibn Abu Talib (ؑ): "A group from (the tribe of) Murad wanted to kill you." `Ali (ؑ) said, "With every man there are two angels who protect him from

everything that is not decreed; when the decree comes, they withdraw and do not stand between him and it. A man's decreed lifespan is his protection."

The Angels accompanying each person in this world do the following: 1- they care for him when he is created, 2- they guard him, and 3- they write down his good deeds and bad deeds. So, the number of angels who accompany each person after he is born is four angels. Angels protect humans from harm and guide them towards righteousness. They surround us, guard us, and encourage positive thoughts and actions.^[1]

Mechanism of evil influence in human behaviour

Allah says in the Quran about the deployment of the satan to each individual and it's role:

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿43:36﴾

"If anyone withdraws himself from the remembrance of (Allah) Most Gracious, We, appoint for him an evil one, to be an intimate companion to him." [Quran 43:26]

وَقَبَضْنَا لَهُمْ قُرَآءًا فَزَيَّنَّا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ﴿41:25﴾

"And We have destined for them intimate companions (of like nature), who

made alluring to them what was before them and behind them.” [Quran 41:25]

Abdullah ibn Masud reported: The Messenger of Allah (ﷺ), peace and blessings be upon him, said, “Each one of you has a devil-companion from the jinn over him.” They said, “Even you, O Messenger of Allah?” The Prophet said, “Even me, yet Allah helped me against him until he embraced Islam. He does not order me to do anything but good.” [Sahi Muslim 2814]

Association of companion devil, to be an intimate companion to mankind

Every person is assigned an associate from the Jinn (Devil / Satan are from the family of Jinn) whose goal is to lead one astray and an Angel whose mission is to guide and inspire. Satan's cohorts and tunes surround the soul (self) day and night. It drives from one satanic act to another. The most important fight in this world is not against other people but against our desires and the devils who manipulate them. The nafs ammarah and **Satan repeatedly act not to let even a single virtuous deed reach Allah, because this is the way of receiving the love of Allah.**

Allah says in the Quran:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿35:6﴾

“Verily Satan is an enemy to you: so, treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.” [Quran 35:6]

إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿17:53﴾

“Indeed, Satan is ever, to mankind, a clear enemy.” [Quran 17:53]

Waswasa (Whispering/Suggestions):

This is the primary method described in the Quran for Satan's influence. It's not necessarily an audible voice, but rather an internal suggestion, a thought, or an inclination that enters the mind.

Allah says in the Quran:

مِنْ مَثَرِ الْوَسْوَاسِ الْخَنَّاسِ ﴿114:4﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿114:5﴾ مِنَ الْغِنَى وَالنَّاسِ ﴿114:6﴾

“From the evil of the retreating whisperer, Who whispers [evil] into the breasts of mankind - From among the jinn and mankind.” [Quran 114:4 - 6]

This Surah specifically addresses Satan's whispers, known as ‘waswas’, and explains that these subtle temptations target the breasts of mankind—the heart and mind. These whispers can come from both the Jinn and human devils. The very nature of a “whisper” perfectly describes how temptation often feels like an internal thought or a voice coming from within ourselves.

Satan's Subtle Influence: Satan's influence is insidious because he speaks to you like an imaginary friend, mimicking your own voice, style, and thoughts. This makes it easy for him to convince you to commit evil acts, as his whispers feel like your own inner voice.

This is a natural process for those with bad intentions; they don't seek out good companions but instead gravitate toward those who share their negative inclinations. As they descend deeper into vice, more and more wicked people and devils join their ranks as associates and advisors.

The saying that a good person can simply have bad companions is actually against the law of nature. In reality, a person attracts friends who are a reflection of themselves. If bad people happen to be associated with a good person, that relationship won't last. Similarly, if a good and noble person finds themselves with an immoral companion, the association won't endure. Just as filth attracts filth, an evil person naturally draws only evil people to themselves.

Satan put one in the world of fantasy:

Regarding psychoanalytic interpretations, Sigmund Freud stated that "unsatisfied wishes are the driving power behind fantasies, every separate fantasy contains the fulfilment of a wish and improves an unsatisfactory reality." This shows childhood abuse and loneliness can result in people creating a fantasy world of happiness to fill the void.



Unlike perception, imagination is not dependent on external sensory information

from what a person can see, hear, feel, taste, or touch in the moment. Rather, it's generated from within and often unconsciously influenced by memories and feelings.

Fantasies are vivid daydreams that go beyond what is real. Psychologists and storytellers have been fascinated by them for centuries.

Research into the psychology of fantasy shows it's a place where imagination, feelings, and motivation come together. Fantasies often whisper of our unfulfilled desires, playing out different versions of reality in our minds.

Do fantasies cause harm and, how it typically realized?

Delusions and schizophrenia are two mental health illnesses that can cause risky behaviour, paranoia, and the false belief that fantasies are real. When one has unexpected and seemingly extreme fantasies, especially sexual fantasies, one frequently asks oneself whether these types of fantasies are "normal." Most "unusual" fantasies are fairly common, while the ones that aren't unusual are probably harmless. However, some fantasies are somewhat unique.^[2]

Imaginary friends (pretend friends, invisible friends or made-up friends) are a psychological and social phenomenon where a friendship or other interpersonal relationship occurs in the imagination rather than physical reality.

Satan's Whispers: A Thief of Peace

Satan's whispers are the seeds of doubt, fear, and negativity planted in our minds. These worthless thoughts paralyze us, keeping us from making good decisions. They create a cycle of meaningless anxieties that destroy our ability to think clearly and erode our confidence.

They make us obsess over unnecessary worries, causing us to constantly question and fear the future. Our minds become filled with questions like, "What if something bad happens to me? What if I get sick? What if I die young? Will I ever have a good life?" These thoughts are Satan's way of stealing our peace and keeping us from trusting in Allah.

Allah says in the Quran: that Satan incites evil inspiration.

وَأَسْتَفْزِرُ مِنْ أَسْتَفْزَرَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ
بِخَيْلِكَ وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٧:٦٤﴾

*"And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers (*1) and become a partner in their wealth and their children (*2) and promise them." But Satan does not promise them except delusion. (*3)."* [Quran 17:64]

(*1) **The Campaign of Satan:** This part of the verse shows how Satan wages war on humanity. His "horses and foot soldiers" are

the devils among the Jinn and humans who work to whisper evil and lead people astray. They are an army dedicated to corrupting every individual.

(*2) The relationship between Satan and his followers.

- **Partners in Wealth:** When a person earns or spends their money unlawfully, Satan becomes an unseen partner in it, and he does not become a partner in bearing the consequences of his error. The person who follows his lead becomes a puppet, carrying out Satan's instructions.
- **Partners in Children:** This partnership also extends to our children. A parent is responsible for raising their children, but under Satan's influence, they may raise them in a way that is wrong or immoral. It's as if Satan has become a partner in the upbringing, guiding the children toward a path of misguidance.

(*3) Satan tempts people with false promises of success, trapping them in a web of empty hopes.

The presence of 'nafs-ul-ammaraah bisu' - the Soul that is inclined to evil, provides fertile ground and works as a receiver of evil inspiration in mankind. This soul earns the company of Satan because it ignores the remembrance of Allah.

Whispering of evil influences over and over again

The Quran repeatedly warns of the

insidious influence of evil whispers, primarily from Satan and sometimes from our own lower selves. This act of whispering, known as waswas, is a constant temptation. Satan's primary goal is to misguide humanity, tempting us into sin and leading us astray from Allah's path.

Allah says in the Quran:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي
 صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغَيْبِ وَالنَّاسِ ﴿١١٤:٦﴾

*"Say: I seek refuge with the Lord and Cherisher of Mankind, The King (or Ruler) of Mankind, The God (or judge) of Mankind (*1), From the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (*2), (The same) who whispers into the hearts of Mankind, Among Jinns and men (*3)."* [Quran 114:1-6]

First three verses of this Surah are the solution from the whispers of satan. The next three is the mechanism of satanic whisper.

(*1) Solution from the whispers of satan: I seek refuge in Allah, the one and only Sustainer, King, and God of all mankind. He alone has complete power to protect and save us from all evil. There is no one else to whom I can turn for true refuge.

(*2) The mechanism of satanic whisper:

The Arabic word '*waswas*' perfectly captures the deceptive nature of temptation. It means "to whisper repeatedly," and it refers to the act of planting an evil

suggestion into a person's heart in such a way that they don't even realize it's happening. The term itself implies that a single attempt is not enough to corrupt someone; it requires a persistent, repeated effort to seduce and mislead.

This whisperer is also called '*al-khannas*', a word that means "the one who hides and retreats." This combination of words reveals Satan's strategy: he whispers a suggestion, then withdraws when it fails, only to return again and again. He doesn't give up after one try; he repeatedly comes back to plant the same evil seeds until they take root.

An evil act often begins as a subtle, harmful thought. If a person is careless, this initial whisper can ignite a desire for that evil. The continuous whispers then fuel this desire, transforming it into a firm intention. As the whispers intensify, the intention hardens into a strong resolve, until it finally results in the evil act itself.

Satan's Gradual Deception: From Whisper to War

Satan employs a hierarchical strategy to misguide humanity, starting with major deviations and escalating to more subtle attacks:

- 1. Inciting Disbelief and Enmity:** Satan's primary goal is to provoke **open disbelief** in Allah and His Messenger, along with **rebellion** against divine commands and **enmity** towards righteous individuals
- 2. Promoting Innovation (*Bid'ah*):** If

direct disbelief fails, Satan attempts to misguide individuals towards innovations in religious practice that deviate from established teachings.

3. Temptation to Major Sins: If innovation isn't successful, Satan tempts people to commit **major sins**.

4. Encouraging Minor Sins: Should one resist major sins, Satan suggests that minor sins are harmless. The aim here is to accumulate a burden of small transgressions that can overwhelm the individual.

5. Fostering Religious Inaction: If all else fails, Satan tries to convince a person to keep their true faith to themselves, discouraging any effort to spread or uphold it publicly.

6. Orchestrating Public Attack (When All Else Fails): When an individual defeats all previous plots and actively strives for truth, the entire host of devils, both human and jinn, forms a united front. They then:

- Incite and stir up people against the individual.
- Shower them with invective, accusations, and slander.
- Defame them widely to discredit their message.

7. Provoking Retaliation: Finally, Satan approaches the righteous individual himself, inflaming their anger and suggesting it's cowardly to endure such insults. He urges them to **clash violently with their opponents**. This is Satan's ultimate device to derail the call to truth

and entangle its proponents in conflict.

If a person manages to overcome this last and most intense trial, Satan is rendered powerless against them.

The fact is that if ever an evil suggestion from Satan so much as touches those, who are God-fearing people, they immediately get alerted and see the right course they should adopt.

Allah says in the Quran:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ ﴿7:201﴾

"Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." [Quran 7:201]

And on this very basis about the people who escape from this last attack of Satan Allah says:

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ
عَظِيمٍ ﴿41:35﴾

"And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune." [Quran 41:35]

The Evil suggestion is not whispered into the heart of man only from outside by the Satan from among men and jinn, but also by the self of man from within. His own wrong theories misguide his intellect, his own unlawful motives and desires lead

his power of discrimination, will and power of judgement astray, and it is not only the Satan from outside but within them his satan of the self also beguiles him. This same thing is expressed in the Quran:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿50:16﴾

"It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein." [Quran 50:16]

The role played by Inner Strength or the Self-Accusing Soul (*Nafs-e-Lawwama*) - The Power of the Reproaching Soul

In the Quran, Allah swears by the self-reproaching soul, or "*Nafs al-Lawwama*", to affirm the certainty of the Resurrection: Allah describes this power in the Koran,

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿75:1﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿75:2﴾

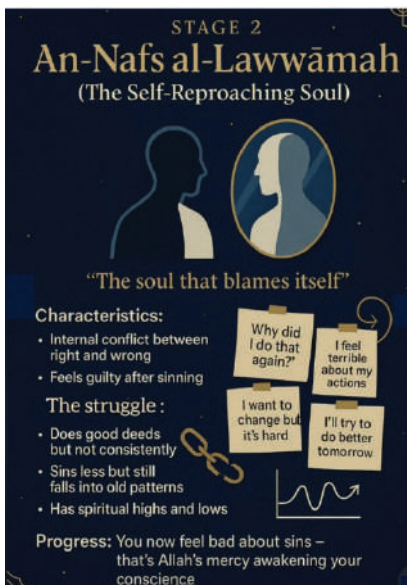
"I swear by the Day of Resurrection. And I swear by the reproaching soul [to the certainty of resurrection]." [Quran 75:1-2]

This oath highlights a profound inner strength that exists within every person. **The self-reproaching soul is our conscience;** it's the part of us that feels remorse and regret after we commit a sin. This inner voice has the power to hold us back and guide us away from wrongdoing.

However, this inner strength is useless unless we first recognize its existence. We must then actively protect and develop it. By listening to our conscience and working to strengthen it, we can harness its power and use it to lead a righteous life.

What is the Self-Accusing Soul?

It is present in the nature of all human beings, so that after bad deeds and after oppression, they regret it. This regret is due to the blame and rebuke of the self-accusing soul. For example, the pilot who dropped the atom bomb on Hiroshima could not sleep for several nights. The voice of a power was coming from within him that you are the one who has murdered thousands of human beings. America treated him with great honour and respect, bestowing immense (great) wealth upon him. Nevertheless, he was restless for several nights until he finally went crazy. This restlessness is due to the blame and rebuke



of the self-accusing soul.

Many other similar incidents prove that the self-accusing soul is a superior blessing of Allah which desires to keep us on the right path, on condition that we safeguard this blessing. In ordinary circumstances, the self-accusing soul can stop man; however, in stormy condition, it cannot be effective. For instance, the scientist who made the atom bomb did not agree that the instructions (on how to make the atom bomb) should be released to the world, but he was tempted by such an evil greed for wealth and fame. The desires for wealth and fame overcame him like a storm, muting (silencing) the voice of the self-accusing soul. Thus, heartfelt faith is the only thing by which man can control himself from sin, even in the stormy condition. ^[3]

The self-accusing – self sends triggers to man when they intend to do evil acts for limited times for correction if one keeps on ignoring the inner call and continues committing evil acts, the *nafs-ul-ammarah* bisu - the Soul that is inclined to evil takes over the behaviour of man. In such a situation man becomes an agent of evil.

On this very basis, the Holy Prophet (upon whom be peace) in his well-known Sermon said: "We seek Allah's refuge from the evils of our self."

(*3) Whispering of evil is done by devils from among jinn as well as by devils from among men and the prayer in this chapter has been taught to seek refuge from the evil of both.

This meaning is supported by the Quran as well as by the Hadith.

Allah says in the Quran:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ
عُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ
﴿6:112﴾

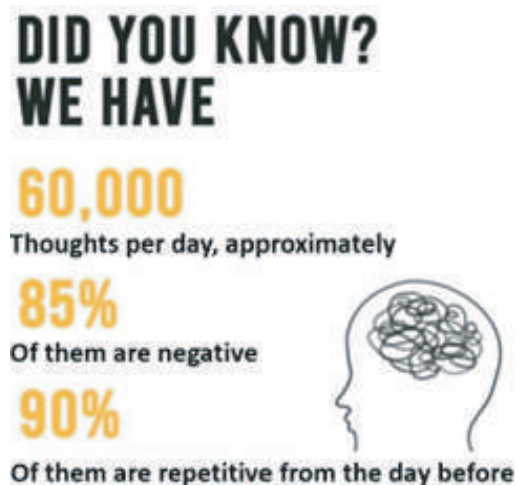
"And thus, We have made for every prophet an enemy - devils from **mankind and jinn**, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent." [Quran 6:112]



Does Satan Know the Thoughts and

Sound evidence shows that Satan is incredibly close to humans, moving within them "like blood." This constant proximity allows him to whisper temptations during moments of heedlessness, retreating only when Allah is remembered. Because of this closeness, Satan understands a person's innermost desires and whims, making falsehood and sin appear attractive by cloaking them in appealing names and presenting them as desirable.

The Prophet (ﷺ) said: "And Satan circulates in the body of Adam's offspring as his blood circulates in it." [Sahih al-Bukhari 2039] ^[4]



How does satan approach

Satan has full knowledge of peoples' weak spots and so approaches them from these angles. For example, he tries to frighten people with various types of fear, such as the future, death, poverty, or hunger.

How to differentiate between Satan's voice and our inner voice

Any act that is a sin or leads us to harm ourselves or others and anything that becomes a cause to worry and increases anxiety fear, depression, and lust then these are Satan's words. Allah is our friend and by

obeying him we can only experience inner peace and true happiness.

How to Detect Satan

Science and Satan - There is a branch of psychotherapy known as Cognitive Behavioural Therapy (CBT). The basic idea of this therapy is that our emotions are not the direct result of external occurrences, but how we interpret those occurrences.

External stimulus > Thoughts > Emotions

For example, suppose after a job interview you fail to get the job. You can interpret this situation in several ways, and each will give rise to a different kind of emotion.

**External
stimulus—>Thoughts—>Emotions**

Failed interview—> I am a loser. I can't do a thing properly. —>sadness

Failed interview—>The interviewer didn't like me. —>anger

Failed interview—>I wasn't prepared—next time I'll do better. —>hope

The fascinating thing about this theory is the fact that these thoughts are automatic, i.e. we're not usually aware of having them, and we don't have them intentionally. They don't even occur in full sentences or a particular language, rather they just flash past our mind like very rapid visual projections. Most often we only feel the emotion building within us without even realizing the thought which gave rise to it. Sound familiar? **Yes, it is exactly like Satan's whispers. projections. Most often we only feel the emotion building within us**

*without even realizing the thought which gave rise to it. Sound familiar? **Yes, it is exactly like Satan's whispers.***

How do we then detect these thoughts if they are so difficult to catch?

Let us also look at how the psychotherapists treat this. They categorize negative automatic thoughts into ten (sometimes more) categories. What we have to do is *catch these* thoughts in action in a *thought record sheet*, imprison them in paper, and look at them *rationally*. Let us first look at the ten categories of negative automatic thoughts with examples, and then we'll have a look at the **thought record sheet**.

1	All-or-nothing thinking	Thinking in black and white, either something is perfect, or it is all wrong.	(after getting a B in the test) I am such a bad student.
2	Over-generalizing	Taking one or two instances and making a general statement on it.	(after husband comes home late) you're always late!
3	Mental filter	Filtering out all the good things and keeping only the negatives.	(in the above situation, forget the times when the husband comes early)
4	Disqualifying the positive	Making the positive things somehow invalid.	It doesn't matter you came early yesterday, because you just wanted to watch your football match.
5	Jumping to conclusions	Making negative predictions or reading other people's minds	I just know I'm going to fail. I know my teacher thinks I'm stupid.
6	Magnification or minimization	Making something out of proportion.	I just can't finish all these essays (despite having plenty of time).
7	Emotional reasoning	Justifying your thoughts by your emotion.	Since I am feeling angry at you, it means you must have done something wrong.
8	Should/ must	Imposing rules on yourself or others when there is none imposed by Allah	I must get an A in all exams.
9	Labelling	Calling names. A subcategory of overgeneralization.	You're sick.
10	Personalization	Assuming things are your fault.	It is my fault my son doesn't study.

- **The Thought Record Sheet:**

Use this sheet regularly to identify and track which negative thoughts affect you most.

- **Acknowledge Unexplainable Emotions:**

Whenever a troubling emotion arises, write it down on the sheet.

- **Record Accompanying Thoughts:**

Note the thoughts that come with the emotion, no matter how illogical they seem.

- **Identify the Thought Type:**

Categorize the negative thought into one of the ten types of negative thoughts.

- **Replace with a Positive Thought:**

Substitute the negative thought with a positive, rational one.

- **Observe the Transformation:**

Watch how your negative emotion changes into a feeling of relief.

- **Practice and Awareness:**

With consistent practice, you'll become more aware of your fleeting negative thoughts, and they will occur less frequently.

- **Seek Refuge in Allah:**

As you become more aware, it will be easier to remember to seek refuge in Allah.^[5]

When fleeting negative thoughts bother you, immediately break their hold by

reciting:

When fleeting negative thoughts bother you, immediately break their hold by reciting:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation:

"I seek refuge in Allah from Satan, the expelled/accursed."



The impact of invocation of “A'oozu billaahi minash-Shaytaanir-rajeem”

- **Seeking Divine Protection:** The most direct impact is the immediate seeking of refuge with Allah. By uttering this, a believer acknowledges their weakness and vulnerability before the unseen forces of evil and expresses their absolute dependence on Allah, the All-Powerful Protector.

- **Warding off Shaitan's Influence:** The Quran explicitly states the purpose of this invocation.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٦:٩٨﴾

• Allah says, "So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy]." [Quran 16:98]

This implies that reciting it helps to neutralize Shaitan's attempts to distract, sow doubts, or make one heedless during worship or any good deed.

Satan has ONE goal. To take you away from the path of rightful actions. If you love this world, his job is easier. If you're choosing the path of righteousness, he'll tempt you! If you're struggling to get back on track, he will do his utmost.

Satan's Classic Weapon

Indeed, a classical tactic of Satan is to convince a person that their malicious actions and intentions are really self-righteous indignation for Allah's sake.

1) Love for Allah vs. Love for other than Allah -

We naturally love our families, which is permissible and beneficial if it results in good deeds. Allah loves for family members to love each other. But if our love for our families causes us or them to neglect remembrance of Allah, or leads us or our families into sin, this type of love is forbidden.



Allah says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿63:9﴾

"O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own. [Quran 63:9]

A prayer for Allah's love

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ

Oh, Allah I ask you for your love and those who love you, and of those actions that will lead to me to your love. Tirmizi

Satan tricks by convincing you to turn away from the demands of the faith for the sake of the well-being of children and allures and absorbs man so completely that he becomes heedless of the rightful earning and engages in unlawful activities.

2) Reverence vs. Hypocrisy:

The reverent heart faces Allah with exaltation, glorification, veneration, dread, and penitence such that the heart is broken, a breaking that is mended by awe, shame, love, penitence, testifying to the blessings of Allah and one's own crimes against Him. Thus, the reverent heart will inevitably be followed by reverence on the limbs (in prayer and recitation).

The energy of a reverent heart is

directed towards appreciation of the meanings of prayer and awareness of one's blessings and sins, as a way of inspiring the heart to do better and better and to grow even closer to Allah through worship and good deeds.

As for the reverence of hypocrisy, it is that one shows his limbs in feigning and pretence, while the heart is not reverent... It is a state of being in which is feigned tranquillity of the limbs by pretence and ostentation, while his self within is immersed and saturated with lusts and desires.

Satan attempts to whisper to his victims that their insincere outward show is either rationally justified or simply not a big deal. One must remain vigilantly introspective and constantly examine one's heart to detect and reject the whispers of Satan in this regard.

3) Inspiring Gratitude vs. Boasting:

When a person humbly shares their blessings, they attribute them to Allah's grace instead of their ability. They truly believe it was from the Mercy of Allah alone, not something they deserved due to their merit. The celebration is of Allah and His blessings and not of the self or ego, "Say: "In the bounty of Allah. And in His Mercy, - in that let them rejoice": [Quran 10:58]

Boasting about oneself, on the other hand, is a celebration of the ego and one's personal identity and perceived power. It is quite possible that a person thanks Allah and mentions His favours outwardly but does so in a way that still implicitly praises themselves or humiliates others.

Satan tricks by convincing you to turn

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ
﴿2:204﴾

"And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents." [Quran 2:204]

Even if the outward words are correct, the true difference between boasting and gratitude lies in the state of the heart.

Satan aims for us to mention blessings for the wrong

4) Friendly Competition vs. Envy:

Friendly competition results in admiration, a wholesome feeling whereby one is pleased to see others achieve what one would also like. There is no real 'defeat' in such a competition, even if someone does better than another because the purpose is for all competitors to do better than they would by themselves. It will always produce satisfaction regardless of who 'wins.' This vision of success is a win-win scenario, regardless of the actual outcome.

Envy, by contrast, is a destructive feeling that provokes a desire to hurt those who are envied. An envious person does not desire for his competitors what

he desires for himself, which is self-improvement. Instead, the envious want to see their opponents harmed, humiliated, and defeated. Their vision of success involves the downfall of their competitors, an uncompromising zero-sum game with a clear winner and loser.

Envy will always produce anger, frustration, and an empty feeling, even if it results in defeat of the one envied.

Satan is capable of cleverly shifting our metaphorical goalposts from mutual benefit with our competitors to zero-sum destruction. A person should compel themselves to do the opposite of whatever their negative feelings are encouraging until the disease is beaten back through repetition and the formation of new habits.

5) Authentic Leadership vs. Love for Authority

Love for authentic leadership (not necessarily authority!) is a positive quality indicating a person's desire to mobilize resources and people towards a vision of the good or to serve as a proper role model for present and future generations.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴿3:110﴾

As Allah said about the companions, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah" [Quran 3:110]

Love of authentic leadership puts us on a difficult but traversable path of personal transformation that compels us to increase our knowledge and virtues.

Allah said the two key qualities of authentic leadership are perseverance and certainty in faith.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ ﴿32:24﴾

"And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs." [Quran 32:24]

Love for authority is rooted in the desire for power, domination of others, and self-veneration. A person who craves the power of authority does not really believe in any collective vision of the good. Rather, they utilize authority to fulfill their own personal aims, and their subjects, or people under their authority, are simply expendable pawns for them to get what they want.

In this regard, the Prophet (ﷺ) said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!" [Sahih al-Bukhari 7148]

Satan can, with little effort, muddle the difference in one's heart between love for leadership and love for authority. It is remarkably difficult not to abuse the privileges of authority when placed in

leadership positions.

6) Advising vs. Condemning

Sincere advice is that which is intended to benefit the receiver of the advice. The purpose is to guide someone to a better way, towards benefit or away from harm while preserving their reputation as much as possible. Unlike sincere advice, condemnation is motivated by hatred, malice, and bad intentions. It is done publicly and not privately, not because it is a last resort to stop evil, but rather to shame the one being condemned in the eyes of the community.

Satan intends to create discord between the people, he whispers into the heart of the people to announce someone's faults publicly, to hurt their reputation or harm them in some way under the cover of giving 'advice.'

7) Esteem vs. Prides. Condemning

Self-esteem is to have respect for oneself. It is to hold an image of the self that is healthy and balanced, neither arrogantly proud nor humiliatingly meek. Having esteem for people means to have respect and admiration for them, a positive form of pride. Like friendly competition, this type of esteem and admiration is rooted in benevolent intentions towards others, confidence in them, and a desire to be like them without depriving them of their blessings.

Pride is the misguided belief that one is so important that they have the right to reject the truth and to humiliate others, or that they deserve special treatment.

Satan can very subtly transform what might be a positive and natural pride into negative pride in the form of arrogance, haughtiness, and conceit.

8) Reliance upon God vs. Laziness

Reliance upon God produces a positive state of hope and contentment as a person surrenders to the reality that God has guaranteed a reward, in this life and in the next, for those who work.

Laziness produces delusions without any action or progress towards the end-goal. A person might pray only and not work, or pray but work in the unlawful, or work only without praying. In these cases, they have neglected one of the means, spiritual or physical, of achieving the best outcome. As a result, they will not be able to achieve the peace of mind of knowing that their supplications have been answered and their work has been rewarded.

Satan tries to make us rebel against the key truths of Islam and its obligations and when he fails, he uses other tactics to distance us from our basic obligations by using the tools of laziness and procrastination and in our minds the importance of those obligations and to make one feel as though they aren't important.

Misguidance, error, and straying away from the straight path are the result of obscuring, making complex, and confusing the nature of two things that are separate in reality. They represent a failure to appropriately discern matters as they are, to produce an inaccurate mental

representation of those phenomena. Similarly, the human Self tends to blur the lines between virtue and vice, to rationalize and justify states of mind that are, in truth, serious character flaws. ^[6]

A few Satan's Deceptive Tactics

- beautifies falsehood & makes sins Attractive by calling to them with Beautiful Names
- beautify a Sinful action between Man & Woman
- corrupts the People's hearts & Souls by Music
- attempts to make people either Negligent or Exaggerate in the Religion
- makes False Promises & arouses high hopes
- makes us forget the Command of Allah

Impact of evil whisper

The evil whispers, known as waswasah, is a central theme in the spiritual battle between good and evil within a human being. These whispers originate from Satan and have a profound impact on an individual's spiritual, emotional, and psychological state. Dr. Zaid Kasim Ghazzawi beautifully presents it.

Dr. Zaid Kasim Ghazzawi, Ph.D. in Biomedical Engineering,
University of Surrey - England

Miracles of Knowledge Found in the Noble Qur'an and The Teachings of Prophet
Mohammad (PBUH)

Something That Psychology is helpless towards

□ Imaginary Friend Phenomenon

■ A child imagines that he or she is talking to another person he or she hears in the head. And a child goes into this for long hours and he talks and something answers him with a voice a child hears in his head

■ There is no diagnosis for this phenomenon

■ Psychological effects on the child:

□ Wasting the time of the child in insignificant matters

□ A child becoming detached from reality

□ Driving the child away from the aim he or she were created for

□ A child becoming isolated from people and wasting his energy and concentration on insignificant matters

Scientific Proof of the effect of satan on People

Ideas that are contained in the whisper of Satan as described in the Noble Qur'an [2:168-169]

Ideas that are contained in the voices people with mental illnesses hear

Dr. Andrew Lewis

□ The ideas can be classified as:

□ Harm

□ Lust

□ Filth

□ Blasphemy

do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.

□ Satan commands you:

□ Harm

□ Lust

□ Blasphemy

The Effect of Satan on People:
From the Age of 7 - 12

```
graph LR; Harm --> H1[To hurt oneself]; Harm --> H2[To hurt others]; H1 --> H1L["- To intake dirty and contaminated objects  
- Self-Torture"]; H2 --> H2L["- Insults  
- Destroying the property of others"]; Lust --> L1["- Bad words  
- Perverted sexual acts  
- Adultery"]; Blasphemy --> B1["- Disbelieving in Allah (God)  
-- Making fun on religious values"];
```

The Effect of Satan on People:
From the Age of 18 - Above

```
graph LR; Harm --> H1[To hurt oneself]; Harm --> H2[To hurt others]; H1 --> H1L["- To intake dirty and contaminated objects  
- Self-Torture"]; H2 --> H2L["- Insults  
- Destroying the property of others  
- Parents hurting children:  
- Beating  
- Insulting them"]; Lust --> L1["- Bad words  
- Perverted sexual acts  
- Adultery"]; Lust --> L2[Committing adultery when married]; Blasphemy --> B1["- Disbelieving in Allah (God)  
-- Making fun on religious values"];
```

149

Satan's Greatest Victories

Satan derives his greatest satisfaction from those acts that strike at the core foundations of society and faith: fomenting division within the Ummah, causing the dissolution of families, and tempting humanity into the ultimate sin of associating partners with Allah (Shirk).

Creation of divide in the community

Allah says in the Quran:



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold firmly to the rope of Allah all together and do not become divided."
[Quran 3:103]

This divine command is clear: **mankind must adopt Quranic guidance as the**

fundamental, unifying principle to prevent fragmentation. Understanding this imperative reveals the core of Satan's strategy. Through relentless, insidious effort, he plants his deceitful whispers (*waswasa*) directly into the hearts of the community and, crucially, its leaders. This strategic corruption is designed specifically to propagate disharmony, ensuring that by misguiding key individuals, the enemy can effectively cleave the entire community into warring factions. The ultimate defence against this pervasive evil is thus adherence to the single, consistent source of divine truth.

Destroying the Family

When Satan successfully breaks a marriage, he does more than just hurt two people. He shatters the lives of their children, devastates their families, and weakens the very foundation of society. The family is the basic unit of civilization; when it crumbles, the entire community becomes vulnerable to deep and lasting harm.

Divorced couples often, and unknowingly, set a harmful example for others. This breakdown can spread like a disease, weakening the bonds of other homes. What might seem like a small act of evil—a whispered doubt or a nurtured grudge—becomes a powerful tool in Satan's hands to corrupt countless lives and disrupt social order.

Indeed, Satan's deception lies in making destruction appear insignificant, while in reality, he turns entire worlds upside down through his malice. This isn't just a spiritual

issue; it's a global reality. The divorce rate is a stark indicator of this problem, with rates as high as 53% in the U.S. and over 60% in countries like Spain, Portugal, and the Czech Republic.

The Messenger of Allah (ﷺ), said, "Verily, Satan places his throne over the water and he sends out his troops. The closest to him in rank are the greatest at causing tribulations. One of them says: I have done this and this. Satan says: You have done nothing. Another one says: I did not leave this man alone until I separated him from his wife. Satan embraces him and he says: You have done well." [Sahih Muslim:2813]

The Sin of Idolatry

The trap of Satan on people of Noah - Between Prophet Adam and Prophet Noah, there were ten generations, and all of them used to obey the commandments of Allah and worship him alone.

Satan's most profound victory is leading people to commit shirk—associating partners with God. The story of Prophet Nuh (Noah) illustrates how this grave sin began with what seemed like noble intentions.

Prophet Muhammed (ﷺ) explained how idolatry found its way among mankind in the explanation of:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧١:٢٣﴾

"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa, neither Yaguth nor Yauq, nor Nasr.'" [Quran 71:23]

(these were the names of their idols)

Ibn Abbas, may Allah be pleased with him, said in his commentary of the above verse:

All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on. As for the idol Wadd, it was worshiped by the tribe of Kalb at Dumat-al-Jandal; Suwa` was the idol of (the tribe of) Hudhail; Yaghouth was worshiped by (the tribe of) Murad and then by Bani Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyar, the branch of Dhi-al-Kala`. The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshiping them.

[Sahih al-Bukhari 4920]

For ten generations after Prophet Adam, people worshipped Allah alone. Among them were righteous men known for their piety. When these men died, Satan whispered to their people to create statues of them to serve as reminders of their devotion. The people, in their innocence,

agreed and placed the statues where the righteous men used to gather. They did not worship them.

However, as generations passed, the original purpose of the statues was forgotten. Satan returned and tricked the descendants, telling them that their ancestors worshipped these statues for blessings and rain. Due to their ignorance, the people were fooled and began to worship the idols, and this practice was passed down.

Thus, Satan introduced idolatry. The Quran describes the people's strong belief in their idols when Prophet Nuh (ﷺ) tried to guide them back to Allah.

Allah says in the Quran:

جَعَلُوا أَصَابِعُهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ
وَأَصْرُوا وَأَسْتَكْبَرُوا وَاسْتَكْبَرُوا ﴿٧١:٧﴾

“they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.” [Quran 71:7]

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا
وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٧١:٢٣﴾

“And said, ‘Never leave your gods and never leave Wadd or Suwa’ or Yaghuth and Ya’uq and Nasr.” [Quran 71:23]

Satan continues to use this trick today by making what is prohibited seem acceptable. Just as he once corrupted sincere intentions to introduce idolatry, he

now deceives people into embracing immoral acts. For example, he has used this tactic with homosexuality, which was widely condemned just a few decades ago but is now promoted and celebrated. This shift is a sign of how Satan's influence can normalize and popularize what was once considered wrong.^[7]

How to become free of Satan's whisperings

First of all, we need to make lots of supplication to Allah to protect us from evil whispers. Also, whenever you detect a negative emotion or thought, seek refuge in Allah and live and act as our Lord wills as.

Allah says in the Quran:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ
سَمِيعٌ عَلِيمٌ ﴿٧:٢٠٠﴾

“If an evil impulse from Satan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing.” [Quran 7:200]

And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. (Quran, 7:200)



إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٧:٢٠١﴾

"Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight." [Quran 7:201] ^[8]

We are all responsible for our acts and behaviour

Allah says in the Quran:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (51:56)

"And I did not create the jinn and mankind except to worship Me." [Quran 51:56]

Allah declares, "They must worship Me alone"—because He is their sole Creator. Since no other being brought them into existence, no one else has a right to their devotion.

This raises a question: if Allah created everything, why does He specifically state that only jinn and humans were created for His worship?

The answer is simple: only jinn and humans have free will. They have the unique ability to choose whether to worship Allah or turn away from Him. The rest of creation, from the stars to the trees, operates under Allah's natural laws and has no choice but to submit. Therefore, only mankind and jinn face the test of voluntary obedience.

﴿كُلُّ نَفْسٍ إِلَّا عَلَىٰهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

"And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another." [Quran 6:164]

﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ
بَعِيدٍ﴾ (27) ﴿قَالَ لَا تَحْتَسِبُ مَا لَدَيَّ وَقَدْ قَدَّمْتُ
إِلَيْكُمْ بِالْوَعِيدِ﴾ (50:28) ﴿مَا يَبْدُلُ الْقَوْلُ لَدَيَّ
وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ﴾ (29)

*"His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error. (*1)" [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning (*2). The word will not be changed with Me (*3), and never will I be unjust to the servants (*4)." [Quran 50:27-29]*

(*1) Here the person and his companion devil are disputing in the Court of Allah.

The person pleads: "My Lord, the companion devil relentlessly pursued and misled me in the world; therefore, he alone deserves punishment."

"Lord," Satan responds, "I held no true power over him. I could not have compelled him to deviate if he hadn't willed to be rebellious himself. This individual chose to abandon goodness and was enchanted by evil. Consequently, he disliked what the Prophets presented and consistently yielded to my every temptation and enticement."

(*2) Allah will say: "I had warned each of

you about the consequences—the punishment for the tempter and for the tempted. Since neither of you refrained from your crimes after that warning, your dispute is futile. Both the deceiver and the deceived will be held accountable for their actions."

(*3) My decree to place you in Hell cannot be withdrawn, nor can the law I revealed in the world be changed—that both the misleader and the misled will be punished in the Hereafter."

(*4) Allah states: "It would be the height of injustice if I, your Creator and Sustainer, were unjust to My servants. But I am not unjust to them in any way. The punishment you are receiving is exactly what you've earned. You are not being punished even slightly more than you deserve, for My Court administers impartial justice. Here, no one can receive a punishment for which their guilt hasn't been proven with certain and undeniable evidence."

Man spends his whole life with the assumption that his actions are correct until it is too late when he realizes the truth!! On the day of resurrection.

Allah says in the Quran:

وَأَنَّهُمْ لَيَصْدُوْنَهُمْ عَنِ السَّبِيْلِ وَيَخْسِبُوْنَ أَنَّهُمْ
مُهْتَدُوْنَ ﴿٤٣:٣٧﴾

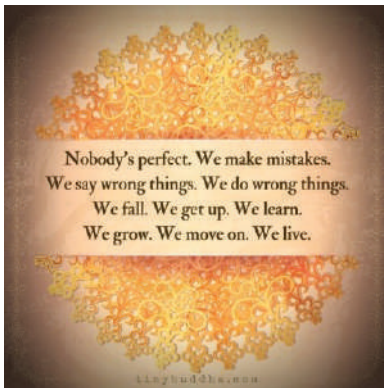
*"And indeed, the devils avert them from the way [of guidance] while they think that"**"And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided."* [Quran 43:37]

Correction after making the mistake

We were not created to be perfect. Making mistakes is part of being human. Everyone was created differently. If you think some people are perfect, get that idea out of your head right now. Everyone makes mistakes. They are inevitable. You try your best to avoid them, but they still happen. Just remember that it's OK to make mistakes. It is hard to admit that you made a mistake, but once you do it feels so much better. You aren't the only one that makes mistakes in life. Everyone does. We understood how satan among Jinn and man and, 'Nafs Lawwama' (the self that incites evil) is constantly working to negatively influence to do wrong action and behaviour. Our creator is most compassionate and merciful and by his attribute of 'Al Rahman' he promises to forgive our sins.



Repentance is the activity of reviewing one's actions and **feeling contrition or regret** for past wrongs, which is accompanied by a commitment to and actual actions that show and prove a change for the better.

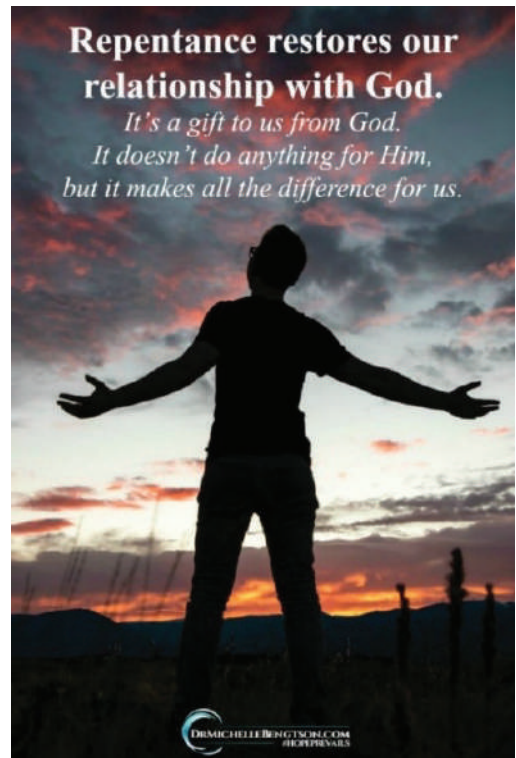


In modern times, it is generally seen as involving a commitment to personal change and the resolve to live a more responsible and humane life. In other words, being sorry for one's misdeeds. It can also involve sorrow over a specific sin or series of sins that an individual feel guilt over, or conviction that he or she has committed.

The practice of repentance plays an important role in reforming the behaviour of a person involved in a past wrong act or sinful act. This repentance can turn such a person in society to become virtuous and make him lead a respectable and peaceful life in society.

What is Regret?

Regret is a negative cognitive or emotional state that involves blaming ourselves for a bad outcome, feeling a sense of loss or sorrow at what might have been, or wishing we could undo a previous choice that we made.



Can Regret Have Long-Term Effects on Well-Being?

Regret can have damaging effects on mind and body when it turns into fruitless rumination and self-blame that keeps people from re-engaging with life. This pattern of repetitive, negative, self-focused ruminative thinking is characteristic of depression—and may be a cause of mental health problem as well. ^[9]

As a result of the behaviour of such a person, people around him dislike him and tag him as ‘rubbish of society’. They think of him as being a secretion of some dangerous sickness that can poison the life of mankind and be a danger to their security and peace.

What is Regret?

When we feel guilty and embarrassed by what we've done, we are motivated to undo the wrongful things we did and make better, more careful decisions in the future.

- When we fail to uphold our morals.
- When we do some unlawful act.
- When one does a criminal act.

Why We Regret

The Creator has endowed every man's unconscious mind with the concept that there is a moral wrong and there is a moral right. He is conscious of these by nature and the Creator has endowed him with the ability to distinguish between wrong and right.

Allah says in the Quran:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٩١:٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٩١:٨﴾



“By the Soul, and the proportion and order given to it, and its enlightenment as to its wrong and its right.” [Quran 91:7-8]

The presence of a natural sensor called self-reproaching soul.

Allah says in the Quran:

وَلَا أُقْسِمُ بِالتَّنْفِيسِ اللَّوَامَةِ ﴿٧٥:٢﴾

“And I swear by the reproaching soul [to the certainty of resurrection].” [Quran 75:2]

The existence of a self-reproaching soul in mankind which when confronted with wrong self-incriminates. The feeling of guilt then increases so much that when they commit a sin they feel remorse, regret, guilt, shame and embarrassment. Then they wish they could take it back and wish they had never done it. They may even intend at that moment never to do wrong again. So, they are fighting a battle with their self.

Majority of the people would like to go for self-correction.

What is the solution?

Tawbah and Istighfar: The Arabic word for **repentance** is 'Tawbah', literally meaning

'turning toward'. The act of repenting means turning ourselves towards God and asking Him to cover our shortcomings and to help us overcome them.

Only sincere repentance followed by corrected action is accepted to Allah.



Allah says in the Quran:

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿25:71﴾

- And whoever repents and does good has truly turned to Allah with an (acceptable) conversion. [Quran 25:71]

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿4:17﴾



- God accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy: For God is full of knowledge and wisdom. [Quran 4:17]

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَحَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿28:67﴾

- But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation. [Quran 28:67]



Impact of Repentance

Sincere repentance isn't just about regretting a mistake; it's a profound internal shift that leads to a permanent change in behavior. When a person truly repents, they don't just abandon their past sins—whether they were immoral, unlawful, or criminal acts. They also make up for what they missed and commit to never returning to those wrongs.

This process reflects an enduring psychological transformation. It cultivates a new sense of self, one that is marked by discipline and a commitment to righteousness. This inner change then manifests externally, shaping their actions, and leading to an upright and honorable character.

Ibn Al-Qayyim described sincerity in repentance (*Tawbah*) as having three elements—sincerity in terms of including all of one's sins in one's repentance, sincerity within the heart of the one repenting, and sincerity toward Allah to Whom alone one must repent.

As Allah says in the Quran:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿2:222﴾

“... Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.” [Quran 2:222]

“The Messenger of Allah, Muhammad (ﷺ), says: “Whoever repents is Allah's beloved friend and the repentant from sin, has no sin.” [Sunan Ibn Majah 4250]

And also says: “Regret is repentance?” [Sunan Ibn Majah 4252]

Imam Jafar as-Sadiq (as) also says: “If a man sincerely repents, Allah will love him and then protect him.”

The profound teachings of Islam are a powerful antidote to despair, offering a clear path for return and a perpetual source of hope. They ensure that no one ever has to feel completely lost or abandoned by God.

For this reason, the path of repentance is a profound source of strength. It restores a person's self-confidence and shields them from the social pressure and rejection that can accompany a life of sin.

When a person feels constantly pursued by the law and ostracized by society, they can easily become resentful. Without any hope for reform, they may continue on their destructive path.

Islam, however, approaches such individuals with compassion and mercy. It places great importance on their reform, dedicating numerous laws, regulations, and teachings to guiding them back to a righteous life.

Allah says in the Quran:

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿4:110﴾

“And whoever does evil or wrongs himself and then seeks forgiveness from Allah, he shall find Allah, All-Forgiving, All-Merciful.” [Quran 4:110]

So, the door of repentance is open, and the horizons of mercy are wide for this man if he is watchful, wakes up and wishes to return to a life of purity and righteousness.

Repentance: A New Beginning

Islam's perspective on the repentant individual is built on a practical and profound understanding of human behaviour. While a wrongful act has occurred and the person remains connected to it, Allah's mercy provides a way out.

Through forgiveness, a person is given the opportunity to sever their psychological and emotional ties to their past wrongdoing. Once this connection is broken, they are no longer held responsible for it, allowing them to start a new life free from the burden of their past.

Embracing a New Chapter

Repentance makes a person innocent not only in their own eyes, but also in the eyes of the society around them. By sincerely turning away from past mistakes, they are freed from the shame of their actions.

This process allows those who repent to fully resume their lives and strive for excellence within their communities. The Islamic way requires society to stand by them, helping to heal the underlying issues that led to the sin in the first place. With wisdom and compassion, the community becomes a pillar of support, affirming the individual's innate goodness and helping them reclaim a righteous and pure life. In

doing so, they also uplift their families and society as a whole.

For a person who repents, the door to a pure and upright life is always open:

From Rejection to Redemption

Repentance gives birth to a new kind of self-awareness. A person who once felt rejected and disliked by society begins to feel dignified, both by Allah and by the community. This transformation inspires a genuine desire to do good and to improve oneself.

After enduring the pain of a life far from Allah's mercy, a person who repents is no longer tormented by a guilty conscience or the sting of social criticism. Instead, their actions are driven by a sincere and unwavering commitment to a better way of life.

Allah says in the Quran:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿39:53﴾

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.." [Quran 39:53] ^[10]

THE BATTLE AGAINST ONESELF: HOW ?

❖ **Fear Allah**

❖ **Submit to Allah**

- Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

❖ **Ask Allah to guide you.**

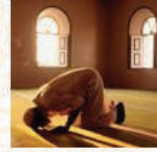
- Do not underestimate the power of dua
- It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. [Quran 50:16]

❖ **Performing good actions**

- Outward submission can lead to inner submission. For example, fasting, praying and reading & understanding the Quran helps us become God-conscious which is the greatest weapon against the evil within us.

❖ **Everything you need is in the Quran**

- This is the Book about which there is no doubt, a guidance for those conscious of Allah



Summary

This Chapter, "Satanic Influence: Understanding its Effects on Human Behavior," provides a comprehensive analysis of how Satan and his strategies, as described in Islamic tradition, affect human thoughts and actions. The chapter explains that Satan, a figure from the Jinn, uses subtle whisperings (waswas) as his primary weapon, planting seeds of doubt, fear, and desire that are difficult to distinguish from a person's own inner thoughts. It delves into the various states of the human soul, from the inciting self to the soul at rest, framing the battle against evil as both an internal struggle against personal desires and an external one against corrupting influences. The text highlights how these whispers can lead to a gradual chain of deception, progressing from fleeting thoughts to wrongful deeds and causing social discord.

The chapter offers a clear path toward resilience and spiritual well-being, emphasizing the critical roles of awareness, repentance, and divine guidance. It stresses that the self-reproaching soul provides an inner voice for correction and that sincere repentance can not only cleanse the soul but also lead to personal transformation and the restoration of social harmony. The solution to overcoming Satanic influence is framed as a continuous effort involving vigilance, faith, and communal support, with key tools including seeking refuge in God and strengthening one's conscience.

Harnessing Fear

A Quranic and Scientific Blueprint for Transformation

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥

"Verily With hardship,
comes ease."

(Quran 94:5)

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Harnessing Fear – A Quranic and Scientific Blueprint for Transformation

Fear is uncomfortable, so we naturally try to move away from fear and closer to our comfort zone. Fear motivates us by compelling us to act. Our behaviour might anticipate fear to avoid the consequence or risk, or we might behave differently while we actively feel fear to limit the uncomfortable sensation.

What is fear?

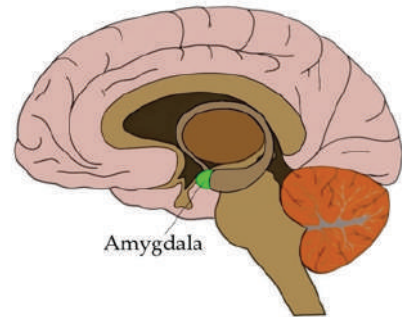
Fear is an unpleasant emotion that arises in response to perceived dangers or threats. Fear causes physiological and psychological changes. It may produce behavioural reactions such as mounting an aggressive response or fleeing the threat, commonly known as the fight-or-flight response.

Fear reaction starts in the brain and spreads through the body to make adjustments for the best defence, or flight reaction. The fear response starts in a region of the brain called the amygdala. This almond-shaped set of nuclei in the temporal lobe of the brain is dedicated to detecting the emotional salience of the stimuli – how much something stands out to us.

For example, the amygdala activates whenever we see a human face with an

Chapter 5

emotion. This reaction is more pronounced with anger and fear. A threat stimulus, such as the sight of a predator, triggers a fear response in the amygdala, which activates areas involved in preparation for motor functions involved in fight or flight. It also triggers the release of stress hormones and sympathetic nervous system.^[1]



We've all felt that sinking feeling in our stomach when dread, distress, or panic suddenly washes over our bodies. Fear is our body's alert system. When we feel threatened, physically or psychologically, our body automatically sends out a red flag to warn us to protect ourselves by activating our fight-or-flight system.

Active threats to our physical safety or anxiety we feel when we find ourselves in a situation with perceived consequences trigger our nervous system to trigger stress responses that tell our body to fight or flee.

Physical symptoms of a fight-or-flight response may include:

- Increased perspiration
- Accelerated heartbeat
- A sudden rush of adrenaline.
- Hot flushes
- Butterflies in the stomach
- Body trembles
- Chills
- Accelerated breathing or shortness of breath
- Tightness in the chest

Chemical reactions in the brain that alert us to fear are also linked to positive emotions, like joy or excitement. This is why one person might love the chills they get when they watch scary movies in the dark or the adrenaline rush of jumping out of a plane, while another might prefer to stay in their comfort zone.^[2]

Where does fear come from?

There are different ways that humans acquire fear — some fears are innate while some are acquired from our experiences or through social learning.

Innate fears are hardwired in the human brain and serve to keep us safe from harmful situations; examples of these fears are fear of loud noises and fear of falling. In addition to these innate fears, animals learn to fear things that hurt them or make them uncomfortable. Studies have shown that humans can acquire fear not only through experience but also through instruction and observation.

Although there are some universal fears, there are many fears that are specific to a person depending upon their genetic tendencies and environment. The nature of fears changes over a human's lifetime. As humans are incredibly good at learning, we keep overcoming fears and learning new fears throughout our lives.^[3]

Human beings have always used fear as a motivator

Many millennia ago, our ancestors developed their sense of fear as a survival tactic. Like other animals, we're ingrained with a fight-or-flight instinct to keep us out of harm's way of external threats.

While we no longer have the looming threat of deadly predators, looming layoffs, economic uncertainty, and many other stressors trigger our fear response.

Fear isn't an inherently negative emotion. When used correctly, it can also be a valuable tool and strong motivator to excel at work or in our personal lives.^[4]

Is Fear Good or Bad?

Fear is neither inherently good nor bad; rather, its effects depend on the context and how it is managed. Fear is a natural human response that has evolved as a survival mechanism. It can alert us to potential dangers and help us make prudent decisions to protect ourselves.

Fear is a natural and biological condition that we all experience,” says Dr. Sikora. “It’s important that we experience fear because it keeps us safe.” For example, a healthy fear of heights prevents you from carelessly approaching cliff edges.

Fear is a complex human emotion. It can be positive and protective, but when it becomes overwhelming or disruptive, it can have negative consequences. If fear or phobia is interfering with your daily life, talk with a medical professional to get help.^[5]

Imagine yourself in the following situations for a few moments:

- Up in the sky, screaming at the top of your lungs inside a roller coaster
- Fleeing a shark while swimming in the middle of the sea
- Giving your first public speech in front of a packed stadium
- Watching a horror movie on Halloween with your best buddies while eating popcorn

All of these experiences involve feeling scared and a pounding heart, yet no two fears are created equal. Some fears are a part of our instincts as they make us identify and avoid or flee harmful situations, while some fears give us a sense of excitement. We intentionally seek these ‘fun’ types of fears during Halloween. Let’s dig in and see how fear can be both harmful and useful in our lives and how we can have the right types of fear that help us rather than haunt us.^[6]

Fear can be a lifesaver

We owe our existence, in part, to our fear response. Fear has kept the human species ahead of all potential dangers such as predators, natural disasters, and hostile living conditions. Although we are not living in the wild where we might need to fend off wild animals to stay alive, we still face many dangerous situations every day. The fear circuitry in our brain constantly stays on watch to detect any threats to our lives and alerts us in case any risk is detected. If we suspect that a stranger is following us in a deserted alley, our fear response will kick in to make sure that we either outrun the stranger or fight the potential threat to our life. Fear also ensures that we use electricity safely, drive carefully, and be vigilant whenever we are exposed to dangerous situations.^[7]

Bad & ugly fear

A phobia is an intense and persistent fear that is not based on any rational sense of imminent danger and prevents participation in activities that might arouse it. It is an overwhelming and debilitating fear of an object, place, situation, feeling or animal. They develop when a person has an exaggerated or unrealistic sense of danger about a situation or object. Examples are fear of heights, fear of flying, fear of spiders, fear of being alone, fear of snakes, fear of animals etc.

While fear is a part of our lives and it has a crucial role in keeping us safe from fatal and harmful situations, there is an ugly side

of fear which manifests in the form of mental health disorders. Fear can be a symptom of mental health conditions including panic disorder, social anxiety disorder, phobias, and Post-Traumatic Stress Disorder (PTSD).^[8]

The Role of Fear in Quranic Teachings?

The question of whether the Quran relies too much on "fearmongering" is subjective and depends on theological, psychological, and cultural perspectives. However, a balanced analysis requires examining the Quran's use of fear (*takhweef*) alongside its emphasis on mercy, hope, and divine love.

In Quranic teachings, the concept of being God-fearing (often referred to as *taqwa* in Arabic) is central to moral and spiritual development. The idea goes beyond mere fear of divine punishment; rather, it encompasses a profound sense of reverence, love, obedience, mindfulness, and ethical responsibility before God.

1. *Taqwa* as Moral and Spiritual Consciousness

Taqwa is best understood as a heightened awareness of God's presence in every action, prompting self-restraint from wrongdoing and a commitment to righteousness. It is not a paralyzing dread but a constructive fear—one that motivates self-accountability. The Quran frequently emphasizes *taqwa* as a guiding principle:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿3:102﴾

"O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam (in submission to the creator)." [Quran 3:102]

This "fear" is not irrational terror but a disciplined consciousness that shapes behavior, ensuring that one's conduct aligns with divine commandments and moral integrity.

2. Fear as a Catalyst for Self-Reformation

The trepidation associated with *taqwa* is not harmful because it does not stem from despair or hopelessness. Instead, it serves as an internal regulator, preventing moral complacency. A God-fearing individual is acutely aware of the consequences of their actions, both in this life and the hereafter, and thus strives for self-improvement.

The Prophet Muhammad (ﷺ) illustrated this balance when he said:

The Prophet (ﷺ) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (ﷺ)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me." [Sahih al-Bukhari 6467]

This hadith underscores that while righteous actions are essential, they must be coupled with **humility and a reverent fear**

of divine judgment.

3. Comprehensive Influence on Conduct

Taqwa encompasses all aspects of life—personal, social, economic, and political. A God-conscious individual avoids deceit, oppression, and injustice while upholding honesty, compassion, and fairness. The Quran states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿49:13﴾

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily **the most honoured of you in the sight of Allah is (he who is) the most righteous of you.** And Allah has full knowledge and is well acquainted (with all things)." [Quran 49:13]



Here, nobility is tied not to wealth or status but to **taqwa**, demonstrating its universal ethical application.

The Beneficial Nature of God-Fearing Fear

Unlike irrational phobias, the fear rooted in **taqwa** is beneficial because:

- It prevents sin and corruption by acting as a moral deterrent.
- It fosters self-discipline, helping individuals resist temptations.
- It encourages repentance and spiritual growth, as one constantly seeks God's mercy.
- It promotes social justice, since a God-conscious society upholds fairness and accountability.

The Quranic concept of God-fearing (**taqwa**) is thus a dynamic and positive force, one that instils ethical vigilance, self-reformation, and a balanced life. Far from being a source of anxiety, it is a means of attaining inner peace, divine proximity, and societal harmony. As the Quran reminds:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى
اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا ﴿65:3﴾

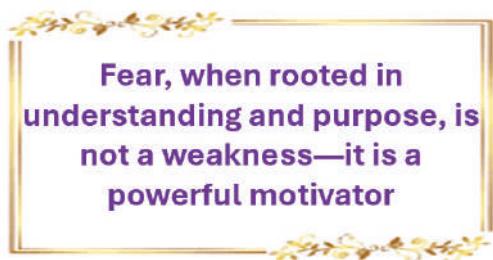
"And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion." [Quran 65:3]

In this way, **taqwa** becomes both a shield against moral degradation and a key

to spiritual and worldly success.

Fear (*Takhweef*) in the Quran: A Motivational Tool?

The Quran frequently warns of consequences for wrongdoing (e.g., Hell, divine punishment) while promising rewards for righteousness (e.g., Paradise, God's mercy). This is not unique to Islam; many religious texts use fear as a deterrent and motivation.



Fear, when rooted in understanding and purpose, is not a weakness, is a powerful motivator. In the Islamic tradition, *Khawf* (fear) of Allah is not meant to paralyze the believer but to awaken the heart and steer it towards righteousness. It is not the fear of a tyrant, but the reverent fear of disappointing the One who is most Merciful.

Allah says in the Quran:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿35:6﴾

"Verily Satan is an enemy to you: So, treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire." [Quran 35:6]

And again:

وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿3:175﴾

"So, fear Me, if you are (truly) believers." [3:175]

This verse serves as a reminder that divine guidance is only effective for those whose hearts are open to it.

This fear is not blind dread. It is consciousness (*taqwa*), an internal compass that prevents the soul from falling into heedlessness. It reminds us of the consequences of our choices, of the Day when we will stand alone before our Creator. This fear refines character, curbs ego, and strengthens moral resolve.

Even in psychology, fear is recognized as a catalyst for change. It sharpens awareness, signals danger, and propels individuals to act decisively. The key is not to be consumed by fear but to channel it constructively. In faith, this means using fear to draw closer to Allah, not run from Him.

The Prophet Muhammad (ﷺ) beautifully balanced fear with hope. He said:

"If the believer knew what is with Allah of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allah of mercy, none would despair of (attaining) Paradise." [Jami' at-Tirmidhi 3542]

Thus, in the heart of the believer, fear and hope walk hand in hand—one keeps the soul humble, the other lifts it to aspire. Together, they shape a life of conscious devotion, keeping one firm on the path even when the world grows dark.



The fear of Allah is unique to other types of fears. In life, you tend to run away from things you fear. For example, anyone who is scared of spiders or rodents will freeze or run upon seeing them. **However, fearing Allah is unique and beautiful. It makes you run to Him, and not away from Him. The more you fear Him, the more you turn to Him.**

A fear of worldly matters is usually accompanied with a dislike of it. However, the fear of Allah is coupled with love and respect for Him, since you are in awe of Him.

Examples of Fear-Based Verses:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٣:١٣١﴾

- "Fear the Fire, which is prepared for those

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢:٢٤﴾

- "But if you cannot- and of a surety you

cannot- then fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith " [Quran 2:24]

Psychological Perspective:

- Fear can be an effective motivator for moral behavior (similar to legal deterrence). ***Quran describes what behavioural changes man can experience by being a believer in above passages and then to protect man from moral degradation, it says in 3:131 that you will experience grave punishment if you choose to disbelieve.***

- However, excessive fear without hope can lead to anxiety or disengagement (as per EPPM theory, Witte, 1992).

The Quran balances fear with Mercy & Hope

The Quran emphasizes God's mercy far more than punishment:

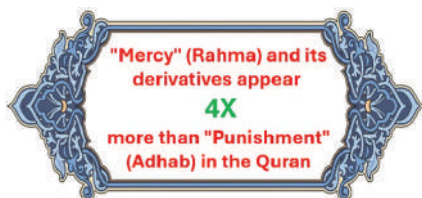
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

- "My Mercy encompasses all things." [Quran 7:156]



قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا
مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿39:53﴾

- "Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." [Quran 39:53]



- The words **"Mercy" (Rahma)** and its derivatives appear **4x more** than **"Punishment" (Adhab)** in the Quran (Study by Abdul-Rahman al-Sheha).
 - The Bible (e.g., Book of Revelation) and Torah also contain warnings of divine punishment.

Does the Quran "Rely Too Much" on Fear?

- No, if viewed holistically, the Quran balances fear with hope and mercy.
- Yes, if selective verses are taken out of context or preached disproportionately.
- Effective religious motivation requires both fear (to deter sin) and hope (to encourage repentance and

- good deeds).

Why This Works

- **Fear > Hope in Crisis:** A drowning man doesn't need a promise of gold; he needs panic to swim.

The Power of Fear – From Paralysis to Progress

Fear is often seen as a negative emotion, but what if you could rewire it into your greatest motivator? The Quran doesn't just warn about fear—it weaponizes it for growth. Modern psychology agrees, fear, when channelled correctly, can boost performance, discipline, and resilience.

The power of fear motivation

Motivation explains human behaviour and why we do the things we do. There are two different types of motivation:

1. **Internal motivation** (or intrinsic motivation) comes from within. When an activity aligns with our interests or personal values, we feel motivated by more profound meaning — like volunteering for a charity or dedicating extra work hours to a job we love.

The reward is also internal. Accomplishing an internally motivated goal fills us with joy or contentment. Our volunteer work might make us feel better fulfilled by our contribution to the community, or extra work on a project we

feel inspired by might makes us feel like we're fulfilling our life's purpose.^[9]

In the Quran, fear of Allah (*Taqwa*) is presented as an internal motivator that guides believers toward righteousness, self-discipline, and spiritual growth. It is not a paralyzing terror, but a conscious awareness of Allah's presence, justice, and mercy that inspires moral and ethical behaviour.

Fear as Internal Motivation in the Quran

1. *Taqwa* (God-Consciousness)

- The Quran frequently emphasizes *Taqwa* as a driving force for good deeds:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
﴿33:70﴾

- "O you who believe, fear Allah and speak words of appropriate justice." [Quran 33:70]
- Here, the word "اتَّقُوا اللَّهَ" refers to cultivating *taqwa* — being mindful of Allah in words and actions. It is not only about fear of punishment but maintaining proper conduct in every aspect of life.

2. Fear in the Heart as Part of *Taqwa*:

- The Quran emphasizes *taqwa* as a sign of faith

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿8:2﴾

"For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;" [Quran 8:2]

This verse shows fear of Allah as a sign of faith. But it does not imply panic or mere terror, it's a respectful, conscious fear that leads to stronger faith and reliance on Allah.

3. Fear as a Deterrent from Evil

- The Quran warns of consequences for wrongdoing, but this serves as a moral compass, not blind terror:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿3:131﴾

"Fear the Fire, which is prepared for those who reject Faith." [Quran 3:131]

- This fear is balanced with hope in Allah's forgiveness (e.g., *"Indeed, Allah forgives all sins"* – 39:53).

4. Fear Leading to Self-Reformation

- The Quran warns of consequences for wrongdoing, but this serves as a moral compass, not blind terror:
- Fear of Allah's punishment is meant to **purify the heart**:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ
الْهَوَىٰ ﴿٧٩:٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ
﴿٧٩:٤١﴾

"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, Paradise will be [his] refuge." [79:40-41]

- This internal awareness leads to **self-accountability**.

5. Fear and Love Combined

- The highest believers are those who balance **fear and hope**:

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

"They supplicate Us in hope and fear." [21:90]

- Prophet Muhammad (ﷺ) said: "Had the non-believer known of all the Mercy, which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment, which is present with Allah, he would not consider himself safe from the Hellfire." [Sahih al-Bukhari 6469]

The Quran uses fear (**Khawf / Taqwa**) as an **internal motivator**—not to oppress, but to: encourage self-discipline, promote moral responsibility, inspire repentance and spiritual growth and balance with hope in Allah's infinite mercy.

2. **External motivation** (or extrinsic motivation) comes from outside us, whether to earn a reward or avoid a punishment. In our professional lives, both the promise of a promotion and the fear of losing our job could make us work harder or avoid procrastination.

Because of the fleeting nature of most objectives, external motivators are usually temporal and are best for accomplishing short-term goals. A study at Cornell University demonstrated that people are more motivated by the promise of an immediate reward.^[10]

In the Quran, fear is sometimes presented as an **external motivator**—a means of warning people about the consequences of their actions in this life and the Hereafter. This form of fear serves as a **deterrent against evil** and a **call to righteousness**, particularly for those who are heedless or rebellious.

Fear as an External Motivator in the Quran

1. Warnings of Divine Punishment (in this World)

- Allah uses historical examples of destroyed nations to warn people:
- "And We sent to Thamud their brother Salih... But they tyrannized over them, so the earthquake seized them, and they lay [dead] in their homes by morning." [Quran 7:73-78]
- These stories serve as **external reminders** of Allah's power and

- justice.

2. Fear of the Hereafter (Hellfire & Accountability)

- The Quran frequently describes the horrors of Hell to shake people out of negligence:

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ ﴿٢:٢٤﴾

"... fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith" [2:24]

- This fear is meant to compel reflection and change before it's too late.

3. Fear as a Means of Social Order

- The Quran establishes laws with consequences (e.g., punishments for crimes) to maintain justice:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ
عَلَى اللَّهِ

"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loves not those who do wrong." [Quran 42:40]

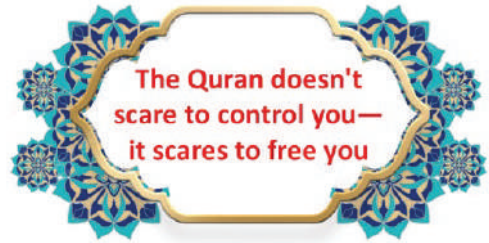
4. Fear for Those Who Reject Truth

- The Quran warns disbelievers and hypocrites of a painful doom:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

"And if you could but see when the wrongdoers are in the overwhelming pangs of death..." [Quran 6:93]

- This serves as a last-resort motivator for those who ignore guidance.



The Quran doesn't scare you to control you; it scares you to free. Like a mother's shout stopping a child from running into traffic, divine fear is the lifesaving jolt before eternal regret.

The pandemic proved to be a pinpoint in time — Why did we keep going?

There was a point in all of the chaos when we probably all wanted to give up, step back, tap out... but we didn't. How incredible is that? We are inundated with so much negative perspective online, terrible stories on the news, narratives meant to pit us against our neighbors, everywhere we look, but this is the truest point of the entire pandemic: We wanted to give up - but we didn't - because we are designed to default to resilience.

This pandemic proved to be a pinpoint in time, when we were all standing at the edge deciding, and one by one or however it went, we individually decided to push and fight. On

the edge of life, we are often faced with tough, altering and anxiety-ridden decisions. How we behave in these moments is usually determined by our default settings. And, if we are more programmed to default into a state of resiliency instead of letting life pull us along, the way our future unfolds looks much different.

The Quran's Fear Framework: More Than Just Hellfire

A. Fear as a Diagnostic Tool (The "Spiritual X-Ray")

- **Quranic Insight:** Allah says,

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعَادٍ

"And let every soul look to what it has put forth for tomorrow." [59:18]

- This verse forces self-audit—fear exposes your blind spots.
- Unless a person develops in himself the sense of what is good for him and what is evil, he cannot appreciate whether what he is doing will make his future in the Hereafter or mar it. And when this sense becomes active in himself, he will have to calculate and see for himself whether the way in which he is expending his time, his wealth, his energies and capabilities leads to eternal happiness and peace. To do so is in his own interest; for if he does not do so he will ruin his own future itself,

• Science Backs It Up:

- Studies show **"prospective fear"** (fear of future consequences) increases proactive behaviour (Journal of Behavioural Decision Making, 2018). Fear can enhance awareness and encourage individuals to evaluate risks more thoroughly. This heightened sense of caution can result in more careful decision-making. For instance, someone might engage in detailed research before making a major investment, motivated by the fear of losing money.^[11]
- Example: Smokers who visualize lung cancer are **2x more likely to quit** (NIH study).

B. Fear as Urgent Motivation (The "Now or Never" Effect)

- **Quranic Example:** Pharaoh's army drowned **while chasing Musa** (ﷺ). His last-moment cry — **وَأَنَا مِنَ الْمُسْلِمِينَ** "I am of those who submit (to Allah in Islam)!"—was too late [10:90].
- **Lesson:** Fear must trigger **immediate action**, not just regret.
 - **Science of Urgency:**
 - The Zeigarnik Effect is a psychological phenomenon where people remember unfinished or interrupted tasks better than completed ones. This occurs because incomplete tasks create a sense of mental tension that keeps them active in our memory until they are resolved.^[12]

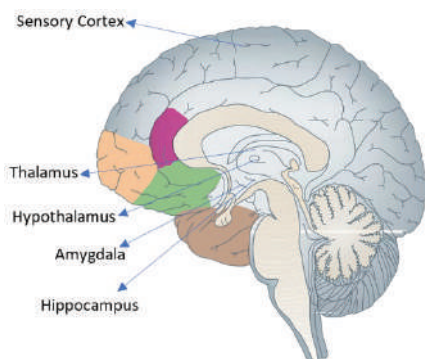
- Harness this: Pair fear with a clear next step (e.g., "If I delay prayer, I'll pray NOW").

The Science of Fear: How It Rewires Your Brain

A. Fear and Neuroplasticity

- Research: Fear activates the amygdala, creating strong memory imprints (Nature Neuroscience, 2015).

Basically, if you are in a dangerous situation, your brain stores every detail it can, so that, if you survive, and you run into anything like this again, you can recognize and avoid the danger better. Additionally, our brain is designed to pay attention to the things that scare us as a way of keeping us safe.



- Quranic Parallel:
 - Allah repeats Hell's descriptions vividly in the Quran (more than 500 times) — because shocking imagery sticks.

﴿90:20﴾ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

- "On them will be Fire vaulted over (all round)." [90:20] → **Your brain won't forget this.**

B. The "Optimal Anxiety" Zone

- **Yerkes-Dodson Law (Psychology):** Yerkes-Dodson Law by American psychologists Robert Yerkes and John Dodson was all about how stress and arousal could affect a person's performance. It highlights the relationship between arousal and performance, indicating that high levels of arousal up to a certain point result in better performance in a person. When a person crosses this point, the performance can decrease because of over-arousal.^[13]



- Quranic Balance:

وَادْعُوهُ خَوْفًا وَطَمَعًا

- "...and invoke Him with fear and hope." [Quran 7:56] → **Terror alone is toxic; hope is the antidote.**



Real-Life Applications: From Theory to Practice

A. Breaking Bad Habits (The "Fear Replacement" Technique)

- **Example:** Addicted to gossip?

﴿50:18﴾ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

- **Quranic Fear:** "Man does not utter any word except that with him is an observer prepared [to record]." [50:18]
- **Science:** Habits are broken by associating them with pain (Charles Duhigg, *The Power of Habit*).
- **Action:** Before speaking, ask: "*Is this worth my entry in the 'Book of Deeds'?*"

B. Elevating Worship (The "Death Visualization" Method)

- **Hadith:** "Increase in remembrance of the severer of pleasures - Meaning death." [Tirmidhi 2307]
- **Stanford Study:** People who **memento mori** (reflect on death) make **better long-term decisions**.

Terror Management Theory (TMT) & Memento Mori Study: According to TMT, the terror associated with acknowledgement of death creates a subconscious anxiety known as cognitive dissonance. Individuals are faced with having to balance two contrary ideas: how to become engaged with life and become a meaningful part of the world while recognizing that life is fleeting and that one's

- **Quranic Fear:** "Man does not utter any word except that with him is an

Greenberg, J., Pyszczynski, T., & Solomon, S. (1986).

- Found that reminders of death (mortality salience) can lead to:
 - Increased long-term thinking (e.g., saving money, health investments).
 - Greater adherence to cultural values (e.g., ethical decisions).
- However, it can also trigger short-term gratification if people feel hopeless.



- "Mortality Salience and Long-Term Decision Making" (2011) - conducted by researchers including Hal E. Hershfield (then at Stanford, now at UCLA), which found that reminding people of their mortality led to more future-oriented choices.

Hershfield, H. E., Cohen, L. G., & Thompson, L. (2011). "**Short horizons and tempting situations: Lack of continuity to our future selves leads to unethical**

decision-making and behaviour."

[Organizational Behavior and Human Decision Processes, 116(2), 298-310.]

Allah says in Quran:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿2:281﴾

- And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly. [Quran 2:281]

The Prophet's (ﷺ) Fear Management System

A. Short-Term Fear Tactics

- **Example:** When a man laughed during a serious sermon, the Prophet (ﷺ) said: "If you knew that which I know you would laugh little and weep much." [Sahih al-Bukhari 6485]

- **Why It Works:** Shock resets behaviour.



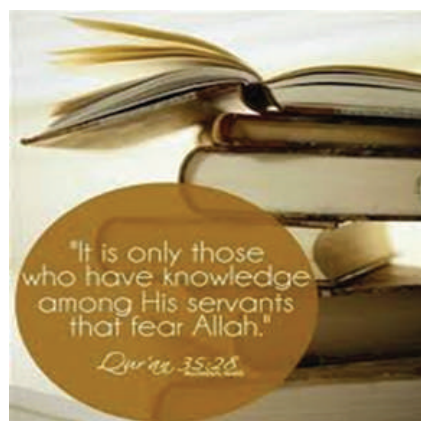
B. Long-Term Fear Anchors

- **Example:** The Prophet (ﷺ) wept at night fearing Allah—despite his guaranteed Paradise.
 - **Lesson:** Sustained reverence beats sporadic guilt.

The Paradox of Holy Fear

In 2018, a team of Harvard neuroscientists led by Dr. Alia Crum and researchers from the Harvard Business School and Harvard Medical School published a groundbreaking study revealing that **fear, when properly managed, doesn't debilitate us—it can actually enhance cognitive performance, resilience, and decision-making.** When properly channelled, fear doesn't weaken us—it **rewires our brains for excellence.**

This mirrors a 1,400-year-old Quranic secret:



إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ ﴿35:28﴾

"Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving." [35:28].

Islamic scholar Hazrat Hassan Basri, said: "The scholar is he who fears Allah though he has not seen Him, and turns to what is approved by Him and keeps away from what makes Him angry."

The 3-Step Fear Alchemy Method – a transformative framework

The **3-Step Fear Alchemy Method** is a transformative framework inspired by the wisdom of Islamic scholars, and leaders like Rumi, Ibn Sina, Al-Ghazali, and Malcolm X. It teaches how to **transmute fear into courage, faith, and purposeful action** by following three key steps rooted in Islamic psychology and spirituality.

Here's a breakdown of the method:

1. Recognition (*Tafakkur* – Reflection & Awareness)

Acknowledge fear without denial.

- Islamic tradition encourages deep self-reflection (*tafakkur*) to identify fears—whether worldly (failure, poverty, death) or spiritual (divine judgment).

- Example: Malcolm X faced his fear of racial oppression by first recognizing systemic injustice, then seeking higher truth.

2. Submission (*Tawakkul* – Trust in Divine Will)

- **Surrender fear to Allah through reliance (*tawakkul*).**
- Replace anxiety with the conviction that Allah controls outcomes. As the Quran says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And if any one puts his trust in Allah, sufficient is (Allah) for him." [Quran 65:3]

Rumi transformed his fear of loss into love for the Divine, stating: "Sell your cleverness and buy bewilderment."

3. Transformation (Struggle Against the Ego)

- **Channel fear into righteous action.**
- Use fear as fuel for growth, whether through knowledge, activism, or spiritual discipline.
- Ibn Sina (Avicenna) turned his fear of ignorance into relentless pursuit of wisdom.
- Malcolm X converted his fear into empowerment through faith, education, and activism.

Why It Works

This method aligns with Islamic cognitive restructuring—replacing negative

thoughts (waswasa) with God-consciousness (taqwa). By facing fear, trusting Allah, and taking action, one turns weakness into strength.



Divine lifeline

The fear of Allah is unique to other types of fears. In life, you tend to run away from things you fear. For example, anyone who is scared of spiders or rodents will freeze or run upon seeing them. However, fearing Allah is unique and beautiful. It makes you run to Him, and not away from Him. The more you fear Him, the more you turn to Him.

A fear of worldly matters is usually accompanied with a dislike of it. However, the fear of Allah is coupled with love and respect for Him, since you are in awe of Him.

Allah says:

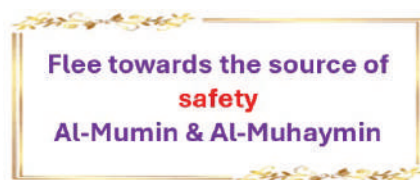
﴿فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾ (51:50)

"You hasten then (at once) to Allah: I am from Him a warner to you, clear and open!" [Quran 51:50]



This verse is a powerful combination of warning and hope, delivering both urgency and a solution. Let's break it down for deeper understanding. It's a call to turn to Allah as the only refuge from life's trials, sins, and the punishment of the Hereafter. Unlike worldly fears where we flee away from something, Allah teaches us to flee towards the source of safety i.e. Him.

"I am a clear warner to you!" - Reflects Allah's mercy: He warns before punishing.



"I am a clear warner to you!" - Reflects Allah's mercy: He warns before punishing.

This verse masterfully combines:

- The Threat (Motivation): A reminder of consequences (Hell, divine punishment).
- The Solution (Hope): A direct path to salvation—seeking Allah.

The Perfect Balance: Warning + Escape Route = Perfect Motivation

The Prophet (ﷺ) said:

"Allah stretches out His Hand at night to accept the repentance of those who sinned during the day, and He stretches out His Hand during the day to accept the repentance of those who sinned at night." [Sahih Muslim 2759]

Even after a warning, the door to return is always open

How to "Flee to Allah" Practically?



- **Repentance (Tawbah):** Leave sins + return to obedience.
- **Prayer & Dhikr:** Establish Salah and remember Allah constantly.
- **Seek Knowledge:** Learn divine guidance to avoid pitfalls.

This verse is a divine lifeline—a reminder that no matter how far we've strayed, Allah is closer than we think. As the Prophet (ﷺ) said:

"Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me,

I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'" [Sahih al-Bukhari 7405]

The Transformative Power of Fearing Allah Alone: How It Eradicates All Other Fears and Shapes Behavior

Allah says in The Quran:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ
بِالْغَيْبِ قَبَشْتَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿36:11﴾

"You can only warn one who follows the message and fears the Most Merciful (Allah) unseen. So, give him good tidings of forgiveness and noble reward." [Quran 36:11]

This verse from the Quran highlights the relationship between fear, human behavior, and divine guidance.

Fear as a Motivator for Righteousness:

- The verse mentions "fears the Merciful Lord without seeing Him",



When a person truly fears their **Creator**—Allah, above all else, a profound psychological and spiritual shift occurs. This fear (**taqwa**) is not paralyzing terror, but rather a **reverent awe** that:

Dissolves all lesser fears (of people, poverty, failure, death, etc.).

Reshapes behavior by aligning actions with divine will rather than worldly pressures.

This concept is deeply rooted in the Quran, Hadith, and the wisdom of Islamic scholars. Let's explore it further:

1. Why Fearing Allah Removes All Other Fears?



A) The Quran's Teachings on Fear

Allah says in the Quran:

﴿فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِي﴾

"So, do not fear the people, but fear Me!"
[Quran 5:44]

When you fear Allah, you recognize that **no human being can truly harm or benefit you without His permission.**

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ (65:2)

"And whoever fears Allah - He will make for him a way out." [Quran 65:2]

This fear is tied to **trust (tawakkul)**, knowing Allah will protect and provide.

"O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world."

Quran 39:10

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائِهِ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ﴾ (3:175)

"That is only Satan who frightens [you] of his supporters. So, fear them not, but fear Me, if you are [indeed] believers." [Quran 3:175]

Even fear of evil forces (like Satan or oppressive people) disappears when one's heart is anchored in Allah.

B) The Hadith on Fear & Reliance on Allah

The Prophet (ﷺ) said:

"If you put your complete trust in Allah, He will provide for you as He provides for the birds, they leave hungry in the morning but return full in the evening." [Tirmidhi 2344]



This shows that fearing Allah alone removes anxiety over sustenance.

The Prophet (ﷺ) narrated from his Lord Almighty that He said:

"By My might, I will never combine in My servant two fears or two securities. If he feared Me in the world, I will make him safe on the Day of Resurrection. If he felt secure from Me in the world, I will make him fearful on the Day of Resurrection." [Sahih Ibn Hibban 640]

Divine Promise – If a person fears Allah in this life (through *taqwa*), Allah will replace their fear with security in the Hereafter.

Warning – Those who live without fear of Allah in this world will face terror on Judgment Day.

Encouragement for God-Consciousness – This Hadith motivates believers to prioritize the fear of Allah over worldly anxieties.

2. How This Fear Shapes Behavior

When a person truly fears Allah (not in a terrifying way, but in conscious reverence), their entire character and choices change:

A) It Leads to Moral Integrity

A person who fears Allah will:

- Avoid sin **even in secret** (because they know Allah sees all).
- Speak the truth **even if it's against themselves** [Quran 4:135].
- Be just **even with enemies** [Quran 5:8].

B) It Removes People-Pleasing

- Many people fear:
- What others think of them.

- Losing status or approval.
- But when one fears Allah, they:
- Stop seeking validation from others.
- Become bold in truth, like the prophets who faced persecution but never compromised.

C) It Cultivates Courage

The early Muslims **feared nothing but Allah:**

- Bilal endured torture but kept saying "Ahad! Ahad!" (Allah is One).
- Sumayyah became the **first martyr** because she refused to abandon faith. Their fear of Allah made them **unshaken by worldly threats.**

D) It Brings Inner Peace

The opposite of fearing Allah is fearing everything else (anxiety, stress, insecurity).

But when Allah becomes the only One you fear, you gain:

- **Freedom from materialism** (you don't fear poverty).
- **Freedom from oppression** (you don't fear tyrants).
- **Freedom from death** (you see it as a return to Allah).

3. Practical Steps to Develop This Fear

A) Increase Remembrance of Allah (*Dhikr*)

The more you remember Allah, the more your heart softens in His fear.

وَتَظْمِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

"The hearts find comfort in the remembrance of Allah." [Quran 13:28]

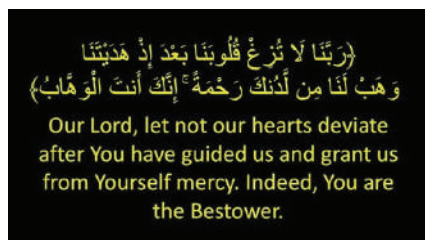
B) Reflect on Death & Accountability

The Prophet (ﷺ) said: "Remember often the destroyer of pleasures: death." [Tirmidhi 2307]

Regularly ask: "If I died today, would Allah be pleased with me?"

C) Study the Stories of the Pious

Read about the **Sahaba, prophets, and righteous scholars**—how they feared nothing but Allah.



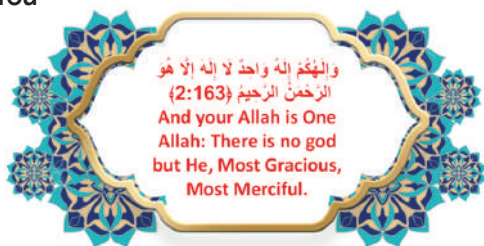
D) Make Dua for Strong Taqwa

A powerful Dua from the Quran:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣:٨﴾

"Our Lord, let not our hearts deviate after You have guided us. Grant us Your mercy, for You are the Bestower of Bounties." (Quran 3:8)

Fear Allah, and Nothing Else Will Frighten You



- Fearing Allah is not about living in terror—it's about recognizing His

- greatness so deeply that all other fears fade. When you fear the One who controls life, death, and all affairs, you become:

- Unshaken by worldly pressures
- Free from people's opinions
- Firm in truth and justice at peace with your destiny

This is the **essence of true courage and faith**. The fear of Allah is not one of dread or anxiety, but rather a deep respect, reverence, and awe for His power, justice, love, and mercy. A man has to fear something because if he fears nothing, then he'd probably be out of control. The fear of Allah is a symbol of the love and respect you have for Him exclusively. When you love someone, you don't want to displease them therefore, you honor the relationship. Allah is not one of dread or anxiety, but rather a deep respect, reverence, and awe for His power, justice, love, and mercy. **A man has to fear something because if he fears nothing, then he'd probably be out of control**. The fear of Allah is a symbol of the love and respect you have for Him exclusively. When you love someone, you don't want to displease them therefore, you

Psychological & Spiritual Benefits of Quranic Fear Management:

- *Reduces Anxiety – Dhikr (remembrance of Allah) calms the mind.* [Quran13:28]
- *Builds Resilience – Viewing trials as tests strengthens perseverance.* [Quran 2:155]
- *Enhances Decision-Making – Trust in Allah removes irrational fears.* [Quran

- 65:3]
- Promotes Courage – Stories of prophets inspire bravery in adversity.

Fear Management in Practice: A Quranic Model

Situation	Quranic Response	Outcome
Fear of enemies	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٣:١٣٩﴾ "Do not weaken or grieve, for you will be superior if you are believers." [3:139]	Courage in battle
Fear of poverty	الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness and bounty." [2:268]	Contentment
Fear of death/failure	أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ Wherever you may be, death will overtake you, even if you are in towers raised high." [4:78] (Reminder of Qadr – Divine Decree)	Acceptance of fate
Fear of the unseen	فَاذْكُرُونِي أَذْكُرْكُمْ So, remember Me; I will remember you." [2:152] (Dhikr as protection)	Inner peace

Summary

This chapter reveals how fear, often seen as a weakness, is actually a powerful blueprint for personal and spiritual growth. By combining Quranic guidance with modern science, it offers a transformative guide to mastering your emotions.

The Two Sides of Fear: The chapter first explores fear from a scientific perspective, explaining its biological role as our internal alert system. It then introduces the core Islamic concept of ‘*taqwa*’, not a paralyzing terror, but a profound sense of awe and reverence for Allah. This is a unique and positive form of fear that inspires believers to "run toward Him, not away from Him," fostering self-control and a deeper connection.

Your Blueprint for Change: The book provides a clear, actionable framework for transforming fear into motivation. It distinguishes between internal motivation, which comes from a sincere desire to please Allah (*taqwa*), and **external motivation**, which is driven by warnings of divine punishment (*takhweef*). This balanced approach, combining both fear and hope, is designed to propel you toward righteous action.

The 3-Step Fear Alchemy Method

The chapter introduces a simple yet powerful method to turn anxiety into action:

- **Recognition (*Tafakkur*):** Acknowledge and reflect on your fears without judgment.
- **Submission (*Tawakkul*):** Surrender your worries and place complete trust in Allah's plan.
- **Transformation:** Channel that fear into a powerful struggle for self-improvement and growth.

Ultimately, the chapter reveals that a sincere fear of Allah, rooted in love and awe, has the power to **eliminate all other worldly fears**, freeing you from the need for external validation and unlocking true courage and inner peace.

The image displays a circular arrangement of 99 names of Allah, known as the 99 Names of Allah (Asma ul Husna). The names are written in both Arabic calligraphy and English translation, radiating outwards from a central point. The central point features a large, stylized Arabic calligraphic symbol, which is the Basmala (Bismillah) in a highly decorative form. The names are organized in a circular pattern, with some names appearing in the center and others towards the outer edge. The background is a light, textured grey, and the overall design is clean and modern.

Names visible in the image include:

- The All-Compassionate
- The All-Merciful
- The Absolute King
- The Pure One
- The Source of Peace
- The Inspirer of Faith
- The Guardian
- The Victorious
- The Compeller
- The Greatest
- The Creator
- The Shaper of Beauty
- The Forgiving
- The Subduer
- The Giver of All
- The Sustainer
- The Opener
- The Knower
- The Reliever
- The Abaser
- The Exalter
- The Bestower of Honors
- The Humiliator
- The Hearer of All
- The Seer of All
- The Judge
- The Just
- The Subtle One
- The All-Aware
- The Forebearing
- The Magnificent
- The Hider of Faults
- Thankfulness
- The All-Compassionate
- The All-Merciful
- The Absolute King
- The Pure One
- The Source of Peace
- The Inspirer of Faith
- The Guardian
- The Victorious
- The Compeller
- The Greatest
- The Creator
- The Shaper of Beauty
- The Forgiving
- The Subduer
- The Giver of All
- The Sustainer
- The Opener
- The Knower
- The Reliever
- The Abaser
- The Exalter
- The Bestower of Honors
- The Humiliator
- The Hearer of All
- The Seer of All
- The Judge
- The Just
- The Subtle One
- The All-Aware
- The Forebearing
- The Magnificent
- The Hider of Faults
- Thankfulness

Divine Attributes - A Behavioural Model

The Quran articulates a wide array of timeless principles that serve as the bedrock of morality and ethics. These core virtues include justice (*adl*), compassion (*al-rahmah*), honesty (*sidq*), truthfulness, stewardship (*al-khilafah*), humility, modesty, generosity, charity, forgiveness, patience (*sabr*), respecting parents and elders, keeping promises, controlling one's anger, and fostering love for Allah and fellow believers. These principles are not abstract ideals but are presented as essential for cultivating robust individual character and establishing a just society. **A deeper understanding of these virtues reveals that they are often derived from the very attributes of Allah.** The 99 names of Allah, for instance, embody virtues such as "the gentle, the grateful, the just, the giver, the equitable, the loving", providing a divine model for human conduct. This connection establishes a profound theological basis for ethical behaviour, presenting Allah's attributes not merely as theological concepts for belief but as practical ethical archetypes for human emulation. This provides a powerful spiritual incentive for moral development, framing human striving for virtue as an act of drawing closer to the Divine. This framework elevates ethical behaviour beyond mere societal compliance to a spiritual journey of self-perfection and connection with the Creator, providing a powerful intrinsic motivation for moral actions.

Chapter 6

Reflecting Divine Attributes: The Spiritual Basis of Morality

The aim of Islamic morality and ethics is to achieve the Pleasure of Allah, **making seeking Allah's pleasure the objective of human life.** This goal imbues moral behaviour with spiritual significance, transcending mere social convention and providing a consistent direction for all human endeavours.



A fundamental Quranic injunction, reiterated in multiple verses, is the imperative to **"enjoin what is right and forbid what is wrong"**. This command signifies a collective and individual moral obligation to actively promote good and prevent evil within society. This principle underscores the proactive and socially

engaged nature of Islamic ethics, extending beyond personal piety to mandate active participation in shaping societal norms and combating injustice. This explicitly connects individual moral conviction to collective social action, creating a dynamic feedback loop where individual moral development contributes to societal health, and societal norms, in turn, reinforce individual adherence.

This communal responsibility for ethical living transforms passive belief into active social responsibility, making believers the agents of moral change and guardians of ethical standards within their communities.

In the Quran, Allah tells us that when we were brought into existence, He breathed from His spirit into us. This divine breath imbued humanity with a reflection of Allah's attributes, making it possible for us to develop these divine qualities within ourselves. This chapter explores the profound connection between human behaviour and the attributes of Allah and how this can shape our moral actions. The 99 names of Allah (known as Asma ul Husna) serve as a mosaic of His infinite attributes, each one reflecting a unique quality of the Creator that resonates with the human experience. These names are not just titles; they are descriptors of Allah's actions in the world and His relationship with creation. Each attribute although different is in perfect harmony with each other.

Divine Spirit Within Us

Allah says in the Quran:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿١٥:٢٩﴾

*"When I have fashioned him (in due proportion) and **breathed into him of My spirit**, fall you down making obeisance to him."* [Quran 15:29]

This divine statement illustrates that the soul carries a reflection of Allah's divine characteristics, such as life, knowledge, power, and will. As humans, we have the potential to reflect these qualities, and through our actions and choices, we can either cultivate or neglect them.

The Beautiful Names of Allah: A Blueprint for Ethical Living

Allah has revealed His nature through His names and attributes, which are described as Asma-ul-Husna (the Most Beautiful Names). By understanding and embodying these divine qualities in our daily lives, we not only grow closer to Allah but also enhance our own moral and spiritual character.

Some of these attributes include:

- *Ar-Rahman* (The Merciful)
- *Al-Ghaffar* (The Forgiver)
- *Al-Adl* (The Just)
- *Al-Karim* (The Generous)
- *Al-Haqq* (The Truth)

The study of these attributes can inspire us to embody compassion, justice, truthfulness, and patience, strengthening our relationships with both Allah and fellow humans.

The Path of Self-Improvement: A Journey of Reflecting Divine Attributes

Human beings are constantly developing. The Quran presents the idea that personal growth is tied to our ability to reflect divine qualities. In embodying traits such as mercy, justice, or generosity, we create a deeper capacity to receive these divine attributes from Allah. For example, by showing mercy to others, we open ourselves to receive Allah's infinite mercy.

The hadith also echoes this sentiment. Prophet Muhammad (ﷺ) advised his followers to reflect on those who have less than them, so they may appreciate Allah's blessings and show gratitude. This perspective encourages the development of humility, contentment, and generosity — traits that align with Allah's nature.

The Two Types of Sustenance: Physical and Spiritual

In the same way that Allah provides physical sustenance, such as food and shelter, He also offers spiritual sustenance through knowledge, guidance, and wisdom. These are eternal gifts that feed the soul and elevate the human spirit. Just as the body needs nourishment, so does the soul, and this nourishment comes from engaging with

the divine attributes and reflecting them in our lives.

The Role of Learning and Understanding

Learning and practising the attributes of Allah can fundamentally transform a person's character. This transformation involves the continuous acquisition of habits, knowledge, and attitudes that align with divine principles. The more we practice qualities such as forgiveness, truthfulness, and patience, the more we reflect on the divine nature, and this progressive change in behaviour leads to a more harmonious existence with Allah's creation.



Manifestation of Allah's Names in The Creation

The word 'Allah', the proper name of Allah, indicates that Allah is the true Allah whom all creatures worship out of love, praise His greatness, revere Him and turn to Him in times of need and adversity. In fact, this name comprises all the meanings of His beautiful names. The word 'Allah' occurs 2724 times in the Quran.

Allah says in the Quran:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لِذِكْرِي ﴿20:14﴾

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance." [Quran 20:14]

Allah revealed Himself through His Most Beautiful Names:

Allah says in the Quran:

سَرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿41:53﴾

"We will show them Our Signs in the universe, and in their own-selves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" [Quran 41:53]

This verse highlights how Allah's names and attributes are reflected in both the cosmos and within human beings. Understanding these signs strengthens our connection to Allah and helps us recognize His presence in all aspects of life.



وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ﴿7:180﴾

"And to Allah belong the best names, so invoke Him by them." [Quran 7:180]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿20:8﴾

"Allah— there is no deity except Him. To Him belong the best names." [Quran 20:8]

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿59:24﴾

"He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names." [Quran 59:23-24]

In the above verse eleven of Allah's attribute is mentioned, which are in perfect harmony to each other.

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one hundred minus one, and whoever knows them will go to Paradise." [Sahih al-Bukhari 2736]

Embodying Divine Attributes

By aligning our behaviour with the attributes of Allah, we not only enhance our

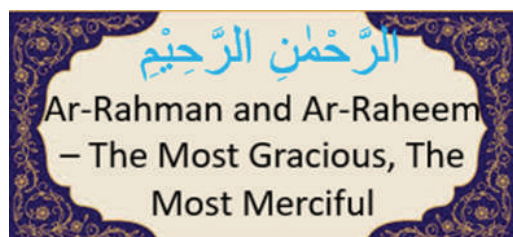
moral and spiritual development but also strengthen our bond with the Creator. The closer we come to embodying these divine qualities, the more we align with Allah's central nature, ultimately allowing us to live a life filled with beauty, peace, and divine consciousness.

Incorporating Allah's attributes into our behaviour leads to personal growth, a better understanding of the world, and a deeper connection with the divine. Through mercy, justice, generosity, and truthfulness, we not only serve humanity but also move closer to Allah's infinite grace and guidance.

While Allah's attributes are absolute and perfect, humans are given the capacity to reflect a limited, yet profound, version of these qualities. By striving to embody them, we not only grow closer to Allah but also unlock our own potential for moral and spiritual excellence. This journey of self-improvement is guided by understanding and internalizing these divine traits in our daily lives.

Here are some of those attributes presented for understanding and embodiment:

Ar-Rahmaan (The Most Gracious) and *Ar-Raheem* (The Most Merciful)



The attribute of **Allah, Ar-Rahmaan and Ar-Raheem** focusses on His mercy, but each reflects a different aspect of it.

- **Ar-Rahmaan** refers to Allah's boundless and universal mercy, encompassing all of creation, without limitation. This mercy is extended to everyone, regardless of their faith or actions. It reflects Allah's overarching grace, benefiting both the righteous and the sinful, the believers and non-believers alike.
- **Ar-Raheem** focuses on the specific and tailored mercy Allah grants to His creation. This mercy is directed especially toward the believers, providing them with both spiritual and material blessings. While Ar-Rahmaan is more general, Ar-Raheem emphasizes the continuous and personal care Allah shows to those who seek Him.

Another opinion is that the difference between them is that *Ar-Rahman* denotes the presence of the attribute of mercy, while *Ar-Rahim* refers to the expression of Allah's Mercy and its effects on Creation. This is the opinion of Ibn al-Qayyim (may Allah have mercy on him) as stated in his book *Madarik al-Salikin*.

The Nature of Divine Mercy

Mercy, by definition, implies that someone is in need. Allah's mercy is unique because He not only recognizes the needs of His creation but also fulfils them without the creation needing to ask. His mercy is

extended even before a creature is aware of its need, and it encompasses everything, whether the recipient is worthy or not.

As humans, understanding these attributes invites us to adopt mercy in our lives. Prophet Muhammad (ﷺ) emphasized this when he said:

“The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth, and the One in the heavens will have mercy upon you.” [Sunan al-Tirmidhī 1924]

“Be merciful ‘to others’ and you will receive mercy. Forgive others and Allah will forgive you.” [Musnad Ahmad 6541]

These hadiths encourage us to emulate Allah's mercy in our interactions with others. By showing compassion and forgiveness, we draw nearer to Allah and His mercy.

Here's how reflection on *Ar-Rahmaan* and *Ar-Raheem* influences human conduct:

1. Cultivating Gratitude and Hope:

Understanding that Allah is *Ar-Rahmaan* and *Ar-Raheem* means recognizing Allah's vast and encompassing mercy (*Ar-Rahman*) in every aspect of their lives—from the air they breathe to the provision they receive. This fosters a deep sense of gratitude and prevents despair, as they understand that Allah's mercy is always available. The hope of receiving His specific mercy in the Hereafter (*Ar-Rahim*) motivates them to live a life pleasing to Him. The Quran starts with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿1:1﴾

“In the name of Allah, the Most Gracious (Ar-Rahman), the Most Merciful (Ar-Rahim).” [Quran 1:1]

The very first words of the Quran establish a foundation of mercy, framing entire life and actions within the context of divine grace.

2. Encouraging Forgiveness and Compassion Towards Others:

If Allah, the Lord of all, is so merciful and compassionate, believers are compelled to emulate these qualities in their interactions with others. The attributes inspire them to be forgiving, kind, and compassionate, to overlook the faults of others, and to treat all of creation with gentleness. This promotes social harmony and reduces grudges and hatred.

Allah says in the Quran:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿24:22﴾

“...Let them pardon and overlook. Do you not like that Allah should forgive you? And Allah is Forgiving and Merciful.” [Quran 24:22]

This powerful verse directly links Allah's forgiveness to pardon others, acting as a strong motivator for compassionate behaviour.

3. Fostering Humility and Rejection of Arrogance:

The attributes of mercy, especially *Ar-Rahman's* universal application, highlight that all blessings are from Allah. Success, wealth, or good fortune is not a result of their own superiority but a manifestation of Allah's grace. This understanding promotes humility and prevents arrogance, as all beings, regardless of their status, are recipients of divine mercy.

Allah says in the Quran:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْطَانًا
وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿43:32﴾

"Is it they who distribute the mercy of your Lord? We have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may employ one another in subservience. But the mercy of your Lord is better than whatever they accumulate." [Quran 43:32]

This verse reminds humanity that the distribution of wealth and status is from Allah's mercy, and not a human right or source of pride.

4. Inspiring a Balanced Life of Hope and Fear:

The combination of *Ar-Rahman* and *Ar-Rahim* creates a perfect balance. Hope in Allah's vast mercy and forgiveness, draws closer to Him. At the same time, they have a healthy fear of losing that special mercy in the

Hereafter, which motivates them to avoid sin and remain steadfast on the straight path.

Allah says in the Quran:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿7:156﴾

"And My mercy encompasses all things; so I will decree it for those who fear [Allah] and give zakat and those who believe in Our verses." [Quran 7:156]

This verse clearly delineates between the universal mercy that encompasses all and the specific mercy reserved for the righteous, providing both hope and a motive for piety.

5. Encouraging an Inclusive and Gentle Approach:

The name *Ar-Rahman*, with its universal application, encourages to have an inclusive and gentle approach to humanity. It inspires to see the inherent dignity in all people, regardless of their faith or background, and to treat them with compassion, as they are all beneficiaries of Allah's general mercy.

Allah says in the Quran:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحي إِلَيْهِمْ فَاسْأَلُوا
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿21:7﴾

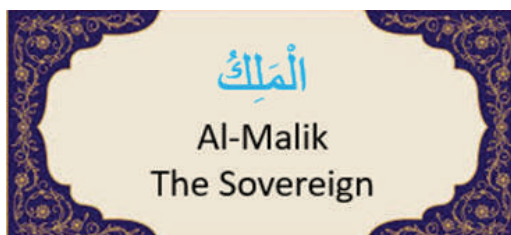
"And We have not sent you, [O Muhammad], except as a mercy to the worlds." The Prophet Muhammad (PBUH) is described as a "mercy to the worlds," [Quran 21:107]

A direct reflection of Allah's attribute *Ar-Rahman* encourages to follow his

example of universal mercy.

The attributes of *Ar-Rahman* and *Ar-Rahim* shape human behaviour by establishing a foundation of divine grace that inspires profound gratitude, compassionate forgiveness, humility, a balanced perspective on hope and fear, and a gentle, inclusive approach to all of creation.

Al-Malik - The Sovereign



The attribute of Allah *Al-Malik* is the quality of being independent of all existing things while everything in existence is dependent upon it. Nothing can exist without Allah whether it be in respect of essence, qualities, existence, or continued being. Each and every thing derives its being from Allah or from something which is derived from Allah. Everything other than Allah is subject to Allah in respect to both its qualities and essence. But Allah has no need for anything. Allah, indeed, is the Sovereign in the absolute sense. In the sense of incomparability, Allah is absolutely independent of us. As an active quality, everything else is dependent upon Allah. Allah's kingdom consists of all possible things, including human beings.

Allah says in the Quran:

أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

"To Him belongs the kingdom of the heavens and the earth" [Quran 2:107].

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿3:26﴾

"Say, 'O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will, and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."
[Quran 3:26]

Here's how reflection on *Al-Malik* influences human conduct:

1. Cultivating Humility and Submission (*Tawhid*):

- Recognition of Absolute Power: Understanding that Allah is *Al-Malik* means recognizing that all power, dominion, and control belong solely to Him and He is their sole and rightful King. This inspires complete submission and obedience to His commands, laws, and decrees. Human beings, despite any worldly power they may wield, are ultimately subservient and dependent. This instils a deep sense of humility, counteracting arrogance and pride.

مَالِكِ يَوْمِ الدِّينِ ﴿1:4﴾

"Master of the Day of Judgment."
[Quran 1:4].

2. Inspiring Courage and Standing for Justice:

- Belief in Allah as *Al-Malik* provides immense courage and confidence. When a person's allegiance is to the ultimate King, the most powerful, they find the strength to speak the truth and stand against injustice and oppression from worldly authorities, secure in the knowledge that true power lies with Allah alone. This awareness prevents arrogance, pride, and the illusion of self-importance.

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ

"Say, 'O Allah, **Owner of Sovereignty**'"
[Quran 3:26]

The verse connects Allah's ultimate sovereignty, offering reassurance that He will hold everyone accountable and that His justice is absolute. Reflection on *Al-Malik* encourages humans, especially those in positions of leadership, to strive to embody these qualities in their own dealings, promoting fairness, equity, and compassion.

3. Promoting Responsibility and Diligence:

- **Stewardship of Resources:** Since everything belongs to *Al-Malik*, humans are merely entrusted with resources – wealth, health, talents, time, and even the earth itself. This fosters a sense of responsibility to use these blessings wisely, justly, and in ways that are pleasing to the ultimate Owner.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
﴿15:88﴾

"Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers." [Quran 15:88]

This verse warns against yearning for the worldly enjoyments given to others, encouraging contentment with what the King has provided.

4. Independence in Human Life

- This divine attribute encourages humans to aspire toward a balanced sense of independence and self-reliance, within the understanding that ultimately, our dependence is on Allah alone. The Prophet Muhammad (ﷺ) emphasized the value of being independent, especially in terms of avoiding unnecessary dependence on others:

"The upper hand is better than the lower hand..." (Sahih al-Bukhari 1427)

This hadith implies that giving is superior to receiving, which fosters a sense of dignity and independence. The Prophet also discouraged excessive reliance on others, urging believers to maintain self-respect and self-reliance while seeking Allah's assistance in all matters.

5. Striving for self-sufficiency

When faced with difficult situations, Islam teaches that one should seek help but always aspire toward a state of self-sufficiency. The Prophet (ﷺ) taught the importance of seeking refuge from debt and dependence on others. Maintaining one's dignity and striving for independence is a virtuous mindset, especially in times of difficulty.

Moreover, it is important to remember that even when relying on others, we should not resign ourselves to a position of weakness or dependence. Allah alone is the ultimate source of strength.

Allah says in the Quran:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿65:3﴾

"And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion." [Quran 65:3]

6. Freedom from Worldly Dependence

- Recognizing Allah as The Sovereign liberates a person from dependence on external powers, wealth, or status. Individuals who rely on Allah as their sole provider are not swayed by external power or influence. This inner strength, derived from reliance on Allah, shields one from compromising their integrity or falling into the control of those with worldly influence.

- If a person finds themselves in a situation where they are in need of help, obviously they should seek help. Allah does not want us to suffer in silence. Allah simply wants us to not accept or resign ourselves to a position of weakness or to a position of being dependent.
- Thus, the knowledge that Allah is the Sovereign frees the heart from material attachments, allowing individuals to find true contentment in their reliance on Allah alone.

7. Shaping a Holistic Worldview:

- Beyond the Material: Reflection on *Al-Malik* elevates one's perspective beyond the transient material world to the eternal dominion of Allah. This helps in prioritizing spiritual goals over purely worldly pursuits.
- Purposeful Living: Understanding that we are subjects of the ultimate King gives life a profound purpose: to live in obedience and servitude to Him, striving to embody His beautiful attributes in our limited human capacity.

In essence, reflecting on *Al-Malik* transforms human behaviour by grounding individuals in humility, inspiring ethical conduct, fostering a sense of responsibility, cultivating gratitude, and providing a clear purpose for life within the grand scheme of Allah's absolute dominion.

As-Salam: The Flawless, The giver of peace



The attribute of Allah **As-Salam** is Allah's quality of lacking all imperfection or any trace of deficiency. There is no perfect, unimpaired state of being in existence except that which is ascribed to and emanates from Allah. The Flawless persists unfaltering, uninterrupted until eternity. In terms of as active quality, *as-Salam* is the giver of peace and salvation at the beginning of the creation and at the time of the resurrection.

The attribute of **As-Salam** (The Flawless or Source of Peace) reflects Allah's absolute perfection and peace, highlighting that He is free from any defects or imperfections. He is the One who grants peace and security to all His creation. He is above and beyond all weaknesses and inflections. Source of peace and security for mankind.

Pronouncing the blessing of peace, 'As-salam alaykum' upon His creatures is also a manifestation of *As-Salam*.

Allah says in the Quran:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿59:23﴾

"Allah is He, than Whom there is no other Allah; - the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him." [Quran 59:23]

In this regard, understanding Allah's quality of being flawless can shape human behaviour in various ways:

The attribute of Allah, **As-Salam (The Source of Peace, The Flawless, The Giver of Peace and Security)**, profoundly shapes human behavior in several keyways:

1. Striving for Inner Peace and Tranquility:

- Recognizing Allah as the ultimate source of peace as stated in the Quran 59:23 above, believers are inspired to seek and create peace in their own lives and in their communities. This means striving for inner peace through a pure heart and conscious mind and working for social harmony by resolving conflicts and refraining from aggression.

- The late Mandela aptly stated, "Resentment is like drinking poison and then hoping it will kill your enemies.". Letting go of grudges brings peace to oneself and one's surroundings.

2. Promoting Safety and Security for Others:

- Just as Allah is the source of peace and safety, individuals are encouraged to be a

source of peace and safety for others. This means refraining from causing physical, emotional, or verbal harm to anyone, and actively working to protect the vulnerable and maintain a secure environment. This is a practical manifestation of belief in *As-Salam*.

Allah says in the Quran:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ

".....if anyone saved a life, it would be as if he saved the life of the whole people." [Quran 5:32]

- Prophet Muhammad (ﷺ) said, "The Muslim is the one from whose tongue and hand the people are safe" [Sunan an-Nasa'i 4995]. By practicing kindness, forgiveness, and patience, individuals can help foster peaceful interactions in their communities.

• 3. Emulating Divine Attributes:

- A core principle in Islam is to strive to embody the divine attributes of Allah to the extent that is humanly possible. Therefore, recognizing Allah as *As-Salam* motivates individuals to cultivate peacefulness, integrity, soundness of character, and a desire for the well-being of others.
- It encourages adherence to justice and righteousness, as Allah is free from all defects and injustice.

• 4. Seeking Perfection:

- Although humans can never be perfect, the pursuit of self-improvement and reducing

- one's flaws is encouraged. Striving to emulate Allah's perfection in daily life can inspire one to cultivate good character traits, work hard, and strive for excellence in personal and professional life. This includes avoiding sinful behavior and maintaining integrity in all actions, drawing closer to Allah's flawless nature.

In essence, the attribute of *As-Salam* shapes human behavior by inspiring individuals to cultivate inner peace, spread peace and security in their interactions, trust in divine wisdom even in adversity, and strive to embody moral excellence in their lives, all with the ultimate goal of achieving lasting peace in this world and the Hereafter.

Al-Adl (The Just)



The attribute of Allah *Al-Adl* (The Just) refers to Allah's absolute justice and fairness, ensuring that all His judgments and actions are carried out with perfect wisdom. His justice is flawless and uncompromised, ensuring that everyone is treated equitably according to what they deserve.

In understanding this divine attribute, we can see how it shapes

human behaviour and expectations in many ways:

1. Upholding Justice and Fairness in All Dealings:

- Belief in *Al-Adl* compels individuals to strive for justice in every aspect of their lives, from personal interactions to societal structures. The concept of *Adl* means treating people equitably, regardless of who they are. Allah's justice is all-encompassing, so humans should reflect this by avoiding favouritism, prejudice, or unjust behaviour.

For example, the Quran commands:

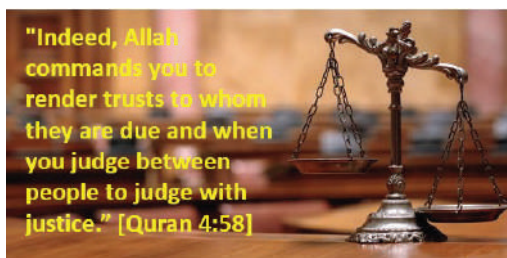
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

"Be just: that is nearer to righteousness." [Quran 5:8]

This means that in both judgments and everyday dealings, humans should strive for fairness, whether with family, friends, or even adversaries.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." [Quran 4:58]



إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

"Indeed, Allah enjoins justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression." [Quran 16:90]

2. Combating Injustice and Oppression:

Recognizing Allah as *Al-Adl* means understanding that injustice (*zulm*) is antithetical to His nature. This motivates believers to actively oppose oppression in all its forms, whether it is against themselves, others, or even animals. The Quran repeatedly condemns injustice.

"O My servants, I have forbidden injustice for Myself, and I have made it forbidden amongst you, so do not oppress one another." [Sahih Muslim: 2577a]. This divine declaration sets the ultimate standard.

3. Responsibility and Accountability:

The belief that Allah is *Al-Adl* means that every individual will be held accountable for their actions on the Day of Judgment. This instils a strong sense of personal responsibility and encourages mindfulness of one's deeds, knowing that even the smallest act of good or evil will be weighed with perfect justice.

Allah says in the Quran:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٩٩:٧﴾ وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٩٩:٨﴾

"So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." [Quran 99:7-8]

4. Self-Reflection and Inner Justice:

The belief that Allah is *Al-Adl* means that every individual will be held accountable for their actions on the Day of Judgment. This instils a strong sense of personal responsibility and encourages mindfulness of one's deeds, knowing that even the smallest act of good or evil will be weighed with perfect justice.

Allah says in the Quran:

ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

"And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged." [Quran 2:281]

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا

"Allah does not charge a soul except [with that within] its capacity..." [Quran 2:286]

This implies that individuals should strive to be just to themselves by maintaining a balance in their lives, not overburdening themselves with hardships or neglecting self-care.

5. Acceptance of Life's Challenges:

While reflecting on *Al-Adl*, one may question why there is suffering in the world. As humans, our understanding of justice is limited, but Allah's wisdom and justice encompass the entirety of existence, including things we cannot comprehend. While humans may experience trials and tribulations, these are not without purpose, as Allah is Just and Wise. As stated in the

Quran:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

"Surely Allah does not do injustice even of the weight of an atom..." [Quran 4:40]

Suffering, from an Islamic perspective, is part of the temporary nature of this world. It tests faith, builds resilience, and can ultimately bring people closer to Allah. Trusting in Allah's justice helps believers to endure life's hardships with patience and trust that ultimate justice will be served in this life or the hereafter.

6. Establishing Social Justice and Equity:

Al-Adl extends beyond individual conduct to the establishment of a just and equitable society. This includes ensuring fair distribution of resources, protecting the rights of the vulnerable (orphans, the poor, women), and upholding laws that promote fairness. *Zakat* (obligatory charity) and prohibitions against exploitation are practical manifestations of this.

In summary, Allah's attribute of *Al-Adl* is a fundamental principle that guides human behaviour towards integrity, fairness, and a deep commitment to justice in both personal and societal spheres, all rooted in the conviction of a perfectly just Creator and a future reckoning.

Al-Kareem (The Generous)



The attribute of Allah, *Al-Kareem* (The Most Generous, The Bountiful, The Noble One), profoundly shapes human behaviour by inspiring acts of generosity, nobility, forgiveness, and kindness. It highlights Allah's boundless grace and abundance, encouraging believers to reflect these qualities in their own lives.

Allah says in the Quran:

﴿أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ (96:3)

"Recite, and your Lord is the most Generous" [Quran 96:3]

This is the emphatic form of *Kareem*, indicating an even greater degree of generosity. It's one of the very first revelations to Prophet Muhammad (ﷺ), highlighting Allah's supreme generosity in granting knowledge through the pen.

In understanding this divine attribute, we can see how it shapes human behaviour and expectations in many ways:

1. Cultivating Generosity and Giving:

Recognizing Allah as *Al-Kareem* encourages believers to be generous with their wealth, time, knowledge, and even kind words. Since Allah gives without expecting

anything in return, and His generosity is endless, believers are motivated to emulate this by giving freely, especially to those in need, without seeking worldly praise or reward.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿2:261﴾

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." While not directly using "*Kareem*," this verse highlights the immense reward for generosity, reflecting Allah's bountiful nature." [Quran 2:261]

2. Forgiveness and Overlooking Faults:

Al-Kareem implies that Allah is generous in forgiving sins and overlooking shortcomings when people repent sincerely. This inspires believers to be forgiving towards others, to overlook minor faults, and to extend grace and understanding, rather than holding grudges or seeking revenge.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿3:133﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿3:134﴾

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous, Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good." (Pardoning people is linked to achieving paradise, reflecting a quality pleasing to Allah, Al-Kareem)." [Quran 3:133-134]

3. Nobility of Character and Conduct:

The aspect of "Noble" in *Al-Kareem* encourages believers to embody nobility in their character, actions, and speech. This means conducting oneself with dignity, integrity, honor, and respect for others, avoiding mean-spiritedness, stinginess, and petty behavior. It's about aspiring to moral excellence.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿49:13﴾

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." [Quran 49:13] (While "Kareem" isn't directly used for nobility here, the concept of "Akram" - most noble/honorable - is directly linked to righteousness, a quality encouraged by Allah's own nobility).

4. Gratitude and Appreciation:

Recognizing Allah as *Al-Kareem*, the source of all blessings and bounties, naturally leads to immense gratitude. Individuals are motivated to be thankful for everything they have, big or small, understanding that it all comes from His boundless generosity. This gratitude, in turn, encourages them to use these blessings in ways that are pleasing to Him.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ
كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿14:7﴾

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'", [Quran 14:7], (This highlights Allah's generosity in increasing blessings for the grateful).

5. Seeking Honor and Respect from Allah

The attribute of *Al-Kareem* also implies that Allah honors those who strive to please Him. This inspires individuals to seek honor and respect not from worldly recognition, but from Allah Himself through righteous deeds and sincere worship.

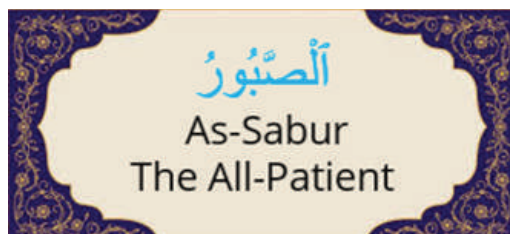
قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ
عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْزِيَكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا
رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ هُمْ لَا يُؤْمِنُونَ
﴿6:12﴾

"Say, 'To whom belongs whatever is in the heavens and earth?' Say, 'To Allah.' He has decreed upon Himself mercy. He will surely assemble you on the Day of Resurrection,

about which there is no doubt. But those who lose themselves will not believe." [Quran 6:12], (While mercy is highlighted, the idea that Allah grants honor and mercy is linked to His generous nature).

In essence, the attribute of Al-Kareem shapes human behavior by inspiring believers to mirror Allah's boundless generosity, cultivate forgiving spirits, uphold noble character, express deep gratitude, and ultimately seek honor and reward from the Most Generous Lord.

As-Sabur (The Patient)



Allah is As-Sabur, The name As-Sabur means Allah is the One who is infinitely patient. He does not act hastily but rather waits until the proper time. He does not punish the disobedient and unbelievers, he allows time for them to repent or an opportunity to take the right path. He is the ultimate example of forbearance and patience, and His treatment of creation reflects this attribute. Allah gives us countless opportunities to repent, learn, and grow without hastening to punishment, even though He has every right to do so. His patience is a source of hope, as it reassures believers that no matter how much they err, they have a chance to turn back to Him.

The attribute of Allah, **Al-Sabur (The**

Most Patient, The Ever-Enduring, The Forbearing), deeply shapes human behaviour by instilling virtues like patience, perseverance, self-control, and resilience.

1. Cultivating Patience (Sabr) in All Circumstances:

Allah says in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ ﴿2:153﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." [Quran 2:1153]

This is a foundational verse, highlighting patience as a means of seeking divine assistance and reassurance of Allah's companionship with those who are patient.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ
﴿103:1﴾

"By the 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." [Quran 103:1-3]

This short but profound surah emphasizes patience as one of the essential characteristics for salvation and success.

2. Perseverance in Righteous Deeds and Avoiding Haste:

Al-Sabur's attribute teaches that true success is not achieved through haste or instant gratification, but through consistent, patient effort. This encourages individuals to

be steadfast in their worship, moral conduct, and pursuit of good deeds, even when results are not immediately visible.

Allah says in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿3:200﴾

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful." [Quran 3:200], This verse emphasizes perseverance and endurance as one of the essential

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿11:115﴾

"And be patient, for indeed, Allah does not allow the reward of those who do good to be lost." [Quran 11:115]

This verse assures individuals that their patient perseverance in doing good will never go unrewarded by Allah.

Patience as a Divine Trait

Shaykh Tosun Bayrak highlights that patience is part of Allah's divine nature, he said, "The worst of these enemies are our own egos and the accursed Devil. The tyrants, the maligners, the envious, come after them." those who exhibit patience reflect this honoured trait. Yet, the reflection here challenges whether patience is always the appropriate response in every situation. We are encouraged to act swiftly in doing good and fulfilling our responsibilities, suggesting that patience must be balanced with urgency when necessary.

The key is discernment—understanding when patience is a virtue and when it is a hindrance. For example, should we delay doing good deeds, or wait for a better moment when we could act now? Should we give up on worthy goals just because we face setbacks or delays? The story of a parent teaching their child to walk illustrates this: just as a parent would never give up on their child learning to walk, we should be persistent and patient in our pursuits, trusting that success may come in time.

Practical Applications of Patience

Patience doesn't just apply to obvious situations, like refraining from forbidden actions (e.g., alcohol in Islam), but also to subtle dangers that could harm our well-being. For instance, using credit cards seems beneficial on the surface due to perks like cash-back and convenience. However, without careful restraint, one can easily fall into debt, a struggle faced by many people. Patience in this context means exercising self-control, resisting the urge to spend beyond one's means. This is an example of how patience serves as a defence against material temptations, reflecting the saying of the Prophet (ﷺ), *"Paradise is surrounded by hardships, and Hellfire is surrounded by temptations"*. [Sahih Muslim 2822]

Sabr in the Hadith

Both the Quran and hadith emphasize the importance of patience (*sabr*) in various aspects of life. This includes being patient in faith, in dealings with others, and in the face

of adversity.

The Prophet (ﷺ) said: *"What wealth I have, I will not hoard from you. Whoever has forbearance, Allah will help him. Whoever tries to be independent, Allah will enrich him. Whoever tries to be patient, Allah will give him patience, and no one is given a better or vaster gift than patience."* [Muwatta Malik Book 58, Hadith 1850].

The Prophet (ﷺ) said: *"The real patience is at the first stroke of a calamity."* [Sahih al-Bukhari 1302]

The Prophet (ﷺ) said: *"The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance."* [Sahih (Darussalam) Sunan Ibn Majah 4032]

Patience is a central quality of a believer, mirroring Allah's infinite forbearance. It teaches us perseverance in the face of difficulty, control over desires, and trust in Allah's plan. This balance between acting with urgency in good deeds and exercising patience in trials is essential for spiritual growth and success in this world and the hereafter.

In essence, the attribute of *Al-Sabur* shapes human behaviour by cultivating inner strength, resilience, and spiritual discipline. It teaches individuals to face life's challenges with composure, to be forgiving towards others, and to maintain unwavering trust in Allah's perfect plan and timing, ultimately leading to greater spiritual growth and reward.



Al-Haqq: The Absolute Truth



- The Truth is Allah's quality, the essence of which is valid in itself and the cause for the existence of everything else. Everything except Allah is temporal as its existence is from other than itself. 'The Absolute Truth' exists by itself and is not influenced by any other. It is in this sense that it is unchanging. The quality meets the requirements of wisdom, justice, right or rightness, truth, reality, or fact. The word 'haqq', truth or real, is used in reference to other things, but everything else changes in relationship to something else. When that truth disappears, it is no longer valid to refer to it as truth. This is not the case with 'The Absolute Truth'. It does not change, has no beginning or end, and does not disappear or reappear.
- Science does not "find truth" in an absolute sense but rather seeks to build a model of reality based on empirical evidence and observation. The goal of

- science is not to produce final answers but to develop a framework that is consistent with the observable world, subject to change as new evidence arises. This process is based on falsifiability, meaning that any scientific theory or hypothesis must be open to being disproven.
- From a scientific standpoint, human senses and cognitive faculties are inherently limited. We experience only a narrow slice of reality. For example:
 - **Vision:** Humans can only see light within the visible spectrum (a small range of electromagnetic radiation). We can't perceive infrared or ultraviolet light naturally, though they exist.
 - **Sound:** Similarly, we hear sounds only within a limited frequency range, while many animals detect frequencies far beyond human hearing.
 - **Time:** Our experience of time is linear and sequential, but theories in physics (like Einstein's theory of relativity) suggest that time might not be as straightforward as it appears.

These scientific limitations hint that our sensory perceptions may be only partial representations of a much broader and deeper reality. In this sense, the world we experience might be considered an "illusion" or an incomplete rendering of the full nature of existence, governed by both known and unknown forces.

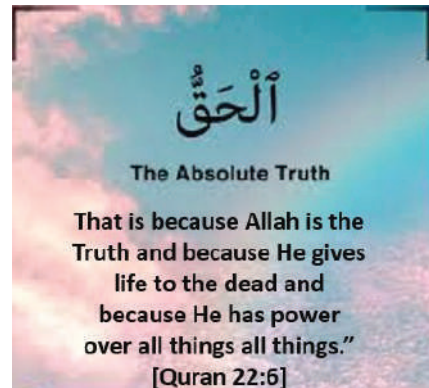
The Quran reflects a similar perspective when it states:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿3:185﴾

"The life of this world is nothing but delusion". [Quran 3:185]

This verse points to the fleeting and superficial nature of worldly life compared to the eternal reality of the afterlife. The Quran often speaks of this world as a distraction, tempting people away from focusing on deeper truths that lie beyond material existence. The notion of delusion in the Quran doesn't necessarily imply that this world is entirely false, but rather that it can be misleading and should not be considered the ultimate reality.

Allah says in the Quran:



ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿22:6﴾

"That is because Allah is the Truth and because He gives life to the dead and because He has power over all things all things." [Quran 22:6]

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا
الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿10:32﴾

"For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?" [Quran 10:32]

Here's how *Al-Haqq* shapes human behavior, substantiated with Quranic verses:

1. Seeking and Adhering to Truth: Belief in Allah as *Al-Haqq* compels believers to seek truth in all matters – in knowledge, in beliefs, in personal interactions, and in understanding the universe. It encourages intellectual honesty, critical thinking, and a rejection of speculation or unsubstantiated claims. Since Allah is the ultimate reality, His revelations are the ultimate truth. Allah says in the Quran:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿22:6﴾

"That is because Allah is the Truth (Al-Haqq), and because He gives life to the dead and because He is over all things competent." [Quran 22:6]

This verse directly states Allah is the Truth, making His existence and power undeniable reality.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا
﴿17:81﴾

"And say, 'Truth has come, and falsehood has departed. Indeed, is falsehood, [by nature], ever bound to depart.'" [Quran 17:81]

This verse, speaks of "truth" coming, implying the truth that comes from Allah, the ultimate *Haqq*. It inspires the believer to stand with truth against falsehood.

The Quran, as the book of truth, provides clarity on how we should conduct ourselves, emphasizing justice, mercy, and sincerity in our daily interactions. It directs us to fulfil our obligations to Allah, our fellow humans, and ourselves. By following these teachings, we align ourselves with the truth, ensuring we are living by the divine will.

2. Honesty and Integrity in Speech and Action: Belief in Allah as *Al-Haqq* compels believers to seek truth in all matters – in knowledge, in beliefs, in personal interactions, and in understanding the universe. It encourages intellectual honesty, critical thinking, and a rejection of speculation or unsubstantiated claims. Since Allah is the ultimate reality, His revelations are the ultimate truth. Allah says in the Quran:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ
تَعْلَمُونَ ﴿2:42﴾

- *"And do not mix the truth (al-haqq) with falsehood or conceal the truth while you know [it]." [Quran 2:42].*

This explicitly forbids concealing or distorting the truth, urging transparency and honesty.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ
﴿9:119﴾

- *"O you who have believed, fear Allah and be with those who are true." [Quran 9:119]. This commands believer to*

associate with those who are truthful, indicating the high value of truthfulness as a quality stemming from Allah's attribute."

3. Recognizing Rights and Fulfilling Duties:

The word "Haqq" also encompasses the meaning of "right" or "due." Recognizing Allah as *Al-Haqq* means acknowledging His absolute right to be worshipped and obeyed and acknowledging the rights that He has established for others (e.g., parents, neighbors, the poor). This leads to a strong sense of responsibility and duty.

4. Acceptance of Divine Decrees and Reality:

Since Allah is *Al-Haqq*, His creation, His laws, and His decrees are all true and real. This fosters acceptance of divine destiny (Qadar), even when it brings hardship, and an understanding that all of reality, including life and death, is ultimately from and for *Al-Haqq*.

Allah says in the Quran:

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ
أَسْرَعُ الْحَاسِبِينَ ﴿6:62﴾

• "Then are they returned to Allah, their **True (Al-Haqq)** Lord. Unquestionably, His is the judgment, and He is the swiftest in taking account." [Quran 6:62].

This emphasizes Allah as the true master and the ultimate reality to whom all will return for judgment.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْكَرِيمِ ﴿23:116﴾

• "So exalted is Allah, the **True (Al-Haqq)** King; there is no deity except Him, Lord of the Noble Throne." [Quran 23:116].

Acknowledging Him as the "True King" means accepting His absolute sovereignty and the reality of His dominion over everything.

In summary, the attribute of *Al-Haqq* inspires a life grounded in truth, integrity, and a profound awareness of reality. It motivates believers to seek knowledge, live honestly, uphold justice, fulfill their responsibilities, and submit to the ultimate Truth that is Allah.

Al-Ghaffar: The Forgiver



Allah, the Great Forgiver (*Al-Ghaffar*), shows us the beauty of forgiveness and mercy in the way He deals with His creation. He sees our sins and disobedience, yet He still forgives and accepts the repentance of the sincere. It signifies Allah's immense capacity to forgive sins and shortcomings, especially when met with sincere remorse.

The attribute of Allah, *Al-Ghaffar* (The All-Forgiving, The Oft-Forgiving), is a deeply comforting and transformative attribute that shapes human behaviour by instilling hope, encouraging humility, fostering forgiveness towards others, and promoting a continuous cycle of repentance and self-improvement.

Allah says in the Quran:

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ
﴿38:66﴾

"Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver." [Quran 38:66]

رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحِيمُ أَنَّهُ مَن عَمِلَ مِنْكُمْ سُوءًا
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ
﴿6:54﴾

The forgiving attribute of Allah tells us that we all are made to sin - the best of humans are not the ones who do not sin, but the ones who seek repentance, acknowledge their mistakes/sins and ask Allah's forgiveness.

Some people, out of distrust or insecurity, may find satisfaction in exposing the mistakes or flaws of others. This behaviour can lead to bitterness and distance from the compassionate and forgiving nature that Allah desires for us. Instead of seeking out others' shortcomings, we should aim to foster a mindset of understanding, empathy, and mercy.

Here's how *Al-Ghaffar* shapes human behavior, substantiated with Quranic verses:

1. Cultivating Hope and Encouraging Repentance: Knowing that Allah is *Al-Ghaffar* prevents believers from falling into despair over their sins, no matter how numerous or grave they may seem. It instills

immense hope in His mercy and encourages them to turn to Him frequently with sincere repentance, believing that their pleas for forgiveness will be heard and accepted. This hope is a powerful motivator for change and spiritual growth.

Allah says in the Quran:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ﴿39:53﴾

• "Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah **forgives all sins**. Indeed, it is He who is the Forgiving, the Merciful.'" [Quran 39:53].

This is one of the most reassuring verses in the Quran, directly calling to repentance and affirming Allah's boundless capacity for forgiveness, clearly linked to His attribute of being "the Forgiving" (*Al-Ghaffur*).

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ
﴿20:82﴾

"But indeed, I am the Perpetual Forgiver (*Ghaffarun*) of whoever repents and believes and does righteousness and then continues in guidance." [Quran 20:82].



This verse explicitly uses "Ghaffarun" (an intensive form of Ghaffar) and outlines the conditions for receiving this perpetual forgiveness: repentance, belief, righteous deeds, and steadfastness on the right path.

2. Fostering Humility and Self-Accountability:

A constant awareness of one's own fallibility and need for Allah's forgiveness keeps believers humble. It discourages arrogance, pride, and self-righteousness, as they recognize that their good deeds are ultimately by Allah's grace, and their sins are covered only by His mercy. This awareness prompts continuous self-reflection, seeking forgiveness, and striving to improve.

3. Promoting Forgiveness Towards Others:

A profound impact of believing in *Al-Ghaffar* is the motivation to emulate this divine quality by being forgiving towards others. If Allah, the Almighty, forgives His fallible servants, then believers should extend forgiveness and understanding to those who wrong them. This helps in diffusing conflict, preventing grudges, and fostering a more compassionate and harmonious community.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ
اللَّهِ وَلْيُغْفِرُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿24:22﴾

"And let not those among you who are blessed with graces and abundance swear not to give [any longer] to their relatives and the needy and the emigrants for the

cause of Allah. Let them pardon and overlook. Do you not like that Allah should forgive you? And Allah is Forgiving and Merciful." [Quran 24:22].

This powerful verse directly links a person's willingness to pardon and overlook the faults of others with the desire for Allah's own forgiveness, making forgiveness a reciprocal act of mercy. Allah's willingness to pardon those who sincerely repent should inspire us to forgive others and look for the good in people.

4. Reducing Excessive Fear and Promoting a Balanced Outlook:

While a healthy fear of Allah's punishment is part of piety, the attribute of *Al-Ghaffar* balances this with hope. It reassures repentant believers that they need not live in constant dread of their past mistakes, as Allah's forgiveness is vast. This allows them to move forward with a renewed sense of purpose, focus on good deeds, and maintain a positive relationship with their Creator.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ
لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿40:3﴾

"The Forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the [final] return." [Quran 40:3]

This verse presents Allah as both the "Forgiver of sin" and "severe in punishment," illustrating the balance between hope and fear. It shows that while He punishes those who persist in sin, His door of forgiveness is always open for the repentant.

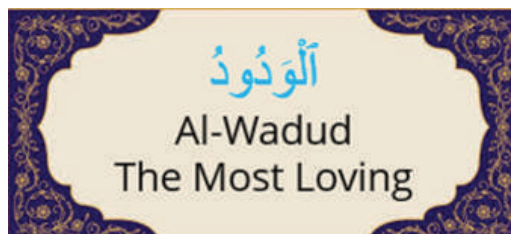
5. Encouraging Confidentiality and Covering Faults:

The root of "*Ghaffar*" (*ghafara*) implies "to cover" or "to conceal." Allah "covers" our sins when He forgives them. This inspires believers to reciprocate by covering the faults of others and not exposing them publicly, thus promoting discretion, privacy, and protection of dignity within the community. This cultivates trust and reduces gossip. The lesson of Allah's forgiveness is not only about concealing our sins from others but also about resisting the urge to search for the faults of others.

Allah's Apostle (ﷺ) says: The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection. [Sahih Muslim 2590b]

In essence, *Al-Ghaffar* inspires a continuous cycle of turning to Allah, seeking His immense mercy, and in turn, extending that mercy and forgiveness to others, leading to a more virtuous and spiritually secure life.

Al-Wadud (The Most Loving)



Al-Wadud is one of the beautiful names of Allah, indicating His immense love, affection, and mercy for His creation. Derived from the Arabic root "wudd," meaning love and affection, *Al-Wadud* signifies Allah's love for His servants is described as unconditional and transcendent, far beyond the limitations of

human love. It is a love that is not based on any need or desire for reciprocation, as Allah is free of need. His love, expressed through His attribute *Al-Wadud*, is an act of pure grace and mercy. This divine love surpasses human-like attachment, which is often conditional and transactional, requiring reciprocation or specific qualities in the beloved.

Allah says in the Quran:

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ
﴿11:90﴾

"And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate." [Quran 11:90]

This love is not limited by human standards but is all-encompassing, unconditional, and merciful.

This attribute profoundly shapes human behaviour in the following ways:

1. **Divine Love and Forgiveness:** Allah is described as "The Forgiving, The Loving," emphasizing the inseparable link between love and forgiveness in the divine nature. Allah's love is not merely emotional but is shown in His constant forgiveness and care for His creation, even for sinners. He encourages His servants to return to Him for forgiveness and rewards their repentance with even more love.

وَهُوَ الْعَفُورُ الْوَدُودُ ﴿85:14﴾

"And He is the Forgiving, the Affectionate," [Quran 85:14]

2. Cultivating a Deep and Reciprocal Love for Allah: Allah's love does not fluctuate based on the actions of His servants. Whether they are obedient or disobedient, His love remains perfect. This love is not self-serving but rather seeks the ultimate well-being of His servants, providing them with guidance, sustenance, and the opportunity for redemption. The most direct impact of knowing Allah as *Al-Wadud* is that it inspires believers to love Him back. This love is not just an emotion but translates into sincere worship, obedience, and striving to please Him. It transforms the relationship with Allah from one based solely on fear or obligation to one infused with affection and yearning.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

"...But those who believe are stronger in love for Allah." [Quran 2:165]

This verse highlights the intense love believers have for Allah, which is a natural response to His attribute of *Al-Wadud*.

3. Promoting Love and Affection Towards Other Creation: If Allah is the source of all love and affection, then His love for His creation should inspire believers to extend love, kindness, and compassion to others. This includes showing affection to family, neighbors, the poor, the weak, and even animals, recognizing that all are part of Allah's beloved creation. It fosters empathy and discourages hatred or malice.

As mentioned in the Quran:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا ﴿١٩:٩٦﴾

"On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love." [Quran 19:96]

This verse emphasizes that those who have faith and engage in righteous actions will be granted a special form of divine love, one that is reciprocated among all of creation.

Allah's Messenger (ﷺ) said, *"If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So, all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth."* [Sahih al-Bukhari 7485]. This divine process illustrates how Allah's love becomes a source of affection and respect for a person among both celestial and earthly beings. This Hadith reinforces the idea that showing mercy and love to creation is a means of earning Allah's mercy and love.

This tradition teaches that love from Allah manifests in the positive regard and affection a righteous person receives from others. The hadith also stresses that the foundation of this love is faith and righteous deeds, aligning one's actions with what pleases Allah.

Believers are encouraged to seek this love from Allah by living in accordance with His guidance, striving for righteousness, and fulfilling their spiritual and moral obligations.

4. Instilling Trust and Comfort in Hardship: Knowing that Allah is *Al-Wadud* provides immense comfort and reassurance during times of difficulty, loss, or hardship. Believers understand that even challenges are part of a divine plan rooted in love and wisdom for their ultimate good. This fosters patience, resilience, and a deep sense of trust in Allah's benevolent providence.

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ
﴿11:90﴾

"And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate." [Quran 11:90]

Here, *Al-Wadud* is paired with *Ar-Rahim* (The Merciful), providing reassurance that even after sin, Allah's love and mercy are available for those who turn to Him.

5. Inspiring Optimism and Positivity: If The attribute of *Al-Wadud* highlights Allah's immense goodness and His desire for the well-being of His servants. This encourages believers to have an optimistic outlook on life, to appreciate blessings, and to view challenges as opportunities for growth, rather than succumbing to negativity or despair.

The attribute of *Al-Wadud* transforms a believer's relationship with Allah into one of profound love and devotion. This, in turn, inspires them to live a life characterized by love for Allah, love for others, righteous conduct, and a deep sense of trust and optimism in the face of life's journey.

Al-Hadi (The Guide)



The One who gives guidance to His believers. His Guidance is beneficial and protects them from whatever may be harmful. He is The One who sent prophets (may peace be upon them) as the deliverers of His message to ensure mankind is guided on the right path.

Allah says in the Quran:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى
﴿20:50﴾

"He said: 'Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance.'" [Quran 20:50]

وَالَّذِي قَدَّرَ فَهَدَى ﴿87:3﴾

"He said: 'Who has ordained laws. And granted guidance'" [Quran 87:3]

From this ayah, we can infer that Allah'

guidance is not just an attribute of showing people guidance. It is more encompassing than that. Each creation has been divinely guided to what is required to satisfy its needs.

He has guided everything aright to

function properly. It is He Who has taught everything the way to fulfil that object for which it has been created. He has taught the ear to hear and the eye to see; the fish to swim and the swallow to fly; the earth to grow vegetation and the tree to blossom and bear fruit. In short, He is not only the Creator of everything but also its Guide and Teacher.

Al-Hadi refers mainly to continually ongoing guidance, leadership and direction in all aspects of our lives.

Reflecting on the name *Al-Hadi* (The Guide) brings significant benefits to one's spiritual life and daily actions. Allah, as *Al-Hadi*, offers divine guidance to all of creation, leading them towards righteousness, success, and closeness to Him.

Here's how *Al-Hadi* shapes human behaviour, substantiated with Quranic verses: ear to hear and the eye to see; the fish to swim and the swallow to fly; the earth to grow vegetation and the tree to blossom and bear fruit. In short, He is not only the Creator of everything but also its Guide and Teacher.

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Here's how *Al-Hadi* shapes human behaviour, substantiated with Quranic verses: to ensure mankind is guided on the right path.

Allah says in the Quran:

1. Seeking Guidance and Relying on Allah:

Knowing Allah as *Al-Hadi* prompts believers to constantly seek His guidance in all aspects of life, recognizing that true direction comes only from Him. This is often reflected in their prayers, especially the constant supplication for guidance towards the straight path. It fosters a sense of dependence on Allah for clarity and direction, rather than relying solely on one's own intellect or whims.

Allah says in the Quran:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿1:6﴾

"Guide us to the straight path" [Quran 1:6]

This foundational verse of *Surah Al-Fatihah*, recited multiple times daily in prayers, is a direct plea for guidance from *Al-Hadi*.

أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿13:7﴾

"...Indeed, you are only a warner, and for every people is a guide." [Quran 13:7]

This verse is referring to the Prophet as a guide, this guidance ultimately originates from Allah, *Al-Hadi*.

2. Adherence to the Quran and Sunnah:

Since Allah guides through His revealed word (the Quran) and the example of His prophets (Sunnah), belief in *Al-Hadi* strengthens a believer's commitment to studying,

understanding, and applying these divine sources in their lives. They recognize these as the practical manifestations of Allah's guidance.

Allah says in the Quran

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿42:52﴾

Quran (42:52): "And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path"

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿2:2﴾

"This is the Book about which there is no doubt, a guidance for those conscious of Allah". [Quran 2:2]

These verses show the Quran itself as a light and a means of source of guidance for humanity from Allah.

By constantly reflecting on the teachings of the Quran and Prophet Muhammad's (ﷺ) traditions, and regular study, understanding and practicing the guidance our decision-making, actions, and interpersonal dealings align with the divine way that benefits oneself, society and humanity.

3. Humility and Rejection of Arrogance:

Understanding that guidance is a gift from Allah, *Al-Hadi*, fosters humility. It prevents individuals from becoming arrogant about their knowledge or righteousness, as they realize that their understanding is ultimately a blessing from Allah. It also means accepting that Allah guides whom He wills, and that one cannot force guidance upon others.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿28:56﴾

"O Prophet, you cannot give guidance to whom you please, but Allah gives guidance to whom He pleases, and He best knows those who would accept guidance." [Quran 28:56]

This crucial verse reminds that guidance is solely in Allah's hands, fostering humility in the one trying to guide and understanding that ultimately, it is Allah who opens hearts.

4. Striving to Guide Others: Inspired by Allah's attribute of guidance, believers feel a responsibility to share the truth and invite others to the straight path. To embody *Al-Hadi* in our interactions, we should become sources of guidance to others, facilitating ease rather than creating hardship. It's important to encourage others towards good behaviour through gentle advice, education, and positive reinforcement, rather than judgment or negativity.

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most

knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." [Quran 16:125]

This verse outlines the methodology of calling to Allah's path, which is a human endeavor to guide others, stemming from the desire to see them receive the guidance from *Al-Hadi*.

5. Being Compassionate and Patient:

Al-Hadi's guidance often comes with compassion and patience and is delivered without force but with gentle reminders. We too should guide others in this manner, advising them on the consequences of their actions, but not forcefully or harshly. For instance, like a doctor advising a patient for their own benefit, we should encourage others in ways that are respectful and understanding.

Al-Hadi shapes human behaviour by cultivating a constant quest for divine guidance, a strong commitment to the truth revealed by Allah, humility in understanding one's own limitations, and a compassionate desire to share that guidance with others.

Al-Mumin: The Giver of Faith



The attribute of Allah, *Al-Mumin*, The Giver of Faith or The Source of Security and Safety is a profound and multi-faceted name that deeply shapes human behaviour by instilling

a sense of security, trustworthiness, faith, and a commitment to upholding peace and safety for others. It signifies that Allah is the ultimate source of peace and security, He confirms the truth of His promises, and He protects His creation, both in this world and in the Hereafter. Let's explore its implications:

1. *Al-Mumin* as the Source of Faith:

The Giver of Faith is Allah's quality of giving safety and security. It blocks the avenues leading to fear of anything other than Allah. Only when there is fear of anything, but Allah does the concept of safety become important. Otherwise, those who seek refuge in the Giver of Faith from fear of anything other than Allah are safe and secure. Safety and security in the absolute sense are inconceivable unless they are derived from Allah.

Al-Mumin, as the one who grants faith and belief, helps humanity recognize truth and guides them to it. He reveals signs and guidance through His Messengers and scriptures, which enlighten hearts and minds to the reality of Allah's oneness. This guidance leads to internal peace and certitude, freeing individuals from doubt and confusion.

2. *Providing Safety and Security:*

One of the core meanings of *Al-Mumin* is being the source of safety and security. As Imam Ghazali points out, humans are fragile, both physically and spiritually.

Imam Ghazali writes, "Man is weak by nature." Our being compared to other creations seems like we are strong in the hierarchy of the animal kingdom, but in many

ways, we are also fragile. The Quran mentions this fact:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا
﴿4:28﴾

"Allah do wish to lighten your (difficulties): For man was created Weak (in flesh)."
[Quran 4:28]

We face threats like diseases, natural disasters, and psychological anxieties, making us feel vulnerable. Yet, the belief in *Al-Mumin* offers comfort by acknowledging that Allah is the ultimate protector, shielding us from physical and spiritual harm. His promise of safety eliminates the need to fear anything other than Him.

Here's how *Al-Mumin* shapes human behaviour, substantiated with Quranic verses:

1. Cultivating Inner Peace and Security (Iman):

Recognizing Allah as *Al-Mumin* provides immense comfort and peace of mind. Believers find security in Allah's promises, His protection, and His absolute truthfulness. This inner peace (often related to iman, faith, which comes from the same root) allows them to face life's uncertainties and challenges with tranquility, knowing that Allah is their ultimate Guardian and Protector.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ ﴿59:23﴾

"He is Allah, other than whom there is no deity, the Sovereign, the Holy, the Giver of Peace (As-Salam), the Giver of Security (Al-Mu'min), the Protector, the Almighty, the Compeller, the Superior. Exalted is Allah above what they associate with Him." [Quran 59:23]

This verse directly lists *Al-Mumin* among Allah's majestic attributes, placing it after *Al-Salam* (The Giver of Peace), emphasizing His role in providing security and confirming truth.

2. Developing Trustworthiness and Faithfulness:

If Allah is the ultimate confirmer of truth and the faithful one, then believers are motivated to embody trustworthiness and faithfulness in their own character. This means fulfilling trust, keeping promises, being reliable, and demonstrating integrity in all their dealings. They strive to be people whom others can rely on, reflecting Allah's faithfulness.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿23:1﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ
وَعَهْدِهِمْ رَاعُونَ ﴿23:8﴾

• *"The believers must (eventually) win through" & "Those who faithfully observe their trusts and their covenants "* [Quran 23:1&8]

While the verse not directly using the word "*Mu'min*," this verse from the description of successful believers highlights a quality (attentiveness to trusts and promises) that is a human reflection of Allah's faithfulness as *Al-Mumin*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا
أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿8:27﴾

• "O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you." [Quran 8:27]

This prohibits betrayal, reinforcing the importance of trustworthiness, a characteristic flowing from belief in *Al-Mumin*.

3. Promoting Safety and Security for Others:

Inspired by Allah's role as the Giver of Security, believers are compelled to become sources of safety and peace for those around them. This translates into protecting the vulnerable, refraining from causing harm, and actively working to establish secure and peaceful environments in their communities. They strive to make others feel safe in their presence.

Hadith (Sahih Bukhari & Muslim): "A Muslim is the one from whose tongue and hand the people are safe, and a believer (*Al-Mumin*) is the one from whom the people's blood and wealth are safe."

[Sunan an-Nasa'i 4995]

This famous Hadith directly links the attribute of "*Mumin*" (believer, one who has iman) to actively providing safety and not harming others, embodying the characteristic derived from Allah's attribute of *Al-Mumin*.

4. Pardoning and Giving Amnesty:

As the Giver of Security, Allah offers security from His punishment to those who repent. This inspires believers to be magnanimous, to pardon others' shortcomings, and to offer a sense of security and forgiveness rather than holding grudges, thereby fostering reconciliation and peace.

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"..So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted...." [Quran 4:135]

While emphasizing justice, the broader context of promoting security implies a just system that also allows for mercy and forgiveness when appropriate, leading to overall safety.

In essence, the attribute of *Al-Mumin* shapes human behavior by instilling profound inner peace, driving individuals to be highly trustworthy and faithful, encouraging them to actively contribute to the safety and well-being of others, and solidifying their unwavering conviction in divine truth.

Al-Muhaymin: The Guardian



The attribute of Allah, The Guardian, refers to His divine name *Al-Muhaymin*, meaning "the Protector" or "the One who ensures well-being and safety over His creation." As the Guardian, Allah oversees, controls, and watches over every aspect of existence. His protection is all-encompassing, extending to both the physical and spiritual realms. Quran (59:23): directly lists *Al-Muhaimin* as one of Allah's majestic attributes, placing it among names that convey His absolute control and protection.

Al-Muhaymin implies that Allah is aware of everything, whether seen or hidden. His knowledge is perfect, and nothing escapes His notice. This guardianship means He not only knows what happens but also preserves and shields His creation from harm.

Al-Muhaymin also refers to the authority and trustworthiness of Allah. Just as a loving parent sets rules and boundaries for their child's well-being. It's often done in the best interest despite the kid thinking otherwise. Allah, in His infinite wisdom, lays down laws and guidelines for humanity's benefit. Even when humans may not fully understand these rules, they are set in place out of divine love and care for the ultimate good of creation.

Allah says in the Quran:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not charge a soul except [with that within] its capacity." [Quran 2:286]

This analogy helps illustrate how *Al-Muhaymin* governs and protects, not as a tyrant, but as a benevolent overseer who knows what is best for His creation and seeks to guide them accordingly.

To embody the divine attribute of *Al-Muhaymin* (The Guardian) in human behaviour, one must strive to act as a protector and overseer in both their personal conduct and relationships with others. While humans cannot match Allah's perfect guardianship, they can reflect aspects of this quality in the following ways:

1. Cultivating a Strong Sense of Accountability and Awareness of Divine Presence:

Belief in *Al-Muhaimin* means understanding that Allah is ever-watchful, observing every action, intention, and thought, whether public or private. This fosters a profound sense of accountability and encourages individuals to always be mindful of their conduct, knowing that nothing escapes His comprehensive observation. It promotes internal self-censorship and a desire to always act righteously.

2. Fostering Trust and Reliance (*Tawakkul*):

Knowing that Allah is *Al-Muhaymin* – the ultimate Guardian and Protector – inspires deep trust and reliance in Him. Believers feel secure that their affairs are overseen and protected by the most perfect and competent Being. This reduces anxiety and

fear, encouraging them to put their faith in Allah's plan and care, even amidst difficulties.

The general concept of *tawakkul* (reliance on Allah) throughout the Quran is a manifestation of trusting *Al-Muhaymin's* protection and oversight. For example,

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
(3:159)

"...And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]." [Quran 3:159]

3. Upholding Truth and Justice, and Being a Witness to It: One of the aspects of *Al-Muhaymin* is "the determiner of truth" or "the witness." This inspires believers to be firm in upholding truth and justice in their lives, speech, and dealings. They strive to be truthful witnesses and to stand for what is right, knowing that Allah is the ultimate Witness and Judge. Being a guardian also means being fair and just in dealings with others. Ensuring that those around you are treated equitably and defending the rights of the vulnerable.

4. Care and Responsibility Towards Creation:

As Allah oversees and protects His creation, believers are encouraged to emulate this by being responsible custodians of the earth and caring for other beings.

• Caring for Family and Community:

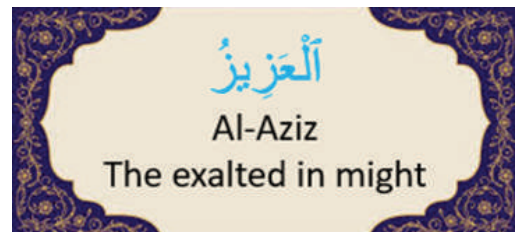
Acting as a guardian for others means providing care, support, and protection. This can be physical protection, like safeguarding loved ones, or emotional and spiritual protection, such as offering advice,

empathy, and moral support.

• **Fostering a Safe Environment:** In both personal and professional settings, promoting a sense of security and well-being for those around us reflects this attribute. For instance, being a just leader or a kind friend, who others can trust for guidance.

Al-Muhaymin deeply impacts human behaviour by cultivating constant self-awareness and accountability, fostering profound trust in Allah, promoting a commitment to truth and justice, inspiring responsible stewardship, and encouraging patience and acceptance of divine providence.

Al-Aziz: The exalted in might



The attribute of Allah, *Al-Aziz* (The All-Mighty, The Invincible, The Honoured, The Respected, The Powerful), is one of Allah's most frequently mentioned names in the Quran, signifying His absolute power, overwhelming strength, unparalleled honour, and ultimate dominance. It shapes human behaviour in profound ways, fostering strength, dignity, resilience, and a rejection of humiliation.

Here's how *Al-Aziz* shapes human behavior, substantiated with Quranic verses:

1. Instilling Dignity, Self-Respect, and a Rejection of Humiliation: Knowing that their Lord is *Al-Aziz*, the source of all might and honor, empowers believers with an inherent sense of dignity and self-respect. They

understand that true honor comes from Allah alone, not from worldly status or human approval. This fosters resilience against oppression, humiliation, and subservience to anyone other than Allah. It encourages them to stand firm on their principles.

Allah says in the Quran:

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿63:8﴾

"They say, 'If we return to Medina, the more honored [of us] will surely expel therefrom the more humble.' But [all] honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites do not know."

This powerfully affirms that honor is intrinsically linked to Allah, His Messenger, and the believers, granting them dignity in the face of worldly contempt. [Quran 63:8]

2. Developing Inner Strength and Resilience: Belief in *Al-Aziz* provides a deep wellspring of inner strength and steadfastness. When faced with overwhelming challenges, persecution, or seemingly insurmountable obstacles, believers derive power from knowing that Allah is *Al-Aziz*, and His power is absolute. This helps them persevere and remain firm in their faith and purpose.

وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿3:126﴾

"And Allah made it not but as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah,

the Exalted in Might (Al-Aziz), the Wise." [Quran 6:126]

This verse highlights that true victory and strength come from Allah, *Al-Aziz*, reinforcing reliance on His power.

3. Rejecting Arrogance and Oppression:

While "might" is part of *Al-Aziz*, believers are taught that true might belongs solely to Allah. This prevents them from becoming arrogant, oppressive, or tyrannical when they gain power or authority. They understand that any strength they possess is a gift from *Al-Aziz*, and it must be used justly and humbly. Using power for oppression contradicts the very essence of honoring *Al-Aziz*.

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿4:165﴾

"Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise." [Quran 4:165]

This reinforces that Allah's might is always accompanied by wisdom and justice, serving as a model for human leaders.

4. Seeking Justice and Standing Against Injustice:

***Al-Aziz's* attribute implies that Allah can enforce His will and bring justice. This motivates believers to stand for justice, oppose oppression, and have faith that ultimate justice will prevail, whether in this life or the Hereafter, because *Al-Aziz* will enforce it.**

وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ
﴿5:95﴾

"...And whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might (Aziz) and Owner of Retribution." [Quran 5:95]

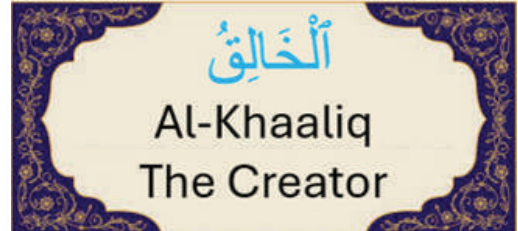
This verse shows Allah's might in delivering retribution, encouraging believers to avoid injustice.

- **Perfect Balance:** While human power often manifests as either oppressive or inconsistent, Allah's power is harmonious with His other attributes like mercy and love. For instance, He is both *Al-Aziz* (The Almighty) and *Al-Rauf* (The Most Kind), showing that His power is tempered by compassion and wisdom. He is also *Al-Wadud* (The Most Loving) and *Al-Qahhar* (The Subduer), with no contradiction between these qualities. This harmony in Allah's nature ensures that His power is always just and benevolent. This motivates believers to balance their power.

Al-Aziz is mentioned approximately 92 times in the Quran, often paired with other attributes like *Al-Hakim* (The Wise) or *Ar-Rahim* (The Merciful), signifying that His might is always coupled with wisdom and mercy, guiding how believers should reflect this attribute.

In essence, the attribute of *Al-Aziz* inspires believers to live with inherent dignity, profound inner strength, unwavering resilience in the face of adversity, and a commitment to justice, all while rejecting arrogance and submitting solely to the All-Mighty Allah.

Al-Khaaliq- The One who brings everything from non-existence to existence.



The attribute of Allah, *Al-Khaaliq*, "The Creator", reflects Allah's unique ability to bring everything into existence from non-existence, without any precedent or model. Allah's creative act is unparalleled in both its power and wisdom, as He alone determines when, how, and what to create, bringing it forth in the most perfect manner.

Key aspect of *Al-Khaaliq*



1. Creation from Nothing

Allah creates everything from nothing, and no creation or transformation happens without His will. He does not rely on raw materials or patterns, everything He wills into being comes from His divine knowledge and power. As humans, we are bound by materials, time, and processes in our creative acts, but Allah creates effortlessly and without limitations. For instance, Allah creates life from a tiny drop of fluid, allowing it to grow into a fully functioning human with

billions of cells that work in harmony. This creative power manifests in the universe, where every being and entity exists with a unique role and design.

Allah emphasizes His role as the Creator in the Quran:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿59:24﴾

"He is Allah, the Creator, the Originator, the Shaper. To Him belong the best names..."
[Quran 59:24]

Ponder on these creations including yourself how meticulously they have been designed, shaped and created from nothing.



2. The Complexity of Allah's Creation

When reflecting on creation, it's impossible to overlook its complexity and beauty. From the microscopic intricacies of a single cell to the atoms & to the vastness of the universe, everything functions according to divine order and precision. The universe, with its galaxies, stars, and planets, displays both the diversity and unity of Allah's creation. This recognition should inspire humility in humanity, as we realize our position within a much larger, grander scheme of existence.

The Quran continuously points to signs in the creation of the heavens and the earth as indications of Allah's existence and majesty:

Allah says in the Quran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿3:190﴾

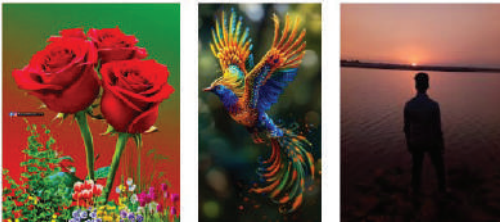
"Verily, in the creation of the heavens and the earth and the alternation of night and day, there are indeed signs for men of understanding." [Quran 3:190]

3. Appreciating the Signs of Creation

Allah's creation invites us to reflect deeply on the world around us. Simple moments like observing a flower, its beauty, design and fragrance, watching a colourful bird, or

watching the sunset, are reminders of the intricacy and power of Allah's creative process. These reflections are encouraged throughout the Quran, where creation is presented as a sign for people who reflect.

Each part of creation, whether grand or small, speaks of Allah's perfect design and order. The Quran describes the purpose and harmony in all things, guiding individuals to be mindful of Allah's wisdom and power. Taking time to reflect on creation whether it's the stars in the sky or the intricate design of a leaf or your own body helps one to cultivate a deeper connection with Allah, who made all things perfectly.



4. The Role of Humans in Creation

Human beings are part of Allah's creation, and we play a distinct role in experiencing and appreciating the beauty and complexity of the world. By reflecting on our own creation and the world around us, we come to recognize Allah's creative power and mercy. We are urged to see creation not only as an aesthetic experience but as signs that point back to Allah's knowledge, power, and oneness.

In this busy modern life, it is easy to overlook the everyday miracles of creation. However, Islam encourages moments of mindfulness, reflecting on the natural world and its balance as signs of Allah's creative

power. Each aspect of creation has a role and purpose, showing how Allah, as *Al-Khaaliq*, sustains the universe with wisdom and care.

The attribute of Allah, *Al-Khaaliq* (**The Creator, The Maker, The Fashioner**), is one of the most fundamental and frequently mentioned attributes in the Quran. This attribute profoundly shapes human behavior by fostering gratitude, humility, a sense of purpose, and an appreciation for creation.

Here's how *Al-Khaaliq* shapes human behavior:

1. Cultivating Gratitude and Appreciation for Existence: Recognizing Allah as *Al-Khaaliq* fills the believer with profound gratitude for their own existence and for the entire universe. Every breath, every creature, every phenomenon becomes a sign of Allah's creative power, leading to a continuous state of thankfulness. This gratitude encourages the proper use of blessings and discourages heedlessness or ingratitude.

Allah says in the Quran:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ
يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿36:81﴾

• "Is not He Who created the heavens and the earth able to create the like thereof?" - Yes, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!" [Quran 36:81]

This verse emphasizes Allah's power to create, inspiring awe and appreciation for His continuous creation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

• "And I did not create the jinn and mankind except to worship Me." [Quran 51:56]

This provides humanity with a distinct purpose: to worship. Such worship, extending to all actions and a commitment to righteousness, inherently cultivates gratitude for the profound gift of creation.

2. Fostering Humility and Rejection of Arrogance: Since Allah guides through His revealed word (the Quran) and the example of His prophets (*Sunnah*), belief in *Al-Hadi* strengthens a believer's commitment to studying, understanding, and applying these divine sources in their lives. They recognize these as the practical manifestations of Allah's guidance.

Allah says in the Quran:

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٧:١١﴾

• "And We have certainly **created you**, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so, they prostrated, except for Iblees. He was not of those who prostrated." [Quran 7:11]



This verse highlights humanity's origin as creation and the command for angels to prostrate, emphasizing the humility required before the Creator.



This verse highlights humanity's origin as creation and the command for angels to prostrate, emphasizing the humility required before the Creator.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

• "Our Lord, You did not create this aimlessly..." [Quran 3:191]

This reflects the humility of those who reflect on creation and recognize its purpose, implying Allah's flawless design.

3. Encouraging Reflection and Discovery (Scientific Inquiry): The Quran repeatedly urges contemplation of Allah's creation to understand His signs and power. Belief in *Al-Khaaliq* thus promotes a culture of curiosity, reflection, and scientific inquiry to discover the intricate laws and wonders of

the universe, seeing them as manifestations of His perfect design.

Allah says in the Quran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ ﴿2:164﴾

• "Indeed, in the creation of the heavens and earth, and the alternation of night and day, and the [sailing of] ships through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [in] the directing of winds and clouds controlled between heaven and earth are signs for a people who use reason." [Quran 2:164]

This verse is a direct call to observe and reflect on creation, leading to discovery and deeper understanding of the Creator.

Allah says in the Quran:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَلِكَمُ اللَّهُ فَأَنْتَى تُؤْفَكُونَ
﴿6:95﴾

• "Indeed, Allah is the splitter of the grain and the date seed. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?" [Quran 6:95]

These highlights specific wonders of creation as a testament to Allah's creative power, encouraging observation and reflection.

4. Motivating Good Stewardship and Responsibility for Creation: As creations of Al-Khaaliq, humans are appointed as stewards (*khalifah*) on Earth. This attribute reminds them of their responsibility to care



for the environment, protect biodiversity, and manage resources justly, as these are all parts of Allah's creation. It discourages destruction or misuse.

Allah says in the Quran:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

• "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will place upon the earth a successive authority (khalifah).'

 [Quran 2:30]

This verse establishes humanity's role as stewards, which is intrinsically linked to their being creations of *Al-Khaaliq* who entrusts them with this responsibility.

5. The Absolute Implication of Al-Khaaliq - Creator is Solely Worthy of Worship: The core implication of *Al-Khaaliq* is that only the Creator is worthy of worship, as no created being can possess the power of creation.

Allah says in the Quran:

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْ نَنْفُسَهُمْ صَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿25:3﴾

But they have taken **besides Him gods which create nothing**, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection." [Quran 25:3]

This verse explicitly contrasts Allah, the Creator, with false deities who have no power of creation, making it clear why only

the Creator deserves worship.

Allah says in the Quran:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿39:62﴾

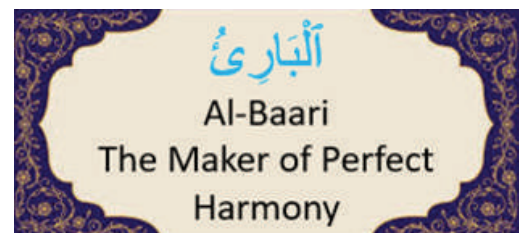
"Allah is the Creator (*Khaaliq*) of all things, and He is, over all things, Disposer of affairs." [Quran 39:62]

This comprehensive statement affirms Allah's sole role as the Creator and Sustainer, reinforcing monotheism.

Al-Khaaliq is mentioned frequently in the Quran, often alongside other names like *Al-Baari* (The Evolver) and *Al-Musawwir* (The Fashioner), to emphasize the different aspects of His creative power.

In essence, the attribute of *Al-Khaaliq* shapes human behavior by inspiring profound gratitude, cultivating humility, encouraging intellectual pursuit of knowledge about creation, fostering responsible stewardship of the earth, and reinforcing the exclusive worship of the one true Creator.

Al-Baari: The Maker of Perfect Harmony



The attribute of Allah as *Al-Baari* (The Maker of Perfect Harmony) emphasizes His power

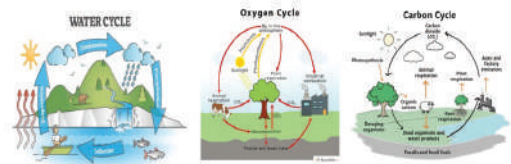
to create everything from nothing, without a prior model, and to do so with flawless design. *Al-Baari* not only brings individual creations into existence but ensures that they are perfectly proportioned and harmonious within themselves and in relation to the rest of creation. This name reflects Allah's wisdom in creating a universe where every part is interconnected and reliant upon one another, forming a cohesive and balanced whole. It implies the flawless bringing forth of creation, free from any defects or disproportion.

Key Aspects of *Al-Baari*:

1. **Creation Without Precedent:** Allah creates from nothing, without the need for an existing model or template. This highlights His absolute creative power and wisdom. The creation is not random but intentional and precise.
2. **Perfect Proportions:** Everything created by Allah is done so in perfect balance. This applies not only to individual entities but also to the entire universe. Every creature, plant, and element exist in harmony, with each other having a specific purpose and function in the larger ecosystem.
3. **Interconnection of Creation:** As the Evolver, Allah ensures that all parts of creation are interlinked. The function of one thing impacts the function of others, creating a vast, interconnected system. Whether it's the cycle of life, the balance in nature, or the human body's systems, everything is intricately connected and reliant on the other. When one part is disturbed, it affects the whole.

For example, ecosystems operate on this principle. The extinction of a single species can disrupt entire food chains, affecting plant growth, animal populations, and the environment. This interdependence is a manifestation of *Al-Baari*'s divine wisdom.

Understanding Allah as *Al-Baari* offers several reflections and lessons for believers, both in how they live their lives and how they view the world around them.



This attribute profoundly shapes human behavior in the following ways:

1. **Inspiring Precision, Quality, and Perfection in Work:** Recognizing Allah as *Al-Baari*, the one who brings forth creation with perfect proportion and flawless design, encourages believers to strive for excellence, precision, and quality in their own work, crafts, and responsibilities. It instills a desire to perform tasks diligently and without defect, reflecting a divine standard of perfection.
2. **Appreciating the Intricacy and Harmony of Creation:** Belief in *Al-Baari* leads to a deeper appreciation for the intricate details, perfect proportions, and harmonious functioning of all created things, from the smallest cell to the largest galaxy. This fosters awe, wonder, and a sense of humility before the flawless design of the universe.

Allah says in the Quran:

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ
فُطُورٍ ﴿67:3﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ ﴿67:4﴾

"[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So, return [your] vision [to the sky]; do you see any breaks? Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued." [Quran 67:3]

This verse challenges humans to find flaws in creation, highlighting its perfection and reinforcing Allah's attribute as *Al-Baari* (the flawless Maker).

3. Encouraging Innovation and Design (within Islamic ethics): As Allah is the ultimate designer and maker, believers are inspired to use their own faculties of intellect, creativity, and skill to innovate, design, and build things that benefit humanity and the environment. This is done with an awareness of the ethical boundaries set by the Creator.

While the Quran doesn't directly say "innovate," the concept of utilizing the earth's resources and creating beneficial things is encouraged. For example:

Allah says in the Quran:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ
مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا
أَتَانَا وَمَتَاعًا إِلَى حِينٍ ﴿16:80﴾

"It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which you find so light (and handy) when you travel and when you stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time." [Quran 16:80]

This points to the materials Allah provided, implying the human capacity to fashion them into useful things, a reflection of Allah's bringing things into being.

4. Promoting Humility and Dependence on the Creator: Recognizing that everything, including oneself, is a perfectly fashioned creation of *Al-Baari* reinforces humility. It makes one realize that all power, ability, and existence depend solely on the Creator. This awareness prevents self-sufficiency and leads to reliance on Allah.

Allah says in the Quran:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿2:28﴾

"How can ye reject the faith in Allah? seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again, to Him will you return." [Quran 2:28]

This powerful reminder of being brought from nothing to life by Allah emphasizes utter dependence on Him as *Al-Baari*.

5. From Exclusive Creatorship to Absolute Monotheism: If Allah is the sole Originator and Maker, then nothing else can genuinely create or evolve in the same way. This strengthens the belief in Oneness of God and rejects any notion of partnership in creation.

Allah says in the Quran:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿59:24﴾

"He is Allah, the Creator (Al-Khaliq), the Evolver (Al-Baari), the Fashioner (Al-Musawwir). To Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise." [Quran 59:24]

This verse explicitly names *Al-Baari'* alongside *Al-Khaliq* and *Al-Musawwir*, emphasizing Allah's unique and encompassing power in all stages of creation and forming a strong basis for monotheism.

In essence, the attribute of *Al-Baari* shapes human behavior by inspiring a pursuit of excellence, fostering deep appreciation for the natural world, encouraging ethical innovation, cultivating profound humility and dependence on the Creator, and strengthening the foundation of monotheistic belief.

Al-Musawwir: The Shaper of Unique Beauty



The attribute of Allah as *Al-Musawwir* refers to Allah's divine ability to shape and fashion all of creation in unique and perfect forms. His creations are not merely brought into existence but are given specific forms and characteristics that distinguish them from one another. Each entity, whether in the heavens or on earth, is a testament to His infinite creativity, wisdom, and mercy. This is mentioned in the Quran 59:24 above.

Key Aspects of *Al-Musawwir*:

1. Unique Form and Beauty:

Al-Musawwir fashions everything with intricate beauty and individual distinctions. No two creations are identical in every respect, yet each reflects Allah's perfect artistry. Every person, animal, plant, and even the smallest cell is shaped with precision and purpose.

2. Without Model:

Allah's shaping of creation occurs without a prior template or design. Each creation is entirely original, crafted according to His divine will. This highlights His boundless creativity, as nothing in creation is an exact replica of anything else.

3. Harmony in Diversity:

Although each creation is unique, everything exists in harmony with the rest of creation. This interconnectedness shows that the diversity and beauty in forms are not random but part of a grand design that reflects Allah's wisdom and balance.

4. Human Reflection:

Humans are granted the ability to shape and create as well, though on a limited scale. Man can invent and design using the resources Allah has provided, such as plants, animals, and minerals. However, these human creations stem from the raw materials and inspiration given by Allah.

While *Al-Khaaliq* creates from nothing, *Al-Baari* brings into existence the perfect blueprint, and *Al-Musawwir* then gives everything its unique and perfect form. This powerful combination profoundly shapes human behaviour in several ways mentioned above in *Al-Khaaliq* and *Al-Baari*, and continues:

1. Promoting Acceptance of Differences and Discouraging Discrimination:

Since Allah *Al-Musawwir* has deliberately created immense diversity in human forms, colors, languages, and abilities, believers are encouraged to appreciate and accept these differences as signs of Allah's wisdom and power. This helps combat prejudice, racism, and discrimination, fostering a culture of tolerance, understanding, and mutual respect among people of diverse

backgrounds.

Allah says in the Quran:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافَ
اللُّسِنَتِكُمْ وَاللَّوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ
﴿30:22﴾

"And among His Signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge."
[Quran 30:22]

This verse explicitly points to the diversity of languages and colors as a sign of Allah, *Al-Musawwir's*, creative power and wisdom, encouraging contemplation and acceptance of these differences. We should appreciate the body and soul we have been given and refrain from desiring what others have. By examining our insecurities and embracing our imperfections, we can come to realize that they, too, are part of the divine plan. Our perceptions of imperfections are often products of the mind and societal pressures rather than reflections of actual faults. By accepting Allah's design, we can strive for self-improvement in terms of character and actions, which are the true indicators of one's beauty.

2. Inspiring Ethical Aesthetics and Artistic Endeavor:



The perfect beauty and design inherent in creation by *Al-Baari*, *Al-Musawwir* can inspire humans towards ethical artistic expression and the pursuit of beauty in their surroundings. This encourages creating things that are aesthetically pleasing, well-proportioned, and beneficial, but always within the bounds of divine principles.

Allah says in the Quran:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْفَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا
مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿50:7﴾

*"And the earth - We spread it out and cast therein firmly set mountains and caused to **grow therein [something] of every beautiful kind.**" [Quran 50:7]*

While the Quran doesn't directly command "art," but the emphasis on *ihsan* (excellence) and the beauty of creation encourages an appreciation for and pursuit of beauty that aligns with divine wisdom.

In essence, understanding Allah as *Al-Musawwir* brings clarity to the idea that perfection lies in His wisdom and that our differences and individuality are expressions of divine beauty. Accepting ourselves and others in this light fosters inner peace, humility, and gratitude.

Al-Wahhab: The Supreme Bestower



The attribute of Allah as *Al-Wahhab*, which means the great giver, whose blessings are freely and perpetually given. He gives with no purpose and expects nothing in return. Allah is truly the most liberal giver, He gives to the deserving and underserving, to the good and the evil.

Think of the last time someone gave you a gift, how did you feel? A feeling of joy, love, of being special to the person from whom you received the gift, and sometimes a bit of shame if you feel you didn't deserve it. Because, in essence, a gift isn't given in return of anything.

One of Allah's Beautiful Names is *Al-Wahhab*. The root of this word is *hiba*, which means a gift. And because Allah is *Al-Wahhab*, it means that He not only gives gifts once or twice, but He constantly does so. Allah tells us in the Quran:



“أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ”

“Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?” [Quran 38:9]

Upon reflection on this name, we may also realize that any inherent skills/qualities we have are also a gift from Allah. Don't let your nafs (i.e., ego) intrude and take control over your heart.

Let's say you gave a gift to a friend, and you see it wasn't appreciated, used, or had the opposite effect you intended - how would you feel? The truth is it hurts. Imagine a recent kidney donor seeing their friend revert to being an alcoholic. It would be a big slap in the face. Similarly, Allah has given certain people gifts that get abused. We have knowledgeable people, but they use their

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their knowledge to manipulate and cheat others. In the act of omission, Allah has given us the faculty to achieve great things, but we don't live up to our potential. Instead, we get caught up and waste time playing meaningless games. We must try our best to use the gifts Allah has given us in a way that would not insult the giver. We should use our gifts to spread goodness to try and uplift and benefit others.

This attribute profoundly shapes human behaviour in several meaningful ways:

1. Cultivating Generosity and Giving Without Expectation:

Knowing that Allah is *Al-Wahhab* inspires believers to be generous themselves, to give freely to others without seeking personal gain, praise, or even expecting gratitude in return. It encourages them to share their wealth, knowledge, time, and effort, reflecting the divine generosity they continuously receive.

Allah says in the Quran:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢:٢٦١﴾

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.” [Quran 2:261]

While "*Al-Wahhab*" isn't directly followed by an injunction for humans to "be generous like Wahhab," the general Quranic commands for charity, spending in Allah's way, and helping others stem from this understanding of Allah's nature. This illustrates Allah's abundant giving, encouraging similar behaviour

2. Encouraging Supplication (Dua) and Reliance on Allah:

The belief that Allah is *Al-Wahhab* instills confidence in making supplications (dua) to Him for all needs, both worldly and spiritual. Believers know that He is the ultimate Giver, capable of bestowing anything, and is eager to respond to His servants' pleas. This fosters a deep reliance on Allah and discourages turning to others for ultimate provision.

Allah says in the Quran:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿3:8﴾

"[They say], 'Our Lord, do not let our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the **Bestower (Al-Wahhab)**.'" [Quran 3:8]

This is a direct prayer where believers acknowledge Allah as *Al-Wahhab*, explicitly asking Him to bestow mercy, showing their reliance on Him as the Giver.

3. Promoting Patience and Trust in Divine Bestowal:

Sometimes, what one asks for is not immediately granted, or what is desired doesn't manifest. Belief in *Al-Wahhab*

means understanding that Allah's giving is based on His perfect wisdom and timing. This instills patience and trust that Allah will bestow what is best, when it is best, even if it's different from what was initially requested.

Allah says in the Quran:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿2:216﴾

- **Quran (2:216):** "...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 underscores Allah's knowledge and wisdom in His bestowal, even when it seems contrary to human desires, implying His bestowing what is truly good.

4. Fostering Contentment and Gratitude:

Knowing that everything a person possesses, from life itself to wealth, health, and talents, is a pure bestowal from *Al-Wahhab*, cultivates deep contentment and continuous gratitude. It helps individuals appreciate what they have and prevents them from excessively desiring what others possess, as all provision is from the same generous source.

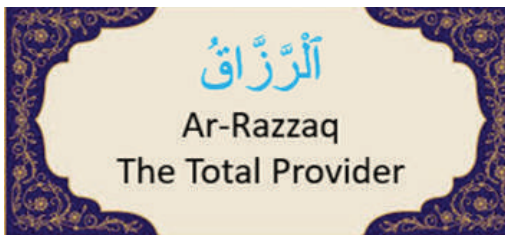
Allah says in the Quran:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿14:7﴾

- "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'" [Quran 14:7]

This verse links gratitude to Allah's increase, implying His continuous bestowal (as *Al-Wahhab*) to those who acknowledge Him.

Ar-Razzaq: The Provider



The attribute of Allah as **Ar-Razzaq** (The Provider) reflects His boundless mercy and power as the ultimate source of all sustenance. The idea of provision here is both physical and spiritual, highlighting how Allah not only grants material wealth but also enriches the soul and mind with knowledge.

Allah's name *Ar-Razzaq* appears in the Quran which states:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ (51:58)

"Verily, Allah is the All-Provider, Owner of Power, the Most Strong." [Quran 51:58]

This verse underscores that all forms of sustenance originate from Him alone.

1. **Physical sustenance**, such as food and material wealth, essential for bodily survival.

2. **Spiritual sustenance**, such as

knowledge and wisdom, which nourishes the heart and mind, ultimately providing a more lasting and profound sense of fulfilment.

The hidden sustenance, knowledge, is the more noble type which feeds the soul, and offers a path to eternal life, providing wisdom and guidance that outlast physical needs.

مَا خَلَقْتُ هَذَا بَاطِلًا

"Our Lord, You have not created this universe in vain" [Quran 3:191]

This verse emphasizes the purposeful creation of all things by Allah, including the systems of sustenance for all living beings. Moreover, sustenance is allocated according to His divine wisdom. The Quran teaches that sustenance is given in different measures, as Allah grants abundance to some and withholds it from others for reasons only He fully understands.

Here's how *Ar-Razzaq* shapes human behaviour, substantiated with Quranic verses:



1. Fostering Trust and Reliance (Tawakkul) in Allah:

At some biological level, we have this looming anxiety of not having enough. We're afraid of losing our job, being unable to pay our bills, or not having enough to eat. We live with this constant angst and worry.

Since He is the only one who can give sustenance, we should seek it from Allah. Understanding this frees a person from the shackles of the influence of an unjust employer, or any kind of authority. People may be coerced to compromise their morals and resort to illegal means to secure sustenance. But the one who knows Allah as

Ar-Razzaq will avoid acting in this way as he knows the absolute authority is with Allah, The Almighty.

Allah says in the Quran:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿65:3﴾

"And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion." [Quran 65:3]

2. Promoting Gratitude and Contentment:

Every blessing, every sustenance, from the food on the table to good health and opportunities, is seen as a direct gift from Ar-Razzaq. This perspective fosters a

continuous state of gratitude and contentment with what one has, rather than constant yearning for more or envy of others. It helps cultivate satisfaction with divine decree concerning provision.

Allah says in the Quran:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿16:114﴾

"So, eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve." [Quran 16:114]

The attitude which is best for people to adopt is mentioned in the hadith ". Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better suited that you do not disparage Allah's favours." [Sahih Muslim 2963c].

This serves as a moral compass, encouraging gratitude and humility. By focusing on what Allah has provided rather than what is lacking, one can foster contentment and a deeper connection to Ar-Razzaq.

Understanding that Allah is the ultimate source of provision can help believers find peace, contentment, and confidence in uncertain times, preventing fear of poverty and encouraging trust in Allah's plan.

3. Rejecting Unlawful Means of Earning and Oppression:

Since Allah is the sole true Provider, believers are guided to earn their livelihood through lawful (*halal*) and ethical means. They avoid forbidden sources of income,

exploitation, fraud, or injustice, knowing that true and blessed provision comes only from *Ar-Razzaq* through permissible ways. This reinforces honest dealings and integrity in financial matters.

Allah says in the Quran:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿2:188﴾

"And do not consume one another's property unjustly or send it [in bribery] to the rulers in order that you may knowingly consume a portion of the property of the people unlawfully."

This prohibits unlawful acquisition of wealth, emphasizing that provision should be sought through just means approved by *Ar-Razzaq*. [Quran 2:188]

4. Encouraging Generosity and Charity:

If Allah is the ultimate Provider and all provision comes from Him, then whatever wealth or resources a person possesses are merely a trust from *Ar-Razzaq*. This understanding motivates believers to be generous, to spend in charity, and to share their provision with those less fortunate, knowing that giving does not decrease their wealth but rather increases it through divine blessing.

Allah says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth..." [Quran 2:267]

This command to spend from what Allah has provided (implying Him as the Provider).

In essence, the attribute of *Ar-Razzaq* profoundly shapes human behaviour by instilling deep trust in divine providence, inspiring boundless generosity and charity, cultivating sincere gratitude and contentment, promoting ethical and lawful earning, and encouraging diligence and hard work in seeking sustenance.

Al-Wakeel: The Trustee



The attribute of Allah, *Al-Wakeel* (The Trustee, The Guardian), signifies that Allah is the One upon whom all affairs should be entrusted. He is the ultimate Manager, Protector, and sufficient Guarantor for His creation. He is the one to whom we entrust all matters, knowing that He will manage them perfectly and with the utmost care. To place our trust in Allah as *Al-Wakeel* means to rely on Him completely, knowing that He will take care of our concerns and that He alone controls the outcome of all affairs. This name encourages a profound sense of faith and trust in Allah's wisdom, plan, and care.

Allah says in the Quran:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿3:173﴾

"Sufficient for us is Allah, and [He is] the best Disposer of affairs." [Quran 3:173]

Here's how *Al-Wakeel* shapes human behaviour, substantiated with Quranic verses:

1. Cultivating Deep Trust and Reliance (*Tawakkul*):

This is the most direct and significant impact. Knowing that Allah is *Al-Wakeel* means individuals can entrust all their affairs, worries, and outcomes to Him. This frees them from excessive anxiety, fear, and despair, fostering inner peace and tranquility. They strive, plan, and work, but ultimately, they rely on Allah to dispose of the results as He deems fit.

Allah says in the Quran:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿33:3﴾

"And rely upon Allah; and sufficient is Allah as a Disposer of affairs (*Wakeela*).\" A direct command to rely on Allah, explicitly stating His sufficiency as *Al-Wakeel*. [Quran 33:3]

The Prophet Muhammad (ﷺ) said, "If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full." [Jami at-Tirmidhi 2344].

The bird must exert the effort to seek its sustenance, but it ultimately trusts that Allah will provide. Likewise, a believer must strive but rely entirely on Allah for the outcome.



2. Inspiring Courage and Boldness:

When believers entrust their affairs to *Al-Wakeel*, they gain immense courage to face challenges, speak the truth, and stand for justice without fear of human consequences. They know that their ultimate Protector and Guarantor is Allah, who is infinitely more powerful than any created being.

Allah says in the Quran:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿11:56﴾

"Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path." [Quran 11:56]

This is a declaration of Prophet Hud (عليه السلام), showing his reliance on Allah as his protector despite the opposition of his people.

3. Promoting Proactive Effort (*Ijtihad*) While Avoiding Excessive Worry:

Reliance on *Al-Wakeel* does not mean passivity or idleness. Rather, it means exerting one's best effort, making sound plans, and taking necessary actions, but then entrusting the outcome to Allah. It frees the individual from the burden of

results, allowing them to focus on the effort itself.

- This is illustrated in the well-known hadith of the camel: A man said, "O Messenger of Allah (ﷺ), should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?" The Prophet, peace and blessings be upon him, said, "Tie her and trust in Allah." [Jami at-Tirmidhi 2517]

This illustrates the balance between effort and reliance, crucial to understanding *Al-Wakeel*.

4. Fostering Contentment and Acceptance of Divine Decree (*Qadar*):

Since *Al-Wakeel* manages all affairs perfectly, believers who entrust their matters to Him find contentment in whatever outcome Allah decrees. They understand that even if things don't go according to their desires, it is ultimately Allah's wise disposal, leading to acceptance of *Qadar* and reducing regret or frustration.

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿6:102﴾

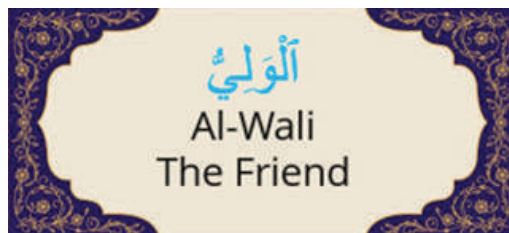
- "That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all thing." [Quran 6:102]

This comprehensive statement affirms Allah's sovereignty and His role as *Al-Wakeel*, encouraging worship and acceptance of His dominion.

In essence, the attribute of *Al-Wakeel* shapes human behavior by cultivating

profound trust in Allah, inspiring courage and fearlessness, promoting diligent effort balanced with inner peace regarding outcomes, fostering contentment with divine decree, and firmly establishing reliance solely upon the one true Disposer of all affairs.

Al-Wali: The Friend



The attribute of Allah, *Al-Wali* (The Protecting Friend, The Guardian, The Supporter, The Ally), signifies that Allah is the ultimate Helper, Protector, and intimate Friend of the believers. He is the one who takes care of their affairs, supports them, and provides them with assistance. This attribute deeply shapes human behaviour by fostering love, loyalty, submission, and a strong sense of responsibility towards fellow believers and the truth.

Understanding and reflecting on this name provides valuable insights on how we should rely on Allah and develop a deeper relationship with Him.

Allah says in the Quran:

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ
﴿2:107﴾

"you have not besides Allah any protector or any helper." [Quran 2:107]

إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ ﴿7:196﴾

"Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous." [Quran 7:196]

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
﴿2:257﴾

"Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light." [Quran 2:257]

The story of Prophet Yusuf (as) offers deep insights into the understanding of Allah as *Al-Wali* (The Protector and Guardian). Prophet Yusuf's life was filled with hardship, betrayal, and isolation, yet through it all, he remained steadfast in his trust in Allah's protection and care. Yusuf (ﷺ) faced betrayal from his own brothers, who threw him into a well with the intention of getting rid of him. Despite this cruelty, Yusuf (ﷺ) did not despair, and Allah protected him by arranging for a caravan to find him and take him to Egypt. This marked the first instance of Allah's guardianship over Yusuf in difficult circumstances.

Later, when Yusuf (ﷺ) was falsely accused by the wife of Aziz and subsequently imprisoned, his situation seemed bleak. Yet, instead of feeling abandoned, Yusuf (ﷺ) turned to Allah with a beautiful dua:

أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ

"You are my Protector in this world and in the Hereafter" [Quran 12:101].

This shows his deep reliance on Allah, recognizing that Allah is the ultimate protector, even when humans betray or harm.

Similarly, the life of Prophet Muhammad (ﷺ) draws many parallels to Prophet Yusuf's story. Both experienced betrayal from close family members: Yusuf from his brothers, and Prophet Muhammad from his uncle, Abu Lahab, who opposed him and humiliated him publicly. Despite these hardships, both prophets placed their full trust in Allah, knowing that He alone could provide them with the care and protection they needed.

Here's how *Al-Wali* shapes human behaviour, substantiated with Quranic verses:



1. Promoting Mutual Support and Brotherhood:

Since Allah is the ultimate *Al-Wali*, He also commands individuals to be protecting friends and supporters of one another. This fosters a strong sense of community, brotherhood, and mutual responsibility, where believers help, defend, and care for each other, reflecting Allah's support for them.

Allah says in the Quran:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil " [Quran 9:71]

This verse clearly delineates the role of believers as mutual "awliya" (plural of wali), showcasing the social impact of this attribute.



2. Inspiring Courage and Steadfastness:

know that Allah, Al-Wali, is their Protector and Supporter, they gain immense courage and steadfastness in the face of adversity, persecution, or overwhelming odds. They are firm in their faith and actions, knowing they have the strongest Ally by their side.

بَلِ اللَّهِ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿3:150﴾

"But Allah is your **Protector (Mawlakum)**, and He is the best of helpers." "Mawla" comes from the same root as Wali and conveys the meaning of Lord, Master, and Protector. This verse reassures

believers of divine help and protection." [Quran 3:150]



3. Seeking Help and Guidance from Allah: Believers turn to

Believers turn to Al-Wali for help and guidance in all their affairs, recognizing Him as the ultimate source of assistance. This encourages constant supplication and reliance on divine intervention and wisdom.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿18:44﴾

"There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success." [Quran 18:44]

This verse reinforces that ultimate protection and guardianship belong solely to Allah, directing all requests for help to Him.

In essence, the attribute of Al-Wali profoundly shapes human behavior by cultivating exclusive loyalty and love for Allah, inspiring courage and steadfastness, promoting strong bonds of mutual support and brotherhood among believers, encouraging constant reliance on divine help, and reinforcing an unwavering commitment to truth.

Al-Waajid: The Resourceful



The attribute of Allah, ***Al-Waajid*** (The Resourceful), the One who lacks nothing and finds whatever He wills, invites us to deeply consider the unlimited nature of Allah's resources. As believers, understanding *Al-Waajid* helps us realize that Allah is entirely self-sufficient and generous beyond measure. He is free from any need or want, unlike human beings who are limited in their capacities and resources. This reflection teaches us to turn to Allah, confident in His ability to provide, knowing that our dependence on Him is the key to true sufficiency.

We often encounter people who require reciprocity, favours returned or conditional support, but Allah's generosity is boundless and unconditional. His infinite resources stand in stark contrast to our finite nature. As humans, we are limited by time, energy, and material resources, but Allah gives without ever diminishing His wealth or mercy. This should inspire us to seek all good from Him, as He alone can fulfil our needs completely.

Allah says in the Quran:

قُلْ كُلُّ شَيْءٍ عِنْدَ اللَّهِ

"Say, "All [things] are from Allah"
[Quran 4:78]

وَوَجَدَكَ عَائِلًا فَأَغْنَى ﴿٩٣:٨﴾

"And He found you poor and made [you] self-sufficient." [Quran 4:78]

How can we make ourselves more resourceful?



Though we cannot match Allah's absolute resourcefulness, we can strive to be resourceful within our limits. Resourcefulness isn't merely about having more to give, but about maximizing what we already have. Here are a few ways to cultivate resourcefulness:

1. Efficiency and Time Management: Resourcefulness can mean achieving more in less time. By managing our time wisely, we can free up resources for other important tasks. For instance, reducing wasted time on unnecessary activities such as excessive TV watching, and engaging on social media, can lead to more productive use of time, improving the quality of life and relationships.

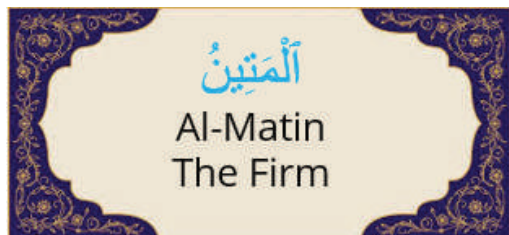
2. Innovation and Creativity: Being resourceful also means thinking outside the box, and finding simple, innovative solutions to problems that are often overlooked. Whether it is managing household finances more efficiently or solving work-related issues with minimal resources, creativity plays a key role in being resourceful.

3. Intelligent Spending and Avoiding Waste: Resourcefulness also means spending wisely. For example, purchasing a discounted TV may seem like a good deal, but if it leads to excessive time wastage, the real cost is much higher. Avoiding wasteful spending and overconsumption ensures that our resources are allocated to things that truly benefit us.

4. Eliminating Excess: Sometimes, resourcefulness is about needing less. Simplifying our lives by eliminating excess helps us focus on what truly matters. Reducing unnecessary clutter and desires allows us to live more contentedly with what we have.

Reflecting on *Al-Waajid* reminds us that Allah is the ultimate source of all resources. While we are limited, we can strive to be resourceful by using our time, money, and energy wisely. We should seek sufficiency in Allah, trusting in His boundless generosity, and remember that our true wealth lies not in abundance but in the wisdom with which we use what we have.

Al-Matin – The Firm



The attribute of Allah, *Al-Matin* (The Firm, The Steadfast, The Resolute), signifies Allah's absolute power, unyielding strength, and unwavering firmness in His decrees,

promises, and actions. He is the One whose strength never diminishes, unshakeable in His might and firm in His control and whose judgment cannot be overturned.

Strength, in its perfect form, represents an unmatched power. Allah, being *Al-Matin*, is the embodiment of this perfection. His strength is absolute, allowing Him to overcome any opposition with ease. Whether creating vast galaxies or tiny creatures like bees, His power is exercised effortlessly. Through this strength, Allah continues to create, protect, and guide all that exists.

Al-Matin also reflects the firmness of Allah's actions. His power is intense and all-encompassing, extending to both His mercy for His servants and His punishment for those who oppose Him. Nothing can escape or challenge His strength.

Here's how *Al-Matin* shapes human behavior, substantiated with Quranic verses:

1. Cultivating Unwavering Faith and Certainty:

Knowing that Allah is *Al-Matin*, the Firm and Unshakeable, provides believers with an unyielding conviction in His existence, His promises, and the truth of His revelation. This removes doubt and hesitation, leading to a strong, resolute faith that is not easily swayed by worldly pressures, doubts, or criticisms.

Allah says in the Quran:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿51:58﴾

"Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength."
[Quran 51:58]

This is the primary verse directly naming Allah as *Al-Matin*. It connects His being the Provider with His unwavering power and firmness, assuring believers that His provision and power are constant and reliable.

2. Inspiring Steadfastness and Resilience in the Face of Adversity:

When believers face trials, persecution, or seemingly insurmountable challenges, the attribute of *Al-Matin* provides immense strength and resilience. They understand that Allah's power is absolute and unyielding, and that He will firmly establish the truth and support those who stand by it. This encourages perseverance and discourages giving up.

Allah says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ ﴿47:7﴾

Quran (47:7): "O you who have believed, if you support Allah, He will support you and make your feet firm."

This promise of firmness (making feet firm) reflects Allah's attribute as *Al-Matin*, who grants firmness to His allies.

3. Fostering Trust in Divine Justice and Outcome:

Al-Matin implies that Allah's decrees and judgments are firm and cannot be thwarted. This instills trust in His ultimate justice and that His plans will inevitably come to pass. Believers find solace in knowing that truth will ultimately prevail and falsehood will be

4. Promoting Firmness in Principle and Conviction:

as Allah is firm in His truth and promises, believers are encouraged to be firm in their principles, convictions, and adherence to the straight path. This means not compromising on core beliefs for worldly gains or succumbing to external pressures.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَاكُمُ
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿6:153﴾

"And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous." [Quran 6:153]

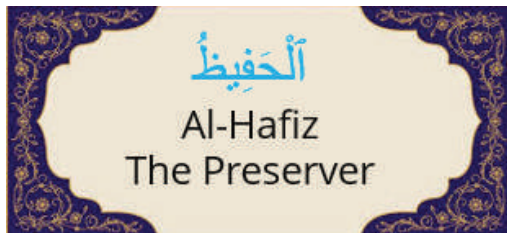
This command for unwavering adherence to the straight path is a direct call for firmness inspired by the Firmness of Allah.

5. Rejecting Weakness and Hesitation in the Face of Truth:

The attribute of *Al-Matin* inspires believers to shake off weakness, indecisiveness, and spiritual laziness. It encourages active engagement in upholding truth and righteousness, relying on Allah's invincible strength.

In essence, the attribute of *Al-Matin* shapes human behavior by instilling unshakeable faith, profound resilience and steadfastness in adversity, unwavering trust in divine justice, a strong commitment to principles, and a rejection of weakness and hesitation in upholding the truth.

Al-Hafiz: The Preserver



The attribute of Allah, *Al-Hafiz* (The Preserver, The Guardian, The Protector, The Keeper), signifies that Allah is the One who preserves everything – from the smallest atom to the vastness of the cosmos. He preserves all actions, deeds, knowledge, and records. He protects His creation from harm and decay, and specifically protects His revelation and His believing servants.

He remembers all that has been and all that will ever be, and nothing is forgotten or neglected under His watchful care. *Al-Hafiz* protects creation from harm and ensures the balance and harmony of the universe, ensuring that every element functions as it should.

Allah says in the Quran:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (15:9)

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)." [Quran 15:9]

The Prophet (ﷺ) said: *"Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you..."* (Jami at-Tirmidhi 2516)

Here's how *Al-Hafiz* shapes human behavior, substantiated with Quranic verses:

1. Fostering a Strong Sense of Accountability and Awareness of Deeds:

Knowing that Allah is *Al-Hafiz* means believing that all actions, words, intentions, and even thoughts are meticulously recorded and preserved by Him. Nothing is forgotten or lost. This instills a profound sense of accountability, prompting believers to be conscious of their deeds, striving to do good and avoid evil, as every detail will be presented on the Day of Judgment.

﴿وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ﴾ (82:10) ﴿كَرَامًا كَاتِبِينَ﴾ (82:11)
﴿يَعْلَمُونَ مَا تَفْعَلُونَ﴾ (82:12)

"But verily over you (are appointed angels) to protect you, Kind and honourable, writing down (your deeds): They know (and understand) all that you do." [Quran 82:10 - 12]

While these verses speak of angels, they function as recorders by Allah's command, reflecting Allah's ultimate attribute as *Al-Hafiz* who ensures everything is preserved.

2. Cultivating Reliance on Divine Protection and Security:

Belief in *Al-Hafiz* provides immense comfort and reassurance. Believers know that Allah is their ultimate Protector from all harm, evil, and danger. This fosters deep reliance (*tawakkul*) on Him for safety and security, reducing excessive fear and anxiety, especially when facing threats or difficulties.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿11:57﴾

"But if you turn away, then I have conveyed to you that with which I was sent to you. And my Lord will substitute another people in your place, and you will not harm Him at all. Indeed, my Lord is over everything a **Guardian (Hafiz)**." [Quran 11:57]

Prophet Hud (AS) reminds his people of Allah's ultimate protection over all things and His inability to be harmed.

3. Promoting the Preservation and Safeguarding of Good:

Just as Allah preserves good, believers are encouraged to preserve and safeguard what is good and beneficial – whether it's knowledge, relationships, the environment, or righteous deeds. This includes preserving the Quran, upholding justice, maintaining family ties, and protecting the weak.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿15:9﴾

"And the record [of deeds] will be placed, and you will see the criminals fearful of that within it, and they will say, 'Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?' And they will find what they did present [before them]. And your Lord does not wrong anyone. [Quran 18:49]

This verse vividly portrays the comprehensive nature of the preserved record, a direct manifestation of *Al-Hafiz*.

In essence, the attribute of *Al-Hafiz* shapes human behavior by instilling a deep sense of accountability for one's actions, fostering complete reliance on divine protection, inspiring the preservation of all that is good, cultivating profound gratitude, and serving as a constant reminder against negligence.

Summary

This chapter explains how the Qur'an presents the Names and Attributes of Allah not only as articles of belief but as a complete framework for ethical living. Human beings carry a divine "breath of spirit," giving them the potential to reflect these attributes in their own limited way. By understanding the 99 Beautiful Names of Allah—such as The Merciful (*Ar-Rahman*), The Just (*Al-Adl*), The Generous (*Al-Karim*), The Patient (*As-Sabur*), The Truth (*Al-Haqq*), The Forgiver (*Al-Ghaffar*), and The Loving (*Al-Wadud*)—believers are invited to cultivate qualities like compassion, justice, forgiveness, humility, generosity, patience, and love.

Chapter 7

The Divine Path to True Peace



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Chapter 7

Peace – in our world, in our communities, in our families and within ourselves – has become the greatest need, a common catchphrase, and yet the scarcest commodity. “World Peace” has become a slogan, printed on bumper stickers, t-shirts, posters and benefit rock concert billboards. Yet, paradoxically, despite the proliferation of peace paraphernalia, each passing year we don’t seem to be any closer.

Without peace – both inner and outer – all else is meaningless. We can spend millions of dollars building posh downtown centres in our cities, but if we are at war with another country, they will bomb those centres to ashes in a second. We can spend thousands of dollars building beautiful homes, but if our neighbourhood is violent, our windows will be smashed and our new lawns destroyed. We can work hard and successfully at our jobs, but if we come home to turmoil in the home, there is no joy in the success obtained at work, for there is no one with whom to share it. We can devote ourselves to obtaining a top education, the highest credentials and a beautiful figure. However, if we are miserable inside, no outer achievement will ever pacify us. ^[1]

Having understood, The Human Behaviour, from previous chapters, the **“Divine Path to true Peace”** will be easy to understand.

The Tragic Paradox of our Age

By: Dr. Bob Moorehead (1995)

“We have taller buildings but shorter tempers; wider freeways, but narrower viewpoints; we spend more, but have less; we buy more, but enjoy it less; we have bigger houses and smaller families; more conveniences, yet less time; we have more degrees but less sense; more knowledge, but less judgment; more experts, yet more problems; more medicine, but less wellness; we take more vitamins but see fewer results.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry quickly, stay up too late, get up too tired, read too seldom, watch TV too much, and pray too seldom.

We have multiplied our possessions but reduced our values; we fly in faster planes to arrive there quicker, to do less and return sooner; we sign more contracts only to realize fewer profits; we talk too much, love too seldom, and lie too often.

We’ve learned how to make a living, but not a life.

We’ve added years to life not life to years.

We've been all the way to the moon and back, but have trouble crossing the street to meet the new neighbour.

We've conquered outer space but not inner space; we've done larger things, but not better things; we've cleaned up the air but polluted the soul.

We've split the atom, but not our prejudice.

We write more, but learn less; plan more, but accomplish less; we make faster planes, but longer lines; we learned to rush, but not to wait; we have more weapons, but less peace; higher incomes, but lower morals; more parties, but less fun; more food, but less appeasement; more acquaintances, but fewer friends; more effort, but less success.

We build more computers to hold more information, to produce more copies than ever, but have less communication; drive smaller cars that have bigger problems; build larger factories that produce less. We've become long on quantity, but short on quality.

These are the times of fast foods and slow digestion; tall men, but short character; steep in profits, but shallow relationships.

These are times of world peace, but domestic warfare; more leisure and less fun; higher postage, but slower mail; more kinds of food, but less nutrition.

These are days of two incomes, but more divorce; these are times of fancier houses, but broken homes.

These are days of quick trips, disposable diapers, cartridge living, throw-away morality, one-night stands, overweight bodies, and pills that do everything from cheer, to prevent, quiet or kill.

It is a time when there is much in the showroom window and nothing in the stockroom. Indeed, these are the times!"

"The Paradox of Our Age" was penned by Dr. Bob Moorehead (1995), a former pastor of Seattle's Overlake Christian Church in Redmond, Washington. ^[2]

Timeless Paths to Inner Peace: Lessons from Philosophy

The concept of inner peace through various philosophical traditions, emphasizing that peace is more than the absence of conflict—it is a flourishing, resilient state of mind cultivated through wisdom and virtue.

- Greek and Roman philosophers define inner peace (ataraxia) as mental calmness rooted in virtue, reason, and acceptance of what cannot be controlled.

- Pyrrhonism advocates for suspension of judgment as a path to tranquillity, suggesting peace emerges when one stops seeking definitive truth and dogmatic beliefs.

- Eastern philosophies, particularly Buddhism and Taoism, link inner peace to the extinguishing of cravings and harmony with the natural order, emphasizing principles such as mindfulness, simplicity, and non-attachment.
- Confucianism suggests tranquility is achieved through ethical living, ritual, and self-cultivation, focusing on contentment, mindfulness, and harmony in relationships.
- Modern philosophy frames inner peace through psychological resilience, with thinkers like Schopenhauer advocating for the denial of personal desires, and Camus encouraging acceptance of life's absurdity and creating personal meaning.
- Across traditions, inner peace is shown as an active practice based on understanding oneself, shifting perception, embracing change, cultivating virtue, and finding freedom from external anxieties.

Two Philosophical Views on our Existence: Their Impact on Peace

These two beliefs, that man is a **free creature** and that man is a trustee of God on Earth, offer very different frameworks for understanding human existence, which in turn have distinct impacts on inner peace and social harmony.

1. Man as a Free Creature

This is a core concept of existentialism and humanism, which views humans as beings with absolute freedom and a blank slate upon which to create their own meaning.

Albert Camus's core existentialist concept is the 'Absurd'. It's the fundamental conflict between humanity's innate search for meaning and a universe that offers none.

Camus argued we must neither escape this conflict through false hopes (like religion) nor succumb to it (like suicide). Instead, the true act of rebellion is to embrace the Absurd and live with passion, consciousness, and freedom. The only way to live authentically is to find meaning in the very act of existing itself, fully living and creating in the face of a meaningless universe.^[3]

"My Body, My Will" and Devoid of Peace:

The "my body, my will" mindset often synergizes with materialism. If one believes they have absolute autonomy over their body and desires, they might feel justified in pursuing unlimited material acquisition and gratification, regardless of the consequences for themselves, others, or the environment. This combination creates a self-centred approach to life that is fundamentally at odds with the principles of interconnectedness, responsibility, and moderation that are essential for achieving true peace.

The Paradox of Man-Made Law: Creating Chaos in the Pursuit of Order

From an Islamic standpoint, the chaos and absence of peace result when human beings arrogantly believe they can legislate independently of their Creator, whose wisdom and knowledge are perfect. Purely man-made laws, when unguided by divine principles, are prone to human frailties, self-interest, and short-sightedness. They can lead to moral confusion, social fragmentation, injustice, and a relentless pursuit of fleeting desires, ultimately depriving individuals and societies of genuine and lasting peace.

Divine law, on the other hand, is seen as a blueprint for harmonious living, providing objective moral standards, fostering unity, promoting justice for all, and connecting human existence to a higher, meaningful purpose, thereby being the true path to peace.

- **Impact on Self-Peace:** This belief of **existentialism** places the entire burden of meaning and purpose on the individual. On one hand, this can be incredibly **empowering**, as it allows for limitless personal growth and the creation of an authentic self. On the other hand, this "**dreadful freedom**" (as described by Jean-Paul Sartre) can lead to anxiety, anguish, and a sense of meaninglessness, as there are no pre-existing guidelines or divine purposes. **Peace is not given but must be actively created and is always fragile.**

- **Impact on Societal Peace:** The belief in absolute freedom can promote tolerance and diversity, as each individual is respected for their self-created identity and values. It emphasizes the importance of individual rights and non-coercion. However, **without a shared moral framework or a sense of collective purpose, this belief can also lead to societal friction.** If there are no universal truths, conflicts can arise when individual wills clash, potentially making it difficult to find common ground for social harmony and peace.

2. Man as a Trustee (*Khalifah*) of God

This belief, central to Islam and other Abrahamic faiths, posits that humans are not owners of the Earth but are its appointed caretakers and trustee.

- **Impact on Self-Peace:** This belief can foster a profound sense of purpose and meaning. An individual understands their existence as a sacred trust, which can lead to inner peace by providing a clear, divine purpose. When a person aligns their actions with this trust—by being a good steward of nature, helping others, and seeking knowledge—they can feel a sense of fulfilment and righteousness. This purpose-driven life can reduce anxiety and existential dread.

- **Impact on Societal Peace:** The trustee concept encourages shared responsibility and justice. Since all of creation belongs to God, no one has the right to exploit it for

personal gain. This view promotes environmental stewardship, equitable distribution of resources, and social justice. It can lead to a more peaceful society by reducing greed and conflict over resources, as people see themselves as co-caretakers rather than competitors. The idea of accountability to a higher power can also encourage moral behaviour and discourage corruption.

Are We Trustees?

Absolutely, yes. The concept of *Khalifa* inherently implies a relationship of trust (*Amanah*) between God and humanity. God has entrusted humans with the care of His creation, granting them a unique position and abilities. The concept of human beings as *Khalifa* (**often translated as vicegerent, steward, inheritor, or representative**) on Earth is a cornerstone of their existence and purpose. And yes, this inherently means we are trustees of the Earth.

A vicegerent is a person exercising delegated power on behalf of a sovereign or ruler. He is an extension of the sovereign's will, not an independent ruler. Their primary duty is to enforce the existing laws; of the authority they represent. They are expected to ensure that the laws are followed under their control. If a viceroy were allowed to create their own laws, it could lead to fragmentation, conflicting systems, and ultimately loss of peace. Ultimately, a vicegerent operates under the constant shadow of accountability, knowing they will one day be questioned by their

sovereign on how they exercised their delegated power.

True peace can only be attained through the submission of our will to **Al-Malik**, The King, The Sovereign, a magnificent attribute of **Allah**.

Allah says in the Quran

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Behold, when your Lord said to the angels: “I will create a **vicegerent** on earth.” [Quran 2:30]

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ

“He it is That has made you inheritors in the earth.” [Quran 35:39]

This trust means:

- We do not own the Earth or its resources; they belong to God.
- We are merely custodians, managing them according to God's will.
- We are obligated to protect and preserve what has been entrusted to us.
- We will be questioned about our stewardship on the Day of Judgment.

In essence, being *Khalifa* means embodying a profound sense of responsibility towards God, ourselves, other human beings, and the entire natural world. It's a call to conscious living, ethical conduct, and responsible management of the immense blessings God has bestowed upon us.

The name *As-Salam* is one of the most beautiful attributes of Allah. It means The Source of Peace. It signifies that Allah is the ultimate source of all peace, security, and well-being.

The belief that man is created with this attribute in a limited form means that humanity has the potential to reflect this divine quality. This spiritual journey is a continuous endeavour, guided by a deep and abiding **connection with Allah**.

True Peace: Found in Connection with Allah

The innate human desire for peace and contentment cannot be fulfilled through worldly pursuits alone, such as wealth, fame, or luxury. While these may offer temporary comfort, true and lasting tranquillity is an eternal blessing from Allah.

This profound truth is emphasized in the Quran, Sunnah, and the teachings of the righteous predecessors:

- **Quranic Guidance:**

Allah says in the Quran:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ ﴿13:28﴾

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”
[Quran13:28]



وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

“And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him.” [Quran65:3]

Imam Ibn al-Qayyim and other scholars explain that true trust in Allah ‘Tawakkul’ is not about abandoning effort. It means to exert one's best effort, but to rely on Allah for the results, knowing that the outcome is in His hands. The one who trusts Allah is freed from anxiety and fear because they know their affairs are with the One who is all-powerful and all-wise.

- **Prophetic Wisdom:**

Allah's Messenger (ﷺ) said: "Successful is he who embraces Islam, is provided with sufficient sustenance, and is content with what Allah has given him." [Sahih Muslim 1054]

This Hadith underscores the idea that success is not measured by material accumulation but by inner contentment and gratitude.

• Teachings of the Righteous Predecessors:

The lives and words of the righteous predecessors serve as a testament to this principle.

Imam Ibn al-Qayyim  writes in his book: *“The heart is only at peace when it connects with Allah, is occupied with His remembrance, and is free from the fleeting pleasures of this world.”* [Al-Jawaab al-Kafi by Ibn al-Qayyim: p. 109]

True peace is not a commodity that can be bought with worldly possessions or achieved through external circumstances. It is a profound inner state, cultivated through a deep connection with your creator. It can be cultivated through the remembrance of Allah, reliance on His providence, contentment with His decree.

The following pages will serve as more than just a source of spiritual and mental peace; they will provide a practical blueprint for living a dignified, balanced, and successful life.

Your Blueprint for a Peaceful Life

You can meditate for hours, listen to every spiritual podcast, and stand on your head in a yoga studio, but if your heart remains an empty, unchanged vessel, you will never find true peace. These practices can calm the surface of the water,

but they don't clean the gunk at the bottom of the pond. Lasting serenity isn't an external state you can acquire; it's an internal state you must build. It requires a sincere willingness to confront and change your attitudes, your intentions, and your actions toward the world and the people in it. The Quran is not just a source of comfort; it is a profound and practical guide for this inner transformation, offering the principles to fill your life with meaning and purpose, leading to a profound and unshakable peace.

Humans have always desired peace and contentment, which are seen as great blessings from Allah. However, seeking these only in worldly things like wealth and fame leads to anxiety and restlessness. The following guidance offers practical principles for achieving spiritual and mental peace. It provides a guide for living a dignified, balanced, and successful life, urging the reader to consider and adopt the following points to find true peace and satisfaction.

1. Know your purpose: To find peace and direction, you must first understand why you are here. When you grasp the true purpose of your existence, you are freed from aimless wandering and gain a clear, unwavering path forward

Allah says in the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١:٥٦﴾



"I have only created jinns and men, that they may serve Me." [Quran 51:56]

In the above verse Allah addresses the question why Allah, the Creator of all things, specifically mentions that He created jinn and humans to serve Him.

The key distinction lies in the 'free will'. While every creation in the universe obeys the fixed law by its very nature including our physical body, only jinn and humans have been granted the freedom to choose whether or not to serve Him. This unique ability to choose, to obey or to rebel, is what makes their service distinct and meaningful.

Serving Allah, is not about benefiting Him, is not about becoming a tool, as He is in no need of our service. Instead, it is a path to our own progress. By aligning our will with His, we connect with the ultimate source of all power and goodness, which is the very foundation of our own peace and success.



'Ibadah': A Life of Purpose

The word '**Ibadah (to serve or to worship)**' in the above verse is not confined to religious rituals; it is a way of life that encompasses every action. Through the right intention and adherence to divine guidance, even the most mundane tasks can be transformed into acts of devotion and service to God.

This continuous state of worship, active 24/7, governs our relationships and responsibilities:

- **With your Creator:** Honouring Allah's oneness is worship; associating partners with Him is a grave sin.
- **With your family:** Upholding the rights of parents, spouses, siblings, and children is worship; neglecting them is a sin.
- **With your community:** Treating neighbours, servants, and the needy with kindness and respect is worship; dishonouring their rights is a sin.
- **In your work:** Conducting business with fairness, honesty, and integrity is worship; dishonesty is a sin.
- **In your personal life:** Fulfilling commitments, dressing modestly, and consuming lawful food and drink are acts of worship.
- The list encompasses every aspect of our lives.

The Quran offers a comprehensive and timeless roadmap for human existence. It's

the final revelation, designed to guide you on a journey of inner and outer alignment. **By living according to its divine principles, you can fulfill your ultimate purpose, cultivate a deep connection with your Creator, and find true and enduring peace in both this world and the hereafter.**



2. The Blessings of Purposeful

Busyness: Embrace busyness as a source of health and mercy. An idle mind can be a source of negative thoughts, anxiety, and depression. Instead, keep yourself occupied with purposeful and good deeds.

Make reading a cornerstone of your life, as it is a key that unlocks the doors of knowledge. Above all, strengthen your relationship with the **Holy Quran**. **Reading, reciting, and contemplating its profound meanings is a direct path to a tranquil heart and an enlightened soul.**

The Prophet (ﷺ) said: *"There are two blessings that many people are deceived into losing: health and free time."* [Sahih al-Bukhari 6412]



3. Finding Peace in Moderation:

While social bonds are important, excessive and unnecessary interactions can often lead to bitterness, jealousy, and a significant waste of time. The key is to find a balance, keeping your social circle limited and focused on relationships that are rooted in goodness, virtue, and morality.

As Wahib ibn al-Ward said, "Wisdom has ten parts: nine of them are in silence, and the tenth is in separation from people."

Imam Al-Khattabi further clarified that *"isolation means staying away from the company of useless people and avoiding excesses that you do not need."*

By practicing moderation in your social life, you protect your peace of mind and create space for more meaningful and purposeful connections.



4. Do not make yourself dependent on people and trust wisely:

Never make your peace and happiness dependent on the presence or praise of others. Instead, find the source of your contentment within yourself. Over-reliance on people and a tendency to trust too quickly, especially without understanding their intentions, often leads to disappointment and betrayal. Human

nature is changeable, so be careful before placing complete trust in anyone.

This is why the **Quran commands us to verify information before acting on it.**

Allah says in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن
تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
﴿49:6﴾

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. [Quran 49:6]

This verse instructs us to investigate any unverified report to prevent us from causing harm to others. Similarly, we must also protect ourselves from pain and deception by not blindly trusting every word we hear. By exercising caution and discernment in our relationships, we safeguard our hearts and minds from unnecessary hurt.

5. Cultivating Peace at Home: Your family is your closest relationship and your greatest support. Nurture this bond with a gentle, loving, and kind attitude. A peaceful and pleasant home environment can soften the impact of the outside world's worries, serving as a sanctuary from its stresses.

Cherish these relationships and invest in them, for they are your strongest anchor during difficult times. **When you honour and value your family, you safeguard a source of profound peace.**



The Messenger of Allah (ﷺ) taught that the most perfect faith is demonstrated through one's character, especially in how a person treats their family. Therefore, he (ﷺ) said: "The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women." [Jami at-Tirmidhi 1162]

6. Embrace a Life of Contentment:

Be grateful for the blessings in your life and find contentment in what you already have, rather than being anxious for more. Contentment is a profound state of inner peace that no amount of worldly wealth can provide.

A major source of restlessness and unhappiness is the habit of comparing yourself to others. When you focus on what you lack in comparison to someone else, you diminish the value of your own blessings. Instead, **shift your focus to gratitude, and you will find lasting peace.**

Therefore, Allah Almighty encourages gratitude and warns against ingratitude, saying:

وَإِذ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ
إِنَّ عَذَابِي لَشَدِيدٌ ﴿14:7﴾

“And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.’” [Quran 14:7]

7. Safeguarding Your Health for Lasting Peace: True peace is not possible without a healthy body and mind. Eat well, get adequate sleep, and take care of your physical and mental well-being. When you are in good health, you are better equipped to face life's challenges and maintain a sense of inner calm.

Allah's Messenger (ﷺ) said, *“Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death”*. [Sahih Al-Jami 1077]

This hadith advises us to appreciate the precious moments of life and take full advantage of them before these blessings are taken away from us, especially health. This hadith advises us to appreciate the precious moments of life and take full advantage of them before these blessings are taken away from us, especially health, because all these blessings depend on it, because when one is healthy, then one can do the rest of the things.



8. Relying on the Ultimate Provider: Be certain that Allah is capable of overcoming every difficulty you face. Place your complete reliance on Him and entrust all your affairs to His care. When you realize that Allah is the owner of everything and that He will make the best decision for you, all fear and anxiety will vanish from your heart, and you will attain a profound sense of spiritual peace. Throughout the Quran, Allah encourages us to place our complete trust and reliance on Him.

Allah says in the Quran:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ



“And whoever relies upon Allah - then He is sufficient for him.” [Quran 65:3]

9. Supplication and Forgiveness: A Direct Path to the Divine: Supplication (Dua) and seeking forgiveness are the most powerful means of strengthening your bond with Allah and achieving inner peace. When you pray, you present your needs, worries, and hopes directly to your Lord, which brings a profound sense of comfort to your heart.

Supplication as an Act of Worship: Allah loves to be asked by His servants. He assures us of His closeness in the Quran:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

﴿2:186﴾



"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." [Quran 2:186]

Similarly, **seeking forgiveness (Istighfar)** purifies the soul and draws you closer to Allah's infinite mercy. Both of these acts cleanse your spirit, invite **blessings into your life, and ultimately lead to a deep and lasting peace.**

Allah says in the Quran:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿71:10﴾



"And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver." [Quran 71:10]

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ ﴿13:28﴾

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. [Quran 13:28]

10. The Peace of the Present: The past is gone, and the future has not yet arrived. If we spend our days regretting past mistakes or worrying about what is to come, we will miss the opportunity to live and act in the present.



Islam teaches us to find peace by focusing on the here and now. While we should learn from our past, we must not be trapped by it. Similarly, while it is wise to plan for the future, it is a spiritual harm to be consumed by unnecessary anxiety about it.

True peace comes from focusing on our present duties, doing them to the best of our ability, and entrusting the rest to Allah. This is the essence of living with contentment and gratitude

11. Patience (Sabr) and Perseverance: The Quran teaches that hardships are a test and that with every hardship comes ease. Developing patience and perseverance helps individuals navigate challenges without losing their inner calm.

Allah says in the Quran:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (94:5) ﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (94:6)

With patience and perseverance, you can face any challenge and stay at peace

12. Self-Control and Emotional Intelligence: Islam encourages managing emotions, especially anger. The Prophet Muhammad (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." [Sahih al-Bukhari 6114] This self-restraint is crucial for inner harmony.

The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.

Societal Peace (Harmony and Coexistence)

1. Promoting Justice (Adl) and Equity (Qist): The Quran repeatedly emphasizes the importance of justice in all dealings.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Surely Allah loves those who do justice" [Quran 49:9].

Peace cannot be truly established without justice for all

2. Human Dignity and Diversity:

Allah says in the Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

Shared humanity is found through understanding and respecting our differences

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other))." [Quran 49:13].

This verse promotes understanding and respect for diversity, discouraging discrimination and fostering a sense of shared humanity.

3. Cultivating Peace Through Forgiveness and Reconciliation: The Quran encourages forgiveness and making amends. The Quran places a strong emphasis on forgiveness (*afw*) and reconciliation (*sulh*) as fundamental principles for fostering peace, both within individuals and throughout society.

Allah says in the Quran:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

"...whoever **pardons** and **makes reconciliation** - his reward is [due] from Allah." [Quran 42:40].



Forgiveness is an act of releasing resentment and letting go of a desire for revenge. The Quran encourages believers to forgive others, as Allah Himself is Oft-Forgiving. By pardoning those who have wronged us, we not only free ourselves from the burden of anger and bitterness but also mirror a divine attribute. This act transforms conflict into an opportunity for spiritual growth and inner peace. The Quran goes a step further by actively promoting reconciliation. It encourages all parties in a dispute to come together and make amends. This isn't just about passive forgiveness; it's about actively rebuilding relationships and resolving conflicts.

In essence, forgiveness and reconciliation are not just personal virtues but are the very tools for building a society that is strong, cohesive, and tranquil.

4. Promoting Peace by Rejecting Aggression and Oppression: The Quran lays a clear foundation for societal peace by explicitly forbidding aggression and oppression. It draws a crucial line between righteous self-defence and unjustified violence.

Allah says in the Quran:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿2:190﴾

"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors." [Quran 2:190].



This verse makes it clear that fighting is only permissible as a defensive measure. It prohibits initiating conflict and exceeding necessary force, **thereby establishing a fundamental principle of non-aggression.**

Furthermore, the Quran strongly condemns all forms of oppression and the spreading of disorder (fasad) on Earth. This message extends beyond military conflict to all actions that disrupt social harmony, harm others, or create injustice. By rejecting aggression and demanding that believers stand against oppression, Islam provides a powerful framework for building a just and peaceful society where the rights and safety of all are protected.

5. Responding to Evil with Good - A Guiding Principle for a Better Society:

The Quran offers a powerful and transformative principle for societal betterment: **repel evil with that which is better**. This goes beyond mere forgiveness; it is an active, strategic, and compassionate response to wrongdoing.

Allah says in the Quran:



ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
﴿23:96﴾

"Repel evil with that which is best: We are well acquainted with the things they say." [Quran 23:96]

This verse is a call for believers to rise above insults, aggression, and provocation with a response that is more noble, just, and kind. The essence of this teaching is to break the cycle of retaliation and vengeance. Instead of meeting anger with anger or harm with harm, a believer is commanded to respond with a good deed, a gentle word, or a compassionate gesture.

This principle is not an act of weakness; rather, it requires immense spiritual strength, self-control, and wisdom. It transforms a moment of potential conflict into an opportunity for reconciliation and

healing. When applied on a societal level, this practice can de-escalate tensions, build bridges between divided groups, and foster a culture of mercy and understanding.

By choosing to repel evil with good, a society can move away from discord and toward harmony, creating a community where peace is not just an ideal but a lived reality.

6. A Foundation of Trust - Honouring Treaties and Agreements:

Islam places immense importance on the fulfilment of covenants, treaties, and agreements as a cornerstone of a peaceful and stable society. The Quran makes it clear that upholding one's word is a fundamental act of faith and a key to maintaining harmony, even with adversaries.

Allah says in the Quran:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِعْ لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿8:61﴾



"But if the enemy incline towards peace, you (also) incline towards peace, and trust in Allah" [Quran 8:61].

This verse is a powerful directive to embrace peace when it is offered. It

highlights that a society built on justice must be willing to engage in dialogue and honour its commitments. This principle is vital for several reasons:

- **It Builds Trust:** In both personal and international relations, trust is the bedrock of peace. Honouring agreements signals reliability and integrity, which de-escalates conflicts and makes future cooperation possible.
- **It Prevents Conflict:** By holding to a pact, a society avoids the cycle of betrayal and retaliation that often leads to war. This principle ensures that peace is not just a temporary state but a lasting goal.
- **It Reflects Divine Morality:** Fulfilling a promise is a moral imperative in Islam, reflecting Allah's own perfect justice and truthfulness. **Therefore, upholding a treaty is not merely a political act but a spiritual one.**

Ultimately, by emphasizing the sanctity of agreements, Islam provides a clear and practical blueprint for fostering a just and peaceful society. It teaches that integrity and reliability are not just virtues but essential tools for building a world free from unnecessary strife.

7. A Call for Dialogue and Understanding: Islam encourages its followers to build a better society by actively engaging in dialogue and fostering mutual understanding with all people. The Quran teaches that diversity in beliefs, languages, and cultures is a sign of Allah's

creative power and a means for humanity to learn from one another.

The Quran provides a clear ethical framework for this engagement:



ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦:١٢٥﴾

“Invite to the Way of your Lord with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” [Quran 16:125].

This directive emphasizes that dialogue must be conducted with wisdom and good instruction, and arguments should be made “in a way that is best.” It teaches believers to be respectful, gentle, and persuasive, avoiding harshness and aggression.

8. The Greeting of Peace (Salam):

The standard Muslim greeting, “Assalamu Alaikum” (Peace be upon you), is a constant reminder of the importance of peace in daily interactions.

Taoist philosophy of peace

The idea that **peace must start with the self** is a core principle of Taoist philosophy.

Lao-Tse, the founder of Taoism and one of the greatest spiritual philosophers said it beautifully:



*If there is to be peace in the world,
there must be peace in the nations.
If there is to be peace in the nations,
there must be peace in the cities.
If there is to be peace in the cities,
there must be peace between neighbours.
If there is to be peace between neighbours,
there must be peace in the home.
If there is to be peace in the home,
there must be peace in the heart.*

These quotes offer a deeper and more authentic look at Lao Tse's teachings. They all point to the same fundamental idea: inner peace is the starting point for all other forms of peace.

The Quran, a source of divine guidance, teaches that cultivating **individual behaviour** is the essential foundation for achieving inner peace and societal peace & harmony. My book, **Management of The Kingdom of Universe**, offers this divine guidance for individuals, families, and society in the chapter "**Management of Peace & Harmony on Earth**," showing how to create a peaceful world.

The Cycle and Journey from Fear and Grief to Peace

What is fear?

Fear is one of the seven universal emotions experienced by everyone around the world. Fear arises with the threat of harm, either physical, emotional, or psychological, real or imagined. ^[4]

Key Characteristics of Fear:

- **External Focus** – Fear is usually tied to something outside ourselves (e.g., danger, loss, failure).
- **Future-Based** – It arises from projections ("What if this bad thing happens?").
- **Assumption-Driven** – Fear thrives on uncertainty and worst-case scenarios, not necessarily reality

What is grief?

Grief is a natural reaction to loss, which manifests itself in emotional pain or sadness. It can occur when you lose someone or something that you care about. ^[5]

Key Characteristics of Grief:

- **Internal Turmoil** – Grief is a subjective experience; it disturbs one's emotional, mental, and even physical equilibrium.
- **Disruption of Meaning** – The loss forces a painful recalibration of how one understands life, purpose, and attachments.
- **Non-Linear Process** – Unlike fear (which can be resolved by removing a threat), grief must be processed internally—often in waves, not stages.

Fear and grief are two of the most powerful and destructive emotions we experience. They are like a storm that rolls in, blotting out the sun and leaving a trail of devastation. **They destroy our peace**, not by a sudden, violent act, but by a slow, insidious erosion.

Peace, fear, and grief are deeply interconnected emotional and psychological states that influence human experiences in profound ways. Here's how they relate to each other:

1. Peace as the Absence of Fear and Grief

- Inner Peace often arises when fear is managed or resolved, and grief is processed. When a person overcomes fear (e.g., anxiety, trauma) and works through grief (e.g., loss, sorrow), they can achieve a state of calm and acceptance.
- Societal Peace depends on reducing collective fears (e.g., war, oppression) and addressing shared grief (e.g., historical trauma, injustice).

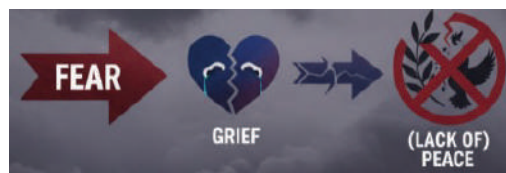
2. Fear as a Disruptor of Peace and a recursor to Grief

- Fear can destroy inner peace by causing anxiety, stress, and unrest. Chronic fear may lead to emotional exhaustion, making it harder to find peace.
- Fear can also trigger grief—anticipatory grief (fear of future loss) or prolonged grief (when fear prevents healing from past losses).

3. Grief as a Source of Fear and a Barrier to Peace

- Grief often brings fear—fear of loneliness, meaninglessness, or further loss. Unresolved grief can keep a person trapped in emotional turmoil, blocking peace.
- However, fully experiencing grief (rather than suppressing it) can eventually lead to peace, as acceptance and healing emerge.

The Cycle Between Them



Fear of loss can lead to grief when the loss occurs, which then disrupts peace.



A peaceful mind is better equipped to face fears and process grief

Conquering Fear and Grief: A Spiritual Path to Peace

- Peace flourishes when fear is conquered and grief is healed.
- Fear and grief, if unaddressed, disrupt peace.

- The journey from grief and fear to peace is a core human struggle—and often the path to resilience and wisdom.

The Quran on Peace: A Guide to Managing Fear and Grief

The Quran offers profound guidance on overcoming **fear and grief** to attain everlasting peace (both in this life and the Hereafter). It addresses these emotions through:

1. Divine Reassurance (Trust in Allah)
2. Perspective on Trials (Tests Purification)
3. Promises of Reward (Hope in the Akhirah)
4. Practical Remedies (Prayer, Patience, and Gratitude)

1. Overcoming Fear with Faith (Trust in Allah)

Fear often stems from uncertainty, but the Quran redirects believers to rely on Allah's protection and wisdom:

Allah says in the Quran:

- **Firm faith (tawakkul) removes fear of worldly losses.**

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿41:30﴾

"Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast—the angels will descend upon them, [saying]: 'Do not fear, and do not grieve, but receive good tidings of Paradise which you were promised.'" [Quran 41:30]

Tawakkul—removes the fear of worldly losses by fundamentally changing one's perspective on control, ownership, and destiny. It is a profound state of trust in Allah that goes beyond simple belief.



Tawakkul isn't passive resignation or inaction. It involves making a sincere effort in any given matter while simultaneously placing one's complete trust in Allah for the final outcome. It is the belief that while you are responsible for your actions, the ultimate results are in God's hands. This dual approach, effort and trust is crucial. For instance, a farmer must plant the seeds, water them, and tend to the crops (effort), but they trust that Allah will make them grow and produce a harvest (trust).

- **Awareness of Allah's presence dispels loneliness and fear**

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ

"And He is with you wheresoever you may be." [Quran 57:4]

Knowing that Allah is **Al-Sami'** (The All-Hearing) and **Al-Basir** (The All-Seeing) means **you are never truly** alone. Your thoughts, hopes, and sorrows are known to Him, providing a deep sense of validation and connection that human relationships, no matter how close, cannot always provide. This internal connection fills the void that external companionship cannot, making solitude a state of spiritual communion rather than isolation.



Awareness of Allah's presence dismantles fear by fostering an unwavering trust in His power and protection. This is rooted in the belief that Allah is **Al-Hafiz** (The Protector) and **Al-Wakil** (The Disposer of Affairs). When a person lives with the consciousness that their creator is constantly watching over them, they are liberated from the worry of what might happen. The fear of worldly losses, of failure, or of harm is replaced with the conviction that no one can harm them without Allah's permission, and that all matters are ultimately in His control. **This trust leads to a state of inner peace**, as the individual is no longer burdened by the immense weight of managing every aspect of their life on their own.

- **Redirect fear from creation to the Creator, reducing anxiety over worldly matters.**

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي

"So do not fear the people but fear Me" [Quran 5:44]

The redirection of fear from creation to the Creator is a solution for achieving peace because it replaces a multitude of worldly anxieties with a singular, rational awe of the one Being who has ultimate power.

When our fear is directed towards people, possessions, or circumstances, we are in a constant state of anxiety. We fear judgment from others, economic loss, social failure, or the harm that can be inflicted by human beings. These fears are often based on the unpredictable and limited power of the created world. This scatters our focus and leaves us feeling vulnerable and out of control.



The fear of Allah is not a feeling of terror, but a profound reverence and awe rooted in the knowledge of His immense power, wisdom, and justice. When this awe becomes the primary fear in a person's life, other fears diminish significantly.

2. Grief as a Temporary Test (Trials Lead to Growth)

The Quran reframes grief as a test that purifies the soul and elevates believers:

Allah says in the Quran:

- **Patience (sabr) and the remembrance of mortality ease grief**

وَلَنَبْلُوَنَّكُمْ بِبَنِيٍّ مِنَ الْخَوْفِ وَالْجُوعِ وَنَفْسٍ مِنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْأَمْوَالِ وَالْمَرْآتِ وَبَنِيٍّ الصَّابِرِينَ ﴿2:155﴾ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿2:156﴾
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ ﴿2:157﴾

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." [Quran 2:155-157]

The Quranic verses provide a complete spiritual framework for processing loss. They acknowledge that trials are an inevitable part of life, but they also offer a path to inner tranquility.



By exercising patience, a person accepts the trial as a part of a divine plan. This acceptance prevents grief from turning into destructive despair, **allowing the heart to find peace despite the pain.**

The second part of the phrase reminds us that **we, too, are on a journey back to God.** This provides a sense of purpose and perspective. Grief over a loved one's death is eased by the hope of reunion in the afterlife, and the pain of worldly loss is minimized by the knowledge that this life is fleeting.

- **Trusting Allah's wisdom helps accept loss**

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"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." [Quran 2:216]

Trusting in Allah's wisdom is a powerful way to achieve peace, especially in the face of loss, because it provides a framework for accepting outcomes that seem negative. This concept is beautifully summarized in the above verse.

As humans, our understanding of what is "good" or "bad" is limited by our perspective and knowledge. We often judge events based on immediate results, our personal desires, and our short-term vision. This narrow perspective is why we feel grief and anxiety over a loss, whether it's wealth, a relationship, or a job, because we cannot see the full picture. Our feelings of pain and anger often stem from a sense of injustice or a belief that a better outcome should have occurred.



3. Eternal Peace in the Hereafter (The Ultimate Hope)

The Quran shifts focus from worldly grief to eternal peace in Paradise:

Allah says in the Quran:

- **Grief over worldly losses diminishes when prioritizing the Akhirah.**

﴿93:4﴾ وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

"And the Hereafter is better for you than the first [life]." [Quran 93:4]

By exercising patience, a person accepts the trial as a part of a divine plan. This acceptance prevents grief from turning into destructive despair, **allowing the heart to find peace despite the pain.**

The second part of the phrase reminds us that **we, too, are on a journey back to God.** This provides a sense of purpose and perspective. Grief over a loved one's death is eased by the hope of reunion in the afterlife, and the pain of worldly loss is minimized by the knowledge that this life is fleeting.

- **Trusting Allah's wisdom helps accept loss**



Grief over worldly losses—whether it's wealth, health, or a loved one, is eased by prioritizing the *Akhirah* (the Hereafter). This isn't just a promise; it's a redirection of focus that fundamentally changes how one values this life. This provides a new lens through which to view all worldly events.

This life is viewed as temporary, and true, everlasting life is yet to come. This perspective allows a person to see worldly losses as temporary setbacks rather than final tragedies. It also offers the hope of eternal reward for patience and a reunion with loved ones in the afterlife, which diminishes the pain of separation.

- **Hope in Allah's unseen rewards alleviates sorrow.**

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿32:17﴾

"No soul knows what joy is kept hidden for them as a reward for what they used to do." (Quran 32:17)

Hope in Allah's unseen rewards provides a powerful and lasting source of peace that alleviates sorrow. This verse establishes this principle by shifting the focus from the temporary pains of this world to the immense and unimaginable delights of the next.

The secret to this peace lies in the fact that the promised rewards are "unseen" and **"hidden."** This is a deliberate part of the divine design. If the rewards were tangible or imaginable, they might lose their appeal. However, the promise of something beyond our comprehension, something better than anything we have ever experienced, gives us a powerful reason to endure. It tells us that our pain is a small price to pay for a reward that is infinitely greater.

This hope provides solace by:

- **Minimizing Worldly Pain:** When we know that our suffering is temporary and leads to eternal joy, the pain itself feels more manageable. The fleeting nature of this life makes its sorrows seem insignificant in the grand scheme of eternity.

- **Creating a Positive Outlook:** Instead of focusing on what was lost, the heart focuses on what is to be gained. This shifts a person's mindset from one of loss and regret to one of anticipation and gratitude.

- **Providing a Sense of Purpose:** Sorrow and hardship are not viewed as random, cruel events, but as a purposeful path to a higher spiritual station. This imbues even the darkest moments with a sense of meaning, which is a key component of inner peace.

4. Practical Remedies for Fear & Grief

The Quran prescribes actionable steps to restore peace:

Allah says in the Quran:

يَذْكُرُ اللَّهُ تَظْمِينُ الْقُلُوبِ ﴿13:28﴾

"Verily, in the remembrance of Allah do hearts find rest." [Quran 13:28]

Example: Reciting "Hasbunallahu wa ni'mal Wakeel" (Allah is sufficient for us, and He is the Best Disposer of affairs) [Quran 3:173].



Prayer and Remembrance (*Dhikr*) are central to achieving peace because they reconnect the heart and mind to the ultimate source of tranquillity. The above verse serves as a direct promise that inner peace is accessible through this spiritual practice.

Prayer and Remembrance (*Dhikr*) bring peace by providing a mental and spiritual antidote to worldly anxieties.

Here's how it works:

- **It Clears Mental Clutter:** Dhikr forces the mind to focus on a single, sacred point, silencing the constant worries and distractions that cause restlessness.
- **It Affirms Trust:** Reciting phrases like "Allah is sufficient for us" is a declaration of tawakkul (trust), which replaces feelings of helplessness with a deep sense of security and surrender to God's will.
- **It Creates a Direct Connection:** Prayer and *Dhikr* serve as a direct line to God, providing immediate solace and a moment of total surrender where the soul finds rest from life's burdens.
- **It Nourishes the Soul:** This practice strengthens a person's faith, providing the spiritual fortitude to face challenges with patience and an enduring, deep-seated tranquillity.

- **It Nourishes the Soul:** This practice strengthens a person's faith, providing the spiritual fortitude to face challenges with patience and an enduring, deep-seated tranquillity.
- **Gratitude (*Shukr*) & Patience (*Sabr*):**

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ

"If you are grateful, I will surely increase you [in favour]." [Quran 14:7]

Shukr and **Sabr** create a balanced and resilient approach to life. Gratitude provides peace during times of ease, and patience provides peace during times of difficulty. This combination allows a person to remain tranquil regardless of what life brings, as they are either appreciating a blessing or patiently enduring a trial for a higher purpose. Gratitude shifts focus from loss to blessings.



- **Seeking Help through Salah & Dua:**

The Prophet (ﷺ) would pray during distress: "The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief" [Sahih al-Bukhari 6369]

SUMMARY

This chapter explores the essential role of peace in individual and societal well-being, highlighting two key philosophical views: humans as divine trustees and humans as free agents. It emphasizes that peace arises from embracing the responsibility of stewardship given by God, promoting justice, compassion, and selfless conduct, while existential freedom can lead to anxiety unless grounded in purpose and ethical frameworks.

Drawing on Quranic guidance and prophetic wisdom, the chapter offers practical steps such as purposeful living, moderation, self-control, contentment, and reliance on Allah to cultivate inner serenity and harmonious relationships.

It addresses the challenges posed by fear and grief, presenting faith, remembrance, gratitude, patience, and forgiveness as tools for overcoming these emotions and achieving true tranquility.

The chapter concludes that lasting peace is attained by connecting with the Divine, nurturing moral character, fostering justice, and transforming adversity into spiritual growth.

THE LAST WORD

This book, "Human Behaviour – A Quranic Perspective," is a humble exploration of human behaviour as understood through the verses of the Glorious Quran. While acknowledging that divine wisdom is present in various scriptures, my study is limited to the Quran, and thus this work focuses exclusively on the Quranic perspective on this profound subject.

I present these brief discussions based on my current knowledge and understanding. I am a student, not a scholar, and I am aware that I may have made errors. Your **suggestions and constructive opinions** are invaluable and will be greatly appreciated as they will aid me significantly in refining and improving this work.

With kind regards,

Mohammad Tohid Alam

Email: alamtohid70@gmail.com

GLOSSARY

The Arabic phrase '*sallallahu alayhi wa sallam*' means "peace and blessings of Allah be upon him". It is a respectable phrase said after mentioning the name of Prophet Muhammad. It is often represented by the acronym (ﷺ).

The Arabic phrase '*Radeyallahu Anhu*' means "May Allah be pleased with him". It is a respectable phrase said after mentioning the name of companions of the Prophet Muhammad. It is often represented by the acronym (رضي الله عنه).

DECLARATION ON GENDER BIAS

In this book, there are many places where Quran addresses men, but the addressee is really mankind which includes both men and women. On a similar note, in explanation also, there are many places where the addressee is referred to as 'men' but in a real sense, the addressee is mankind which includes both men and women. The creator has no gender. Both men and women are equal to him and does not discriminate between genders.

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This book stands on the shoulders of giants. My deepest appreciation goes to the many scholars and researchers whose work laid the essential foundation for this project. Their insights and dedication made this book possible.

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Chapter 6

This chapter has used resource from these websites and AI tools to enrich the contents

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AI tool Gemini, Chat GPT & Deepseek

Chapter 7

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<https://eaglesonline.org/the-paradox-of-our-age-thought-nuggets-for-memorial-day/>

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