

false, sound from flawed, and it explains to them how to follow the paths that will benefit them in this world and in the hereafter.

Allah (ﷻ) says elsewhere: ﴿as guidance for humankind﴾ (2: 185) – which is general in meaning, but here and elsewhere He says ﴿guidance for those who fear Allah﴾ because it is, in and of itself, guidance for all people, but those who are doomed do not pay heed and they do not accept the guidance of Allah. Thus proof is established against them and they do not benefit from it because they are doomed. But the pious are those who have attained the main cause of achieving guidance, namely *taqwā* (piety or fear of Allah), the true meaning of which is taking measures to protect themselves from the wrath and punishment of Allah by obeying His commands and heeding His prohibitions. So they are guided by it and they benefit from it in the fullest sense.

Allah (ﷻ) says:

﴿O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong...﴾ (*al-Anfāl* 8: 29)

So the pious are the ones who benefit from the verses (*āyāt*, *lit.* signs) of the Qur'an and the signs in creation.

Guidance is of two types: guidance in the sense of being aware of the message, and guidance in the sense of being helped to follow the message. The pious have been granted both types of guidance, whereas others have not been helped to follow the message. Being aware of the message without being helped to act upon it is not guidance in any real or complete sense.

Then Allah describes the pious in terms of both inward and outward deeds, because piety (*taqwā*) includes both. He says: ﴿Who believe in the unseen﴾. The true meaning of belief or faith is complete affirmation of what the Messengers taught; this also includes physical actions. It does not refer to believing in things that are visible or may be known through any of the physical senses, because in that regard there is no difference between the Muslim and the disbeliever. Rather the issue