A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 14 Ibrahim

PodQuran - Vol 14



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 14 Ibrahim

ShaykhPod Books

Published by ShaykhPod Books, 2025

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 14 Ibrahim

First edition. August 22, 2025.

Copyright © 2025 ShaykhPod Books.

Written by ShaykhPod Books.

Table of Contents

Table of Contents

Acknowledgements

Compiler's Notes

Introduction

Chapter 14 – Ibrahim, Verses 1-52 of 52

Discussion on Verses 1-52 of 52

Over 500 Free eBooks on Good Character

Other ShaykhPod Media

Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

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

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

Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 14 Ibrahim of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 14 – Ibrahim, Verses 1-52 of 52

الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ١

ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِۗ وَوَيْلٌ
لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ٢

ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًاۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ٣

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ٤

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ
مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّـٰمِ ٱللَّهِ ۚ إِنَّ فِى
ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ
أَنجَىٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى
ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن
كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ﴿٧﴾

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ
حَمِيدٌ ﴿٨﴾

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم
بِٱلْبَيِّنَـٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ
أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ﴿٩﴾

۞ قَالَتۡ رُسُلُهُمۡ أَفِي ٱللَّهِ شَكّٞ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
يَدۡعُوكُمۡ لِيَغۡفِرَ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرَكُمۡ إِلَىٰٓ
أَجَلٖ مُّسَمّٗىۚ قَالُوٓاْ إِنۡ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ١٠

قَالَتۡ لَهُمۡ رُسُلُهُمۡ إِن نَّحۡنُ إِلَّا بَشَرٞ مِّثۡلُكُمۡ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم بِسُلۡطَٰنٍ إِلَّا
بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدۡ هَدَىٰنَا سُبُلَنَاۚ وَلَنَصۡبِرَنَّ
عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ١٢

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ أَوۡ
لَتَعُودُنَّ فِي مِلَّتِنَاۖ فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ
ٱلظَّٰلِمِينَ ١٣

وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي
وَخَافَ وَعِيدِ ١٤

وَٱسۡتَفۡتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٖ ١٥

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾

يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾

مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ
فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ
ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ
يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا
لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ ۚ قَالُوا۟ لَوْ
هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا
مِن مَّحِيصٍ ﴿٢١﴾

وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا قُضِيَ ٱلۡأَمۡرُ إِنَّ ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ
وَوَعَدتُّكُمۡ فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ أَن
دَعَوۡتُكُمۡ فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُمۖ مَّآ أَنَا۠
بِمُصۡرِخِكُمۡ وَمَآ أَنتُم بِمُصۡرِخِيَّ إِنِّي كَفَرۡتُ بِمَآ
أَشۡرَكۡتُمُونِ مِن قَبۡلُۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٢

وَأُدۡخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا بِإِذۡنِ رَبِّهِمۡۖ تَحِيَّتُهُمۡ فِيهَا سَلَٰمٌ ٢٣

أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ طَيِّبَةٗ كَشَجَرَةٖ طَيِّبَةٍ
أَصۡلُهَا ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ ٢٤

تُؤۡتِيٓ أُكُلَهَا كُلَّ حِينِۭ بِإِذۡنِ رَبِّهَاۗ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِ
لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٥

وَمَثَلُ كَلِمَةٍ خَبِيثَةٖ كَشَجَرَةٍ خَبِيثَةٍ ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ
مَا لَهَا مِن قَرَارٖ ٢٦

يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا
يَشَآءُ ﴿٢٧﴾

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ
ٱلْبَوَارِ ﴿٢٨﴾

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾

وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ
مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾

قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ
لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾

وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ
وَٱلنَّهَارَ ﴿٣٣﴾

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا
تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ
عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ
ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ
إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ
رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ
دُعَآءِ ﴿٤٠﴾

رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ ﴿٤١﴾

وَلَا تَحۡسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعۡمَلُ ٱلظَّٰلِمُونَ إِنَّمَا
يُؤَخِّرُهُمۡ لِيَوۡمٖ تَشۡخَصُ فِيهِ ٱلۡأَبۡصَٰرُ ﴿٤٢﴾

مُهۡطِعِينَ مُقۡنِعِي رُءُوسِهِمۡ لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡۖ وَأَفۡـِٔدَتُهُمۡ
هَوَآءٞ ﴿٤٣﴾

وَأَنذِرِ ٱلنَّاسَ يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَآ
أَخِّرۡنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖ نُّجِبۡ دَعۡوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَۗ أَوَلَمۡ
تَكُونُوٓاْ أَقۡسَمۡتُم مِّن قَبۡلُ مَا لَكُم مِّن زَوَالٖ ﴿٤٤﴾

وَسَكَنتُمۡ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمۡ وَتَبَيَّنَ
لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ وَضَرَبۡنَا لَكُمُ ٱلۡأَمۡثَالَ ﴿٤٥﴾

وَقَدۡ مَكَرُواْ مَكۡرَهُمۡ وَعِندَ ٱللَّهِ مَكۡرُهُمۡ وَإِن كَانَ
مَكۡرُهُمۡ لِتَزُولَ مِنۡهُ ٱلۡجِبَالُ ﴿٤٦﴾

فَلَا تَحۡسَبَنَّ ٱللَّهَ مُخۡلِفَ وَعۡدِهِۦ رُسُلَهُۥٓۚ إِنَّ ٱللَّهَ عَزِيزٞ ذُو
ٱنتِقَامٖ ﴿٤٧﴾

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ
ٱلْقَهَّارِ ﴿٤٨﴾

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾

لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ
ٱلْحِسَابِ ﴿٥١﴾

هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ
أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾

“Alif, Lam, Ra. [This is] a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.

Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment

The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error.

And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah." Indeed in that are signs for everyone patient and grateful.

And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

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.' "

And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy."

Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah . Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

Their messengers said, "Can there be doubt about Allah , Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority."

Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah . And upon Allah let the believers rely.

And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely."

And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers.

And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat."

And they requested victory from Allah , and disappointed, [therefore], was every obstinate tyrant.

Before him is Hell, and he will be given a drink of purulent water.

He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.

The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.

Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.

And that is not difficult for Allah .

And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah ?" They will say, "If Allah had guided us, we would have guided you. It is all the same

for us whether we show intolerance or are patient: there is for us no place of escape."

And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.

Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?

[It is] Hell, which they will [enter to] burn, and wretched is the settlement.

And they have attributed to Allah equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships.

It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.

And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

And He gave you from all you asked of Him. And if you should count the favor of Allah , you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

And [mention], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

Praise to Allah , who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

Our Lord, forgive me and my parents and the believers the Day the account is established."

And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].

Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.

And, warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?

And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."

And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.

So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.

[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah , the One, the Prevailing.

And you will see the criminals that Day bound together in shackles,

Their garments of liquid pitch and their faces covered by the Fire.

So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.

This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded."

Discussion on Verses 1-52 of 52

The exact interpretation of the initial part of verse 1 is unknown. Chapter 14 Ibrahim, verse 1:

“Alif, Lam, Ra…”

Nonetheless, it may indicate that the Holy Quran consists of Arabic letters and words familiar to the Arabs, who were its primary audience. This verse therefore suggests that they lacked valid reasons to dispute the authenticity of the Holy Quran, as they understood its miraculous language—phrases that they could not imitate in meaning, elegance, and practical application, despite their proficiency in Arabic and their belief in being the most articulate speakers. Chapter 2 Al Baqarah, verse 23:

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

This may explain why the Holy Quran is mentioned next in verse 1. Chapter 14 Ibrahim, verse 1:

“Alif, Lam, Ra. [This is] a Book which We have revealed to you…”

Even if an individual composes a graceful and rhythmic sentence in Arabic, they will still fall short of conveying the deep insights that delve into the essence of human nature, psyche, and disposition as the Holy Quran does. They will not achieve the same level of clarity that enables even those lacking formal education to understand and implement its teachings in their lives. Furthermore, they will find it challenging to express abstract ideas in a simple manner that everyone can act upon, as demonstrated by the Holy Quran. The Holy Quran examines human nature, providing timeless guidance that serves every person, community, and era. No verse from the Holy Quran can or will be matched in this aspect. This further emphasizes its divine origins.

Overall, the expressions found within the Holy Quran are unparalleled, and its meanings are expressed with extraordinary accuracy. The verses and words demonstrate remarkable eloquence, exceeding that of any other literary creation. It is free from contradictions, which are common in all other scriptures and teachings from various religions and lifestyles. The Holy Quran offers a comprehensive account of the histories of previous nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, lacked formal education in historical studies. It promotes all that is beneficial and forbids all that is detrimental, addressing both individual and societal effects, thereby ensuring that justice, security, and peace are established in every household and community. The Holy Quran avoids exaggeration, falsehood, or any form of deceit, in contrast to poetry,

stories, and fables. Each verse is beneficial and can be practically implemented in one's life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. Unlike other texts, the Holy Quran does not become monotonous upon repeated readings. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently offers straightforward and practical methods for application in everyday life. It inspires individuals to understand their purpose of creation, which entails sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that please Him. This ensures they attain peace and success in both this life and the hereafter by achieving a balanced mental and physical state and by appropriately positioning everything and everyone in their lives. It elucidates and renders the straightforward path appealing to those seeking peace and genuine success in both worlds. It addresses the essence of human nature, making the guidance provided timeless and beneficial for every individual, place, and era. When understood and applied correctly, it acts as a solution for all emotional, financial, and physical difficulties. It offers answers to every problem that a person or community might face. One only needs to look at history to observe how societies that truly adhered to the teachings of the Holy Quran enjoyed the advantages of its all-encompassing and eternal wisdom. Even after countless centuries, not a single letter of the Holy Quran has been changed, as Allah, the Exalted, has promised to protect it. No other text in history possesses this extraordinary characteristic. Chapter 15 Al Hijr, verse 9:

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

Allah, the Exalted, spoke to the primary challenges faced by a community and proposed effective solutions for each. By addressing these fundamental issues, numerous subsequent problems can also be mitigated. This illustrates how the Holy Quran offers guidance on all the vital components necessary for individuals and societies to prosper in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

And chapter 14 Ibrahim, verse 1:

"…[This is] a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord…"

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His last Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who sincerely seek and commit to the truth will benefit from it, whereas those who succumb to their own wishes and selectively accept and act on certain elements of it will inevitably encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

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

Chapter 14 Ibrahim, verse 1:

“Alif, Lam, Ra…”

This chapter of the Holy Quran, like many others, begins with letters whose meanings are not fully understood by humanity. This serves as a reminder for individuals to approach the Holy Quran with humility, acknowledging the limits of their own understanding. By doing so, they can gain a deeper insight from the teachings within the Holy Quran. On the other hand, those who come to the Holy Quran with an air of superiority due to their knowledge may find themselves easily questioning it, especially when they encounter difficulties in comprehending the wisdom found in its teachings. The importance of humility is further highlighted in the next part of verse 1, where the Holy Quran is referred to as a book, rather than the book. Chapter 14 Ibrahim, verse 1:

“Alif, Lam, Ra. A Book which We have revealed to you…”

Referring to the Holy Quran as a book suggests that no matter how extensively one studies and learns from it, they will never completely grasp its knowledge, wisdom, and extensive benefits as it truly deserves. Recognizing this truth should enhance one's humility towards the Holy Quran. Just as a diligent student demonstrates humility towards their teacher to gain from their wisdom, only those who exhibit humility towards the Holy Quran will reap the rewards of its teachings, achieving peace of mind in both worlds by attaining a balanced mental and physical state and by appropriately positioning everything and everyone in their lives.

Chapter 14 Ibrahim, verse 1:

"Alif, Lam, Ra…"

The fundamental component of knowledge is made up of letters. Therefore, this verse may also represent the importance of knowledge. It is the duty of every Muslim to pursue and apply both useful worldly and religious knowledge, as emphasized in the Hadith found in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sins and misguidance, as one cannot avoid sins without knowledge, nor can one achieve true guidance without it. It is crucial for individuals to act on their knowledge, since knowledge by itself is worthless unless it is utilized. Just as a map to a destination is useless unless one actively engages with it to reach that destination, similarly, knowledge that is not practically applied does not result in success. Chapter 62 Al Jumu'ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

The most profound knowledge bestowed upon humanity is subsequently referenced in the remainder of verse 1. Chapter 14 Ibrahim, verse 1:

“Alif, Lam, Ra. [This is] a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord…”

To genuinely gain from the Holy Quran, one must fulfil its various elements in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is vital to recite the Holy Quran with accuracy and regularity. Grasping its meanings and implementing its teachings in daily life is crucial. Simply reciting it in a language that one does not understand is inadequate, as the Holy Quran is not merely a text for recitation but also a source of guidance. True guidance can only be achieved when one actively engages with its principles, much like a map can only lead someone to a destination when it is used. Additionally, it should not be exploited for materialistic ends, where individuals repetitively recite certain verses to acquire worldly possessions, such as a child or a spouse, since the Holy Quran is not a means to fulfill earthly cravings. There are established worldly methods to attain worldly desires, like having a child. Those who genuinely follow its teachings will ensure they make proper use of the blessings they have received, thereby achieving a

harmonious mental and physical state while effectively managing all facets of their lives in preparation for their accountability on the Day of Judgement. This ultimately results in peace in both worlds. Chapter 14 Ibrahim, verse 1:

“…a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.”

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the correct placement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 14 Ibrahim, verse 1:

“…a Book which We have revealed to you, that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.”

This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the science behind their prescribed medications and thus place their trust in their doctor, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the source of tranquility, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

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

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with Islamic teachings.

In addition, the one who acts on Islamic teachings will be granted the mental strength to overcome all the situations they face, whether times of ease or difficulty, as their strength comes from Allah, the Exalted, the All Mighty. As a result, they will obtain peace of mind and an abundant reward in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 1:

“…that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might…”

The more robust one's support and sanctuary, the stronger they will grow. When one turns to Allah, the Exalted, who holds dominion over everything, with genuine obedience, by correctly using the blessings He has granted them as outlined in Islamic teachings, they gain the strength to conquer all challenges. Conversely, if they rely on other things, such as fame, wealth, authority, family, friends, culture, fashion and social media, who are inherently frail, they too will find themselves weakened when faced with

hardships. This situation is akin to someone seeking shelter in a sturdy, fortified castle during a storm, while another seeks refuge in a flimsy straw hut. It is clear who is more likely to successfully navigate the challenges posed by the storm.

And as Allah, the Exalted, is Praiseworthy, partly due to the fact He has granted every blessing people possess, the one who obeys Him by learning and acting on Islamic teachings will adopt praiseworthy and positive characteristics, such as patience and resilience, and as a result, they will obtain peace of mind, as adopting positive characteristics leads to peace of mind. Chapter 14 Ibrahim, verses 1-2:

"…that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy. Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is crucial for individuals to follow His commandments. Just as one may incur penalties for violating a country's laws, neglecting the divine regulations established by the Creator will result in difficulties both in this life and the afterlife. While a person may opt to leave an unpleasant country, they cannot escape the sovereignty of Allah, the Exalted. Although individuals might strive to alter societal norms, they cannot change the divine laws set forth by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is ruled by Allah, the Exalted, who

alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who understand this reality will follow the commands of Allah, the Exalted, and seek to use the blessings they have received in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their role in promoting personal and societal welfare, or they can give in to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or complaints will protect them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

And chapter 14 Ibrahim, verse 2:

“Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment.”

As accepting and acting on Islamic teachings contradicts the worldly desires of people, many of them will reject it or ignore them, even if they claim belief in Islam. Chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter…”

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong individuals and things, such as their relatives. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially descending into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of worldly luxuries. And as their behaviour prevented them from preparing for their accountability on the Day of Judgement Day, their punishment in the hereafter will be far worse. This is the outcome of the one who prefers pursuing their worldly desires over obeying Allah, the Exalted. Chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter…”

In addition, in order to avoid this attitude, which only leads to stress, trouble and difficulties in both worlds, one must appreciate the vast difference between this world and the hereafter. In a Hadith recorded in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the material world, when compared to the hereafter, resembles a drop of water in relation to an ocean.

This analogy was presented to help individuals comprehend the insignificance of the material world in contrast to the hereafter. However, it is important to note that these two worlds cannot truly be compared, as the material world is temporary while the hereafter is eternal. In essence, the finite cannot be equated with the infinite. The material world can be categorized into four main areas: fame, wealth, power, and social relationships, including family and friends. Regardless of the worldly things one may acquire within these categories, they will always be flawed, fleeting, and ultimately, death will sever a person from these things. Conversely, the rewards in the hereafter are everlasting and perfect. Thus, in this context, the material world is merely a drop in comparison to an infinite ocean.

Furthermore, an individual cannot be assured of a lengthy existence in this world, as the timing of death remains uncertain. In contrast, every person is assured of experiencing death and entering the hereafter. Therefore, it is unwise to prioritize efforts for a future day, such as retirement, which may never come, over striving for the hereafter, which is a certainty.

This does not imply that one should forsake the world, as it serves as a bridge that must be traversed to safely reach the hereafter. Rather, a Muslim ought to acquire from this material world only what is necessary to meet their own needs and those of their dependents, in accordance with Islamic teachings, while avoiding wastefulness, excess, or extravagance. Subsequently, they should devote the remainder of their efforts to preparing for the eternal hereafter by adhering to the commands of Allah, the Exalted, abstaining from His prohibitions, and confronting destiny with patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will guarantee that one utilizes the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted. Consequently, it will lead to peace of mind and success in both this world and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

A wise individual would not place greater importance on a single drop of water than on an infinite ocean, just as a discerning Muslim would not value the fleeting material world more than the everlasting hereafter.

But the one who fails to appreciate this reality will prefer their worldly desires to obeying Allah, the Exalted, falsely believing this behaviour leads to peace of mind. Chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter…”

In fact, one of the major causes of adopting this attitude is the blind imitation of the majority opinion within society. One should refrain from uncritically following others, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals witness the majority of society disregarding Islamic principles, they may mistakenly assume that the majority's actions are correct, leading them to follow suit without contemplation or introspection. In reality, the consensus of the majority is not always accurate. History has unequivocally demonstrated instances where the majority's opinion or belief was later disproven by new evidence and understanding, such as the erroneous belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, as this often results in misguided decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

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

And chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant…”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation based on knowledge and evidence, enabling them to make well-informed decisions, even if such decisions differ from the dominant views of the majority. Indeed, Islam strongly condemns the uncritical imitation of others in religious affairs for this reason and thus promotes that Muslims learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

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

In truth, every individual who neglects the Islamic code of conduct in favor of alternative man-made codes does so primarily to satisfy their worldly desires, as all other codes are fundamentally based on human desires. The affluent and influential often exhibit a stronger adherence to this mentality, as they understand that accepting the truth of Islam necessitates following a specific moral framework, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset among others, fearing the potential loss of their influence and authority. Historically, this explains

why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not connected to whether Islam is the correct or incorrect faith according to clear evidence; it is simply about fulfilling one's own desires. Chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant…”

Generally, when a person chooses a path different from that of their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the obedience of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly maintain their faith, frequently from family members.

Moreover, societal influences such as social media, fashion trends, and cultural norms often place pressure on individuals who adhere to Islamic values. The promotion of Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Sectors that Islam critiques typically resist the incorporation of Islamic principles and dissuade Muslims from practicing their faith. This greatly contributes to the pervasive anti-Islamic sentiments observed across various platforms, including social media.

Furthermore, individuals who strive to adhere to Islamic principles, which advocate for moderation in personal desires and the responsible utilization of the blessings granted to them, frequently encounter opposition and criticism from those who indulge in excess—acting on their impulses without restraint, which can render them animalistic in appearance according to Islamic teachings. These critics often aim to dissuade others from accepting Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle governed by unrestrained desires. They tend to concentrate on specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can easily discern the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may target the Islamic dress code for women, they do not apply the same degree of scrutiny to other significant professions, including law enforcement, military, healthcare, education, and business. This selective critique of the Islamic dress code, contrasted with their silence on other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner possible. Chapter 14 Ibrahim, verse 3:

“The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant…”

In every circumstance, an individual must unwaveringly commit themselves to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them peace of mind and protect them from the negative influences of others. Opting to defy Allah, the Exalted, to please others will

ultimately lead to a forfeiture of inner peace, as this choice will prompt them to misuse the blessings He has bestowed upon them. As a result, they will find themselves in a condition of mental and physical turmoil, disrupting the harmony of everything and everyone in their lives, leaving them ill-prepared for their accountability on the Day of Judgement. This will result in stress, difficulties, and trials in both worlds, irrespective of any material comforts they may possess. Chapter 14 Ibrahim, verse 3:

"…Those are in extreme error."

To maintain a steadfast attitude, one must endeavor to cultivate a strong faith. A solid faith is crucial for remaining committed to obeying Allah, the Exalted, in all situations, whether during times of prosperity or hardship. This deep faith is nurtured by understanding and implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. In contrast, those lacking knowledge of Islamic principles will have a weak faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their perception that surrendering their desires in favor of following the commands of Allah, the Exalted, is the route to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves appropriately utilizing the blessings they have received, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the proper prioritization of all facets of their lives. As Islamic teachings have been

delivered and clarified for all people, it leaves them with no excuse if they choose to ignore them. Chapter 14 Ibrahim, verse 4:

“And We did not send any messenger except [speaking] in the language of his people so that he would clarify it for them…”

No matter how advanced a society becomes, and regardless of the knowledge it gains in various domains, including both the mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and aids in achieving peace of mind in a life filled with stress. Historical records clearly show that when this divine code of conduct was successfully applied in the lives of individuals, it led to the spread of tranquility, justice, and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who recognizes and follows the medical advice of their doctor, understanding that it is ultimately for their own good,

despite the prescription of unpleasant treatments and a strict diet. But those who choose to ignore Islamic teachings, as it contradicts their desires, will be allowed to go astray, as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world. Chapter 14 Ibrahim, verse 4:

"…and Allah allows to go astray [thereby] whom He wills…"

As a result, they will persist on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Whereas, the one who understands that controlling their worldly desires is a small price to pay for obtaining peace of mind in both worlds will remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted. As a result, they will be granted right guidance through every situation, whether times of ease or difficulty, so that they achieve success and peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 4:

“…and [He] guides whom He wills…”

As no one can escape the authority and control Allah, the Exalted, has over the creation, especially, their spiritual hearts, the abode of peace of mind, He alone decides who obtains it and who does not, irrespective of the worldly luxuries they have obtained and enjoy. Chapter 14 Ibrahim, verse 4:

“…And He is the Exalted in Might…”

Thus, an individual must embrace and implement Islamic teachings for their own benefit, even when it conflicts with their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this prudent patient will attain good mental and physical health, so too will the individual who accepts and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One possessing the knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately position everything and everyone in their life. Chapter 14 Ibrahim, verse 4:

“…And He is the Exalted in Might, the Wise.”

One of the ways one can appreciate the difference between the widespread benefits of divine teachings on an individual and societal level and the negative consequences of ignoring divine teachings is observing history. Chapter 14 Ibrahim, verse 5:

“And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah.”…”

Generally speaking, this verse seeks to foster a mindset that discourages self-absorption, urging individuals to extend their focus beyond their own lives and struggles. Those who embrace this viewpoint forfeit the opportunity to learn from historical events, their own experiences, and the situations of those around them. Gaining knowledge from these elements is one of the most effective methods to improve one's behavior and avoid repeating past errors, ultimately leading to a sense of inner tranquility. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to face stress, mental health challenges, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—provides a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material wealth or the fulfillment of every earthly desire. Likewise, witnessing someone in poor health should inspire gratitude for one's own well-being and encourage its proper utilization before it is taken away. Therefore, Islam consistently prompts individuals to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. However, if one cannot distinguish the right path from the wrong by

observing others, they will be overwhelmed by their worldly cravings and will continue to disobey Allah, the Exalted, by misusing the blessings He has granted them, just as those before them did, despite the countless blessings and guidance Allah, the Exalted, has provided to assist them in achieving peace of mind in both worlds. Chapter 14 Ibrahim, verse 5:

“And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah.”…”

The one who appreciates the importance of obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, by observing the life choices of others and the consequences they faced, will adopt patience during times of difficulty and gratitude during times of ease. Chapter 14 Ibrahim, verse 5:

“…Indeed in that are signs for everyone patient and grateful.”

Expressing gratitude in one's intentions means acting solely to please Allah, the Exalted. Expressing gratitude in one's words means either speaking positively or choosing silence. Furthermore, expressing gratitude through actions entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon

him. This practice will result in additional blessings, tranquility, and success in both this life and the hereafter by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience entails refraining from expressing complaints through words or actions, while steadfastly adhering to the commands of Allah, the Exalted. It requires a belief that He selects what is ultimately best for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Thus, the individual who behaves appropriately in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, fosters tranquility in both worlds by achieving a harmonious mental and physical condition and by appropriately positioning everything and everyone in their life. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

In addition, an aspect of adopting gratitude to Allah, the Exalted, is to remind oneself of the countless blessings Allah, the Exalted, has granted them that they still possess, even if they have lost a few worldly blessings through a difficulty. Chapter 14 Ibrahim, verse 6:

“And when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.”

Adopting such behavior reflects a positive mindset, particularly in challenging times. When confronted with difficulties, individuals should recognize that the situation could have been significantly worse. If the issue is of a worldly nature, they ought to be thankful that it does not impact their faith. Rather than fixating on the immediate sorrow that accompanies hardship, one should focus on the eventual outcome and the rewards awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences the loss of certain blessings, they should take a moment to reflect on the multitude of blessings they still enjoy. In every challenge, a Muslim should recall the verse from the Holy Quran that reminds them of the many hidden wisdoms within trials and tests that may not be immediately apparent. Thus, the current situation they are enduring is more favorable than the one they initially wished for. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, a Muslim ought to contemplate these facts and others to cultivate a positive mindset, which is essential for navigating challenges in a manner that results in numerous blessings in both worlds. Keep in mind, the cup is not half empty; rather, it is half full.

Chapter 14 Ibrahim, verse 6:

“And when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.”

The significant trial may also refer to the fact that Allah, the Exalted, rescued them from the grasp of Pharaoh. In this context, the great trial would be whether they express gratitude to Allah, the Exalted, or not. This entails utilizing the blessings they have received, such as their freedom, in ways that are pleasing to Allah, the Exalted, as outlined in divine teachings. It is important to remember that periods of ease can often present a greater test than times of hardship. This is because an individual facing hardships typically has limited options and must simply wait for relief. In contrast, times of ease provide numerous options that one can pursue, which can

lead to the disobedience of Allah, the Exalted. This explains why those who are wealthy often disobey Allah, the Exalted, more frequently, as they have greater access to things that displease Him, such as drugs and alcohol. Consequently, a Muslim should adhere to the Hadith found in Sahih Muslim, number 7500, which states that a believer will receive blessings and success in both times of ease and hardship, as they will respond appropriately to each circumstance. In times of hardship, they will practice patience, refraining from verbal or physical complaints, and instead maintain their sincere obedience to Allah, the Exalted, understanding that He only chooses what is best for people, even if the reasons behind His decrees are not immediately clear to them. and during times of ease, they will express gratitude to Allah, the Exalted, by utilizing the blessings they have been given in ways that please Him as outlined in Islamic teachings. This will lead to further blessings and peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

But as indicated by the rest of verse 14, those who fail to show gratitude, by misusing the blessings they have been granted, are in great danger of losing their faith, as ingratitude and disbelief are intrinsically connected, just like gratitude and belief are intrinsically connected. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor] but if you deny, indeed, My punishment is severe.”

It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nutrients, like sunlight, will perish, so too can a person's faith perish if it is not sustained by acts of obedience. This represents the most significant loss.

In addition, it is important to avoid an arrogant attitude whereby one falsely believes they are doing Allah, the Exalted, a favor by showing him gratitude. Such pride can hinder their genuine obedience to Allah, particularly when their desires conflict with His commands, thereby misguiding them. Chapter 14 Ibrahim, verse 8:

“And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy.""

On the other hand, individuals who recognize that their faith and commitment ultimately serve their own interests will cultivate humility before Allah, the Exalted, and stay steadfast in their obedience, regardless of whether they face hardships or experience comfort. This will ensure they remain firm on correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This will ensure that they attain a

balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

Allah, the Exalted, again warns people to observe history, and by extension those around them, in order to appreciate the negative consequences of ignoring divine guidance. Chapter 14 Ibrahim, verse 9:

“Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah…”

In general, it is crucial for a Muslim to be mindful in their everyday life and to avoid excessive preoccupation with their own worldly affairs, as this can lead to neglecting the events happening around them and those that have already transpired. This quality is vital, as it serves as a powerful means to enhance one's faith, which in turn aids in maintaining obedience to Allah, the Exalted, at all times. This entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when a Muslim encounters a sick individual, they should not only assist them with whatever resources they have, even if it is merely a prayer on their behalf, but they should also contemplate their own health and recognize that they too will eventually face a decline in their well-being, whether through illness, aging, or death. This realization should motivate them to appreciate their good health and express this gratitude through their actions by making the most of their

well-being in both worldly and religious pursuits that are pleasing to Allah, the Exalted.

When witnessing the death of a wealthy individual, they should not only feel sorrow for the deceased and their family but also acknowledge that one day, at an unknown time, they too will face death. They should comprehend that just as the affluent person was left behind by their wealth, status, and family at their grave, they too will confront their grave with only their deeds to accompany them. This understanding will inspire them to prepare for their grave and the afterlife by obeying Allah, the Exalted.

Individuals who act in this way will enhance their faith each day, while those who are overly preoccupied with worldly things will stay oblivious, hindering their ability to better their conduct towards Allah, the Exalted, and His creation. Chapter 14 Ibrahim, verse 9:

“Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah…”

In truth, anyone who neglects the Islamic code of conduct in favor of other human-created codes does so primarily to satisfy their worldly cravings, as all alternative codes are fundamentally based on human desires. The affluent and influential often exhibit a stronger adherence to this mentality,

as they understand that accepting the truth of Islam would necessitate following a specific moral code, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset among others, fearing the potential loss of their power and influence. Historically, this explains why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is not about whether Islam is the right or wrong faith according to clear evidence; it is simply about fulfilling one's own desires. Chapter 14 Ibrahim, verse 9:

“…Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt.””

Regardless of how advanced a society may become, and despite the knowledge it acquires across various fields, both mental and physical, it remains impossible to establish a code of conduct that fully aligns with human nature and addresses every possible situation, condition, and scenario that individuals or societies might encounter during their existence on Earth. This endeavor is fundamentally unattainable, as humanity perpetually uncovers new insights into specific aspects of human life, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to formulate a perfect code of conduct that fosters peace and justice on both personal and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing the entirety of the past, present, and future. Thus, He alone is suitably positioned to provide humanity with a code of conduct, a standard that distinctly differentiates between good and evil, beneficial and harmful, and assists in

attaining peace of mind in a life often filled with stress. Historical evidence clearly indicates that when this divine code of conduct was effectively implemented in the lives of individuals, it resulted in the flourishing of tranquility, justice, and peace within society. Consequently, individuals should embrace the divine code of conduct bestowed upon them, acknowledging it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should act like a wise patient who recognizes and adheres to their doctor's medical advice, understanding that it is ultimately for their own benefit, despite the prescription of unpleasant treatments and a strict diet. However, those who opt to disregard Islamic teachings, as they contradict their desires, will be permitted to stray, for Allah, the Exalted, does not impose right guidance upon people, as doing so would invalidate the test of life in this world. Chapter 14 Ibrahim, verse 9:

“…Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt.””

It is strange that despite the fact that the code of conduct brought by the Holy Prophets, peace be upon them, was based purely on evidence and knowledge whereas their man-made codes of conduct were rooted in their worldly desires and had no connection with knowledge or evidence, yet they behaved as if they were rightly guided and divine faith was misguidance. One of the major causes of this attitude is when one blindly imitates the majority opinion within their society. One should avoid blindly following the majority opinion, as the dominant behavior in society often leads to the disobedience of Allah, the Exalted. When people see most of

society ignoring Islamic principles, they might wrongly believe that the actions of the majority are right, prompting them to follow along without any reflection or self-examination. In truth, the majority's consensus is not always correct. History has clearly shown many instances where the majority's opinion or belief was later proven wrong by new evidence and insights, such as the mistaken belief that the Earth was flat. It is essential to refrain from acting like sheep by unthinkingly conforming to the majority's perspective, as this can frequently lead to misguided choices in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

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

Instead, people should use the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence. This empowers them to make informed choices, even if those choices diverge from the prevailing opinions of the majority. In fact, Islam firmly disapproves of blindly following others in matters of faith for this very reason, and it encourages Muslims to understand and implement Islamic teachings thoughtfully. Chapter 12 Yusuf, verse 108:

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

Chapter 14 Ibrahim, verse 9:

“…Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt.””

The Holy Prophets, peace be upon them, always presented knowledge and evidence to support the divine code of conduct they were granted. Chapter 14 Ibrahim, verse 10:

“Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth?...””

Throughout the generations, people have been invited to reflect on the creation of the Heavens and the Earth in order to conclude the Oneness of Allah, the Exalted and the importance of obeying Him. When observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is but One who has created and maintains the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or farther away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure

atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. If days were extended, individuals might become fatigued due to the prolonged hours. Conversely, if nights were lengthened, there would be insufficient time for people to earn a living and pursue other valuable activities, such as acquiring knowledge. Should nights be shorter, individuals would struggle to get adequate rest, which is essential for optimal health. Alterations in the duration of days and nights would also impact agriculture, negatively affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe clearly reflects the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos in the universe. Chapter 21 Al Anbiya, verse 22:

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

Chapter 2 Al Baqarah, verse 164:

"…*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…"*

When one examines the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls upon the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would result in catastrophe for all life on Earth. The salt present in the sea prevents the decomposition of dead creatures from polluting the ocean. If the ocean were to become contaminated, it would jeopardize marine life and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is structured in such a manner that supports thriving sea life while allowing heavy vessels to navigate its surface. A slight change in the water's composition would disrupt this balance, leading to a scenario where either marine life could flourish or ships could sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect equilibrium is crucial for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, upon observing the myriad of species, one can see that they have been crafted in a perfectly balanced manner, enabling them to flourish in their respective environments. Take, for instance, the camel, which has been engineered to endure extreme temperatures and survive for extended periods without water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been engineered in an exceptionally effective manner, ensuring that any impurities within its body are completely separated from the milk it generates. Any contamination of the two would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Each species is assigned a distinct life span that prevents any one species from dominating the others. For instance, flies have a very brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, potentially overwhelming all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic helps to regulate their population. Such a phenomenon cannot be merely coincidental, nor can it be adequately explained by the process of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, wind was vital for maritime travel, which remains the primary method for transporting goods globally. Winds are necessary to carry rainclouds to designated areas, ensuring the provision of water essential for life. A well-balanced wind system is evident on Earth; an absence of winds would result in disorder for life, while excessive winds would also create chaos. Likewise, rainfall is also finely tuned; insufficient rain can cause droughts and famine, whereas excessive rain can lead to severe flooding. Chapter 23 Al Mu'minun, verse 18:

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

Anyone who contemplates these impeccably balanced systems cannot reasonably refute the presence of a singular Creator who holds dominion over everything. Chapter 14 Ibrahim, verse 10:

"Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth?..""

Furthermore, an individual who looks after certain aspects of another person's needs, such as their accommodation, deserves to be shown appreciation. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for people to express their gratitude to Him. Gratitude that stems from one's intention means acting solely to please Allah, the Exalted. Those who act for different motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that a person does not seek or anticipate any recognition or reward from others. Gratitude expressed through speech involves either saying what is good or choosing to remain silent. Additionally, gratitude demonstrated through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

And chapter 16 An Nahl, verse 97:

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

Moreover, when an individual owns an item, it is deemed appropriate and acceptable for them to utilize it as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He alone determines what should happen within the universe and what should not. Thus, it is only just for an individual to follow the commands of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In the same vein, when someone lends their belongings to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Similar to earthly loans, this loan must be repaid. The repayment of this loan can only be achieved by utilizing these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachins. Conversely, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not conflate the temporary worldly blessings, which are merely a loan, with the eternal gifts of Paradise.

The one who understands this truth will remain steadfast on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. And as Allah, the Exalted, does not demand perfection from people, any mistakes His obedient servant happens to commit will be forgiven. Chapter 14 Ibrahim, verse 10:

"…He invites you that He may forgive you of your sins…"

But it is important to note that this invitation towards right guidance and obtaining peace of mind in both worlds is only for a limited time. Chapter 14 Ibrahim, verse 10:

"…and He delays your death for a specified term…"

The one who fails to take advantage of the time they have been granted in this world will inevitably misuse the blessings they have been granted. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will turn into sources of stress. Should they continue to disregard Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 14 Ibrahim, verse 10:

“…and He delays your death for a specified term…”

In an effort to dissuade people from accepting divine guidance, non-Muslims frequently criticize the human traits of their Holy Prophet, peace be upon him. They argue that if he were truly honest, he should demonstrate extraordinary powers similar to those of a wizard, rather than leading an ordinary life that includes working, marrying, and raising a family. Chapter 14 Ibrahim, verse 10:

“…They said, "You are not but men like us…””

When sacred teachings highlight that the Holy Prophets, peace be upon them, were truly human, this would be used as proof against them. Chapter 14 Ibrahim, verse 11:

“Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants…””

The function of a Holy Prophet, peace be upon them, is to clarify the divine instructions for humanity and to serve as a role model for them to emulate. Their purpose was never to dazzle people with remarkable miracles, as the miracles granted to them by Allah, the Exalted, were confined to specific times and places and primarily aimed to support their message; they were not the central focus of it. The heart of their message, throughout history, has consistently been knowledge and clear proofs. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the essence of his message was the Holy Quran and his exemplary character. The non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not be the words of a human. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they were aware that he was not a liar. Chapter 10 Yunus, verse 16:

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

A major cause of misguidance throughout history has been the blind imitation of one’s forefathers out of blind loyalty and due to the fact this allowed them to fulfil their worldly desires. Chapter 14 Ibrahim, verse 10:

“…They said, "You are not but men like us who wish to avert us from what our fathers were worshipping…””

Generally speaking, one must avoid blindly following others, as the prevailing behavior in society can often result in the disobedience of Allah, the Exalted. When individuals observe that most of society is disregarding Islamic principles, they may mistakenly assume that the majority's actions are justified, leading them to conform without any critical thought or self-reflection. In reality, the consensus of the majority is not always accurate. History has provided numerous examples where the majority's views or beliefs were later disproven by new evidence and understanding, such as the erroneous belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly adhering to the majority's viewpoint, as this can often result in misguided decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

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

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence. This enables them to make well-informed decisions, even when those decisions differ from the dominant views of the majority. Indeed, Islam strongly discourages the uncritical following of others in matters of faith for this precise reason, and it advocates for Muslims to comprehend and apply Islamic teachings with careful consideration. Chapter 12 Yusuf, verse 108:

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

Another method used by individuals throughout history to discourage people from embracing Islam was to request particular miracles from the Holy Prophets, peace be upon them, as proof of their Prophethood. Chapter 14 Ibrahim, verse 10:

“…They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority."”

It was strange how these people demanded miracles yet ignored the clear evidence of divine knowledge which proved the Oneness of Allah, the Exalted, and the importance of obeying Him. As mentioned earlier, the purpose of the Holy Prophets, peace be upon them, was never to dazzle people with remarkable miracles, as the miracles granted to them by Allah, the Exalted, were confined to specific times and places and primarily aimed to support their message; they were not the central focus of it. The essence of their message, throughout history, has consistently been knowledge and clear proofs. Chapter 14 Ibrahim, verse 11:

"…It has never been for us to bring you a miracle except by permission of Allah…"

Furthermore, since miraculous events are fleeting, those who observe them are motivated to embrace the truth. However, for those who have not witnessed these temporary miracles, they remain mere tales, failing to inspire belief or enhance obedience to Allah, the Exalted, among those who already have faith, as they did not witness the miracle firsthand. In contrast, divine knowledge stands as an eternal and living miracle, accessible to anyone at any moment, and consequently, it greatly exceeds any transient miracle that one might receive or seek.

Allah, the Exalted, also highlights that a major cause of people rejecting Holy Prophets, peace be upon them, is envy. Chapter 14 Ibrahim, verse 11:

“Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants….””

It was envy that led many non-Muslims in Mecca and the people of the Book from Medina to reject the Holy Prophet Muhammad, peace and blessings be upon him, even though they all recognized his honesty and Prophethood. The noblemen among the non-Muslims of Mecca found it difficult to accept and follow the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being from the noblest tribe, was a poor orphan. Their desire for leadership, control, and wealth fueled their jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood and was granted leadership and superiority over all creation.

Furthermore, the people of the book were envious of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, rather than from his brother, the Holy Prophet Ishaaq, peace be upon them, as they did. Since their entire religion revolved around the significance of lineage, which they believed conferred superiority over others, they found it impossible to accept and follow a Holy Prophet, peace and blessings be upon him, from a different lineage. This would undermine the superiority complex they had fabricated. Chapter 14 Ibrahim, verse 11:

“Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants….””

In general, envy is considered a major sin that should be avoided at all costs. It is deemed a major sin because the person who envies directly questions the decisions of Allah, the Exalted. They act as though Allah, the Exalted, has erred in bestowing a particular blessing upon someone else rather than them. Those who allow their envy to manifest both verbally and physically against the object of their envy will ultimately undermine their own good deeds. This warning is highlighted in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy occurs when an individual desires to receive a similar blessing as someone else without the latter losing what they have been given. Although this form of envy is permissible, it is commendable only in religious contexts and considered blameworthy in worldly situations. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned two instances of lawful and commendable envy in a Hadith found in Sahih Muslim, number 1896. One may envy a person who effectively utilizes their knowledge and imparts it to others. The second individual worthy of envy is one who acquires lawful wealth and utilizes it in ways that are pleasing to Allah, the Exalted.

To avoid envy, one must recognize that it is a major sin that questions the distribution choices made by Allah, the Exalted. It is essential to understand that Allah, the Exalted, provides each individual with what is best suited for them. Chapter 2 Al Baqarah, verse 216:

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

Consequently, rather than feeling envious of others, individuals should focus on utilizing the blessings they have received in a manner that is pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, tranquility, and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

Envying others will only cause one to misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The Muslim who faces envy should exercise patience in response to both the verbal and physical actions of their envier, defending themselves only in accordance with the principles of Islam. Patience entails refraining from complaints in both speech and actions, while upholding sincere obedience to Allah, the Exalted. This obedience includes utilizing the blessings bestowed upon them as outlined in Islamic teachings. This approach is how one seeks refuge with Allah, the Exalted, from the envy of others. Chapter 113 Al Falaq, verses 1 and 5:

“Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will subsequently shield them from the adverse impacts of their envious ones, even if this may not be apparent to them, as Allah, the Exalted, operates based on His boundless knowledge and wisdom, rather than the narrow perspectives of humanity. Chapter 14 Ibrahim, verses 11-12:

“…And upon Allah let the believers rely. And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely.”

As Allah, the Exalted, knows all things, He alone can guide one to achieving peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Consequently, an individual is required to embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a prudent patient who acknowledges and follows the medical guidance provided by their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this prudent patient will attain optimal mental and physical well-being, so too will the individual who accepts and adheres to Islamic teachings. Chapter 14 Ibrahim, verse 12:

“And why should we not rely upon Allah while He has guided us to our [good] ways…”

In general, when an individual opts for a course of action that diverges from that of their contemporaries, it can trigger feelings of inadequacy in others concerning their own choices, particularly if those choices prioritize personal aspirations and desires over the obedience of Allah, the Exalted. As a result, this may lead to criticism directed at those who resolutely uphold their faith, often from family members.

Furthermore, societal factors such as social media, fashion trends, and cultural conventions frequently exert pressure on individuals who uphold Islamic values. The advocacy of Islam is often perceived as a hindrance to their pursuits of wealth and social prestige. Areas that Islam critiques generally resist the integration of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the widespread anti-Islamic sentiments evident across numerous platforms, including social media.

Moreover, individuals who endeavor to follow Islamic tenets, which promote moderation in personal desires and the responsible use of the blessings bestowed upon them, often face opposition and criticism from those who engage in excess—acting on their impulses without restraint, which can make them appear animalistic according to Islamic teachings. These detractors frequently seek to dissuade others from embracing Islam and to discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unrestrained desires. They often focus on particular aspects of Islam, such as the dress code for women, in an attempt to diminish its attractiveness. However, discerning individuals can readily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not subject other significant professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, highlights the fragility and lack of depth in their arguments. Ultimately, it is the fundamental principles of Islam and the disciplined conduct of its followers that provoke these various assaults on

Islam, prompting them to criticize it in any way they can. Chapter 14 Ibrahim, verses 12-13:

“…And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely. And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion."…”

In all situations, a person must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that such commitment will provide them with tranquility and shield them from the adverse effects of others. Chapter 14 Ibrahim, verse 12:

“…And upon Allah let those who would rely [indeed] rely.”

Choosing to disobey Allah, the Exalted, in order to satisfy others will inevitably result in a loss of inner tranquility, as this decision will encourage them to misuse the blessings He has granted them. Consequently, they will experience a state of mental and physical imbalance, they will misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. This will lead to anxiety, challenges, and hardships in both worlds, regardless of any material wealth they may have and enjoy.

To uphold a resolute mindset, one must strive to develop a robust faith. A strong faith is essential for maintaining commitment to obeying Allah, the Exalted, in every circumstance, whether in times of abundance or adversity. This profound faith is fostered through the comprehension and application of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquility in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess a feeble faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. Such ignorance can obscure their understanding that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Consequently, it is imperative for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical implementation, ensuring they remain obedient to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the correct prioritization of all aspects of their lives. Chapter 14 Ibrahim, verse 12:

“…And upon Allah let those who would rely [indeed] rely.”

The first step the non-muslims took against their Holy Prophet, peace be upon them, in every generation, when he announced Prophethood, was to encourage him to abandon Islam, the religion of all the Holy Prophets, peace be upon them. When this failed, they tried to encourage him to compromise on some aspects of Islam. Chapter 68 Al Qalam, verse 9:

“They wish that you would soften [in your position], so they would soften [toward you].”

And chapter 17 Al Isra, verse 73:

“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.”

When this step failed, they opposed Islam through threats and violence in order to prevent its spread. Chapter 14 Ibrahim, verse 13:

“And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion."…”

In this age, this expulsion takes a more subtle form whereby a muslim does not gain the same opportunities within their society, such as a job or a university placement, as non-muslims do, just because of their faith and

obedience to Allah, the Exalted, which contradicts the wider societies way of life. Those who persist in opposing the religion of Allah, the Exalted, will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, leading to the misplacement of everything and everyone in their lives, ultimately failing to prepare sufficiently for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may experience. Chapter 14 Ibrahim, verse 13:

“…So their Lord inspired to them, "We will surely destroy the wrongdoers.””

Whereas, those who remain firm on the obedience of Allah, the Exalted, in the face of opposition will be granted peace of mind, which is far superior to any worldly thing they could obtain by compromising on their faith. In fact, all worldly things, such as fame, wealth, authority, family, friends and a career, have little value without peace of mind. In reality, these worldly things only become a source of stress for those who do not possess peace of mind. This is obvious when observes the rich and famous. One must therefore aim for the greatest worldly blessing, which is peace of mind by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure that they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. Chapter 14 Ibrahim, verse 14:

“And We will surely cause you to dwell in the land after them. That is for he who fears My position…”

But as indicated in this verse, peace of mind is only granted to those who fear Allah, the Exalted, and their accountability. One must therefore strive to achieve excellence of faith so that they are constantly aware of the presence of Allah, the Exalted, and their accountability. The excellence of faith involves living one's life as if they are aware that Allah, the Exalted, is observing both their external actions and internal thoughts at all times. A person who recognizes a powerful authority watching them is unlikely to misbehave due to their reverence. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, once counseled an individual to conduct themselves as if they were perpetually under the watchful eye of a respected righteous person. This guidance is recorded in a Hadith from Imam Tabarani’s, Al Mu’jam Al Kabir, number 5539. Those who adopt this mindset will seldom commit sins and will consistently strive towards good deeds. Such an approach fosters a fear of Allah, the Exalted, serving as a protective barrier against the difficulties of this world and the flames of Hell in the hereafter. This awareness not only helps one fulfill their obligations to Allah, the Exalted, but also inspires them to meet their responsibilities towards others, which leads to the spread of justice and peace within society. The pinnacle of this is to genuinely treat others with kindness. This individual embodies the Hadith from Jami At Tirmidhi, number 251, which states that one cannot be a true believer until they wish for others what they desire for themselves.

This standard of excellence guarantees that one acts with the correct intention, which is the cornerstone of faith, as highlighted in the Hadith from Sahih Bukhari, number 1. Success is assured for those who engage in

good deeds and exhibit good conduct with the right intention, specifically to please Allah, the Exalted. The more correct a person's actions, the more robust their faith grows, leading them to become a Muslim who is mindful and continually striving to enhance both their worldly life and their hereafter in accordance with Islamic teachings.

Those who do not manage to reach the level of acting as if they are witnessing Allah, the Exalted, should focus on the second part of the guidance provided in the Hadith quoted earlier. This involves sincerely believing that Allah, the Exalted, is always watching over them. Although this state is of a lower rank compared to that of someone who acts as if they are observing Allah, the Exalted, it still serves as a significant means of cultivating genuine fear of Allah, the Exalted. As previously mentioned, this mindset will help prevent one from engaging in sinful behavior and will motivate them towards performing good deeds. As the Holy Prophet Muhammad, peace and blessings be upon him, advised in Imam Tabarani’s, Al Mu’jam Al Kabir, number 7935, those who endeavor to embrace this mentality will receive shade from Allah, the Exalted, on the Day of Judgement.

Embracing the awareness of the divine presence of Allah, the Exalted, not only deters sins and promotes good deeds but also alleviates feelings of loneliness and depression. A person is seldom impacted by mental health challenges when they are consistently in the company of someone who loves and supports them. No one loves the creation more than Allah, the Exalted, and it is undeniable that He is the ultimate source of assistance. Thus, striving for excellence enhances one’s faith, actions, emotional well-being, and the broader community.

A Muslim should refrain from resembling those who regard Allah, the Exalted, as the least significant among those who watch them. This represents a grave spiritual affliction that can result in various sins and evil actions towards Allah, the Exalted, and His creation.

The individual who operates at a lower level by consistently recalling the divine vision will ultimately ascend to a higher level, living as though they can perceive Allah, the Exalted, perpetually observing their external and internal conditions. Adopting this way of life guarantees unwavering obedience to Allah, the Exalted, in every situation.

Both tiers of excellence of faith are achieved through the acquisition and application of Islamic knowledge. The more one engages in this practice, the greater their awareness of the divine presence will become. Maintaining steadfastness in this conduct will subsequently lead to the excellence of faith. Chapter 14 Ibrahim, verse 14:

“And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”

In addition, this outcome is only for those who avoid wishful thinking by persisting on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them while assuming they will be forgiven by

Allah, the Exalted, just because they verbally declare belief in Him. This wishful thinking can also be adopted when one assumes that as Allah, the Exalted, is All Forgiving, He will forgive them irrespective of their deeds. Even though Allah, the Exalted, is All Forgiving, none the less, He is also All Just. Treating the wrongdoer equally to the doer of good would contradict the justice of Allah, the Exalted, which is a behaviour He is free of. To prevent developing a misguided perception of Allah, the Exalted, it is crucial to explore His divine attributes and names as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gaining this understanding nurtures a proper belief in Allah, the Exalted, and promotes genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles.

On the other hand, a lack of knowledge regarding the divine attributes and names of Allah, the Exalted, can lead to incorrect beliefs that may result in disobedience, such as wishful thinking. For example, an individual who correctly recognizes that Allah, the Exalted, is All-Forgiving will diligently seek to obey Him, with the hope of receiving His forgiveness for their sins. Chapter 14 Ibrahim, verse 14:

“And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”

Conversely, a person who fails to accurately grasp the essence of the forgiveness of Allah, the Exalted, may persist in disobedience, mistakenly believing they will be forgiven regardless of their actions. Chapter 45 Al Jathiyah, verse 21:

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

Chapter 14 Ibrahim, verse 14:

“And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.”

When one adopts the right behaviour they will remain firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. As Allah, the Exalted, controls the affairs of the universe, He will grant them peace of mind and victory. Chapter 14 Ibrahim, verse 15:

“And they requested victory from Allah…”

And chapter 65 At Talaq, verse 2:

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

It is crucial to understand that this divine assistance does not always align with individual wishes. Rather, it consistently aligns with the boundless wisdom of Allah, the Exalted. Consequently, this divine support manifests at the most opportune times for people and in manners that are most beneficial for them, even if they do not recognize it at first. Chapter 2 Al Baqarah, verse 216:

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

Whereas, those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, will suffer loss in both worlds, even if they possess and enjoy worldly luxuries. Consequently, they will find themselves in a state of mental and physical imbalance and they will misplace everything and everyone in their lives. This will result in stress, challenges, and hardships, even if they experience some material comforts. Chapter 14 Ibrahim, verse 15:

“…and every obstinate tyrant suffered loss.”

And as this behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 14 Ibrahim, verses 16-17:

“Before him is Hell, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”

Generally speaking, Hell is depicted in great detail within Islamic teachings in order to eliminate the false notion of the punishment of Hell not being serious which has become widespread, even amongst other religions. The one who understands this will observe the descriptions of Hell as an act of mercy from Allah, the Exalted, as He is warning people of Hell’s true nature. If He refrained from warning people about Hell’s true nature, then many people would not avoid the disobedience of Allah, the Exalted, falsely believing the punishments of Hell are not so intense, similar to a worldly prison. Even though the descriptions of Hell are frightening, one would rather be frightened in this world so that they are encouraged to act correctly so that they avoid Hell, then adopt a false belief about Hell and as a result adopt a behaviour which leads them to Hell in the hereafter. Chapter 14 Ibrahim, verse 18:

“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing…”

Those who disbelieve in their Lord, the One who created and sustains them, and those who fail to support their verbal declaration of faith in Islam with actions, thereby behaving like a disbeliever, will inevitably misuse the blessings they have been granted. This will hinder them from attaining a harmonious mental and physical state and cause them to misplace everything and everyone within their life. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disregard the guidance of Allah, the Exalted, they may end up misattributing their stress to the wrong people, like their spouse. By distancing themselves from these supportive individuals, they risk exacerbating their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 14 Ibrahim, verse 18:

“…That is what is extreme error.”

In order to avoid this outcome one must appreciate the purpose of life in this world, which can be achieved when one reflects on the creation of the Heavens and the Earth. Chapter 14 Ibrahim, verse 19:

“Have you not seen that Allah created the heavens and the earth with purpose?...”

The Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains a perfect distance from the Sun. If it were even slightly closer or farther away, it would be uninhabitable. Likewise, the water cycle, which entails the evaporation of water from the ocean into the atmosphere and its subsequent condensation to create rain, is meticulously balanced, allowing life to thrive on Earth. The soil was designed with balance in mind, enabling delicate branches and shoots of seeds to break through and yield crops for sustenance, while also being sturdy enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one obvious imbalance in this world is the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, many individuals suffer oppression and face various hardships without receiving their due rewards for their endurance. Many Muslims who faithfully obey Allah, the Exalted, often encounter significant challenges in this world, receiving only a fraction of their rewards, while those who openly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also reflect that balance. Yet, this is evidently not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one of the reasons He does not impose complete punishment here is to provide individuals with numerous chances to genuinely repent and amend their actions. He refrains from granting Muslims their full rewards in this life because this world is not Paradise. Moreover, having faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that makes faith truly remarkable. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would lose its value.

In addition, the fear of complete punishment combined with the hope of receiving full rewards in the hereafter motivates individuals to refrain from sinful behaviour and engage in righteous actions.

For the Day of Recompense to begin, this material world must come to an end. This is because punishment and reward can only be administered once everyone's actions have concluded. Thus, the Day of Recompense cannot occur until the deeds of individuals have reached their conclusion. This suggests that the material world will eventually come to an end, whether sooner or later.

Contemplating this topic can reinforce one's faith in the Day of Judgement, encouraging them to prepare for it by utilizing the blessings they have been

given in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can attain peace of mind and success in both this world and the next. Chapter 45 Al Jathiyah, verse 22:

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

Chapter 14 Ibrahim, verse 19:

“Have you not seen that Allah created the heavens and the earth with purpose? If He wills, He can do away with you and produce a new creation.”

Denying the possibility of human resurrection on the Day of Judgement is an unusual assertion, especially considering the numerous instances of resurrection that take place over the days, months, and years. For instance, Allah, the Exalted, utilizes rain to revive a lifeless, barren land and enables a dead seed to come to life, providing sustenance for creation. In a similar manner, Allah, the Exalted, has the power to and will indeed bring life to the human seed, which lies buried in the Earth, just as the dead seed that sprouts anew. Chapter 14 Ibrahim, verse 20:

“And that is not difficult for Allah.”

The changing seasons vividly illustrate the concept of resurrection. For example, in winter, tree leaves die and fall, leaving the tree seemingly lifeless. However, in other seasons, the leaves reemerge, and the tree is once again vibrant with life. The process of resurrection is also evident within one’s body, as cells continuously die and regenerate, such as skin cells. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep can be likened to a form of death, as the sleeper's senses are temporarily disconnected. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

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

Chapter 14 Ibrahim, verse 19:

“Have you not seen that Allah created the heavens and the earth with purpose? If He wills, He can do away with you and produce a new creation.”

The last part of this verse could also mean that if people choose not to fulfil the purpose of life in this world, which is to obey Allah, the Exalted, by correctly using the blessings He has granted them, thereby preparing for their accountability on Judgement Day, Allah, the Exalted, will remove the current generation of people and replace them will people who will fulfill the purpose of life in this world. Chapter 47 Muhammad, verse 38:

“…And if you turn away, He will replace you with another people; then they will not be the likes of you.”

And chapter 14 Ibrahim, verse 20:

“And that is not difficult for Allah.”

Grasping this reality will help prevent one from falling into arrogance, thinking they are doing Allah, the Exalted, a favor by following His commands. Such pride can obstruct their true submission to Allah, especially when their personal desires clash with His directives, leading

them astray. Conversely, those who understand that their faith and dedication ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain committed to their obedience, whether they encounter difficulties or enjoy ease. This approach will help them effectively utilize the blessings bestowed upon them by Allah, the Exalted, as described in Islamic teachings. Consequently, they will achieve a harmonious balance of mind and body, aligning all facets of their lives while adequately preparing for their accountability on the Day of Judgement. Ultimately, this mindset will foster peace in both worlds.

Another major factor which prevents one from obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, is the blind imitation of the majority opinion within society, which is often controlled by the leaders and influencers of society. One must therefore avoid following the majority opinion as this often leads to the disobedience of Allah, the Exalted. When people notice that a significant portion of society is neglecting Islamic principles, they may wrongly conclude that the actions of the majority are justified, prompting them to conform without engaging in critical thinking or self-reflection. In truth, the majority's consensus is not always correct. History has shown countless instances where the beliefs or opinions of the majority were later invalidated by new evidence and insights, such as the mistaken belief that the Earth was flat. It is essential to refrain from acting like sheep by unthinkingly following the majority's perspective, as this can often lead to misguided choices in both worldly and religious affairs. Chapter 6 Al An’am, verse 116:

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

Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate every situation based on knowledge and evidence. This empowers them to make informed choices, even if those choices diverge from the prevailing opinions of the majority. In fact, Islam firmly advises against the blind adherence to others in matters of faith for this very reason, and it encourages Muslims to understand and implement Islamic teachings with thoughtful deliberation. Chapter 12 Yusuf, verse 108:

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

But those who fail to understand this truth will inevitably blindly follow others, such as the influencers within their society. As a result, they will persist in misusing the blessings they have been granted, falsely believing peace of mind lies in this attitude. In this world, their mindset will hinder them from attaining a harmonious mental and physical state, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. If they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their relative. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts.

This outcome becomes evident when one observes individuals who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their behaviour will prevent them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse and no one will save them from it. Chapter 14 Ibrahim, verse 21:

“And they will come out [for judgement] before Allah all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."”

The leaders and influencers of a society will not even take responsibility for misguiding others, just like they fail to take responsibility for the negative influence they have on others in this world. Instead, they will try to shift the blame to others, such as Allah, the Exalted, for not guiding them, even though He provided all the means for their right guidance while they chose to ignore it and persist on disobeying Him, by misusing the blessings they have been granted. One must avoid adopting this attitude in this world where they fail to take responsibility for their actions and shift the blame onto others. The one who fails to take responsibility of their actions will never improve their character and instead they will persist on misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This imbalance will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries

they may possess. In addition, not taking responsibility for one's actions will also prevent them from fulfilling the rights of people. As a result, they will misguide others and cause the spread of corruption and injustice within their society. Blaming others for one's own bad actions will never be accepted by Allah, the Exalted, in this world or in the next. In fact, as indicated by the next verse, Allah, the Exalted, will not even accept the attempts of people to shift the blame of their sins onto the Devil, despite his relentless effort to misguide them and others. Chapter 14 Ibrahim, verse 22:

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

Even though the Devil will answer for his sins, no one will be able to shift the consequences of their sins to him, as the Devil did not have the power to force people towards misguidance. He only encouraged them towards misguidance and the people who willingly chose to accept his invitation have therefore no one to blame except themself. It is therefore vital for one to understand and respond to the promise of Allah, the Exalted, and reject the promise of the Devil before it is too late. Allah, the Exalted, has promised those who sincerely obey Him, by correctly using the blessings He has granted them as outlined in divine teachings, of peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Conversely, Allah, the Exalted, has promised those who misuse the blessings He has granted them that they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their

life and fail to prepare for their accountability on the Day of Judgement and as a result, they will experience stress, trouble and difficulties in both worlds. The Devil falsely promises the opposite to what Allah, the Exalted, promises and tries to convince people that peace of mind lies in pursuing all their worldly desires, as this will encourage them to misuse the blessings they have been granted. Chapter 14 Ibrahim, verse 22:

“And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.””

In order for one to accept and act on the promise of Allah, the Exalted, and reject the promise of the Devil they must obtain strong faith. A robust faith is essential for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated through comprehending and applying the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquillity in this life and the hereafter. Conversely, those who are uninformed about Islamic principles tend to possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their understanding that relinquishing their desires in favour of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Thus, it

is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the correct prioritization of all aspects of their lives.

Furthermore, as mentioned in verse 22, it is crucial to recognize that false gods, including idols, are not the sole entities that individuals may worship and obey apart from Allah, the Exalted. In truth, anything that one obeys to in defiance of Allah, the Exalted—such as social media, trends, culture, and individuals—symbolizes what they truly worship. Chapter 14 Ibrahim, verse 22:

"…Indeed, I deny your association of me [with Allah] before…"

The vast majority of individuals do not engage in the worship of the Devil; nonetheless, they have been accused of such due to their obedience to him in defiance of Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in opposition to Allah, the Exalted, as this equates to worshipping those entities. If a person continues to disobey Allah, the Exalted, they will inevitably become subservient to other influences, including individuals, social media, fashion, culture, and their employers. Attempting to balance multiple and unjust masters only leads to stress, as it is unrealistic to satisfy them all due to their unpredictable nature. Just as an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted,

will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the satisfaction they sought. This fundamental truth is evident when observing those who adopt this behaviour, such as celebrities. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 14 Ibrahim, verse 22:

"…I cannot be called to your aid, nor can you be called to my aid…"

To avoid this fate, one must forsake the obedience of all things that lead to the disobedience of Allah, the Exalted, and instead obey Him by properly utilizing the blessings they have been granted as outlined in Islamic teachings. But as obeying Allah, the Exalted, involves controlling one's worldly desires, those who fail to do so will inevitably persist on disobeying Him by misusing the blessings He has granted them. As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and they will find it difficult to ready themselves for their accountability on the Day of Judgement. This lack of will bring about stress, obstacles, and difficulties in both this life and the afterlife, no matter what material comforts they may have. Chapter 14 Ibrahim, verse 22:

"…Indeed, for the wrongdoers is a painful punishment."

Whereas, those who understand the importance of obeying Allah, the Exalted, by correctly using the blessings He has granted them will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And as their behaviour ensured they prepared for their accountability on Judgement Day, they will obtain peace of mind in the hereafter as well. Chapter 14 Ibrahim, verse 23:

“And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"”

Consequently, an individual is required to embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a prudent patient who acknowledges and follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this prudent patient will attain optimal mental and physical well-being, so too will the individual who accepts and acts upon Islamic teachings. It is important to understand that no matter how advanced a society becomes, and regardless of the knowledge they gain in various areas, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity

continues to discover new information about specific elements of human life, such as the roles of different parts of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress. Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the spread of tranquillity, justice, and peace within society. Chapter 14 Ibrahim, verses 24-25:

“Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will reflect.”

The good tree refers to the muslim who remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. They have firm roots as they possess strong faith which is obtained by learning and acting on the clear proofs and knowledge within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, they remain firm on the obedience of Allah, the Exalted, in times of ease by showing gratitude and in times of difficulty by showing patience. Expressing gratitude in one's intentions means acting solely to please Allah, the Exalted. Expressing gratitude in one's words means saying what is good or

choosing to remain silent. And expressing gratitude in one's actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, peace of mind, and success in both worlds by achieving a balanced mental and physical state and by appropriately placing everything and everyone in their lives. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience means refraining from complaining through words or actions and staying steadfast in obeying Allah, the Exalted, trusting that He always selects what is best for them, even if it is not immediately clear to them. Chapter 2 Al Baqarah, verse 216:

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

This muslim will adopt the highest level of sincerity by performing good deeds only to please Allah, the Exalted. Chapter 14 Ibrahim, verse 24:

"…and its branches [high] in the sky?"

It is important to note that the one who performs good deeds for any other reason will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. In addition, as they possess certainty of faith, they adopt high aspirations whereby they aim for the best thing: the closeness of Allah, the Exalted, which leads to peace of mind in both worlds. Chapter 14 Ibrahim, verse 24:

“…and its branches [high] in the sky?”

This high aspiration was adopted by the Companions, may Allah be pleased with them, and one must do the same. In all their actions and words, they consistently focused on the hereafter rather than the material world. Even if one disregards their acts of worship and simply observes their everyday conduct, it becomes evident that they were a group of individuals who genuinely believed in the hereafter, as most of their daily endeavors were directed towards it. They utilized the blessings bestowed upon them in ways that were pleasing to Allah, the Exalted, and refrained from using them in vain or sinful manners. Conversely, if one were to exclude the obligatory prayers from a modern Muslim's routine, it would be difficult to distinguish their daily activities from those of a non-Muslim. This is primarily due to their lowly aspirations and goals. In essence, the vast majority of their efforts are concentrated on the material world, similar to a non-Muslim. One should not deceive themself into thinking they are emulating the actions of the Companions, may Allah be pleased with them. Indeed, the Companions, may Allah be pleased with them, engaged in commerce and nurtured families, but their approach was deeply rooted in

Islamic teachings. They earned and spent solely in ways that pleased Allah, the Exalted, and steered clear of anything that would not serve them in the hereafter. How many Muslims can genuinely assert that they act in this manner? The Companions, may Allah be pleased with them, entered into marriage, selecting their partners solely based on Islamic principles. They worked diligently to uphold their spouses' rights as outlined in Islam, rather than following their personal desires. How many Muslims can genuinely say they act in this way? The Companions, may Allah be pleased with them, nurtured their children by imparting the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They instilled in them the importance of preparing for the hereafter over worldly matters, by correctly utilizing the blessings they received as outlined in Islamic teachings. In contrast, many Muslim parents today focus primarily on teaching their children to recite the Holy Quran without fostering understanding or application, while investing all their efforts in encouraging them to amass wealth and acquire properties.

Modern Muslims may imitate the actions of the Companions, may Allah be pleased with them, but their goals and aspirations are largely centered on materialism, setting them apart from the Companions, may Allah be pleased with them.

One should conduct their life in such a manner that it becomes clear to anyone watching their daily actions that they genuinely believe in the afterlife, as their goals and aspirations are all directed towards it. This is accomplished when one correctly utilizes the blessings they have received as outlined in Islamic teachings. It is insufficient to display this behavior only during the five obligatory prayers, which take less than an hour each day; rather, this mindset should be reflected in every action and word. This

was the approach of the Companions, may Allah be pleased with them, and it is one of the key factors contributing to their greatness. Chapter 14 Ibrahim, verse 24:

“Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?”

When one adopts strong faith and high aspirations in this world, they will remain firm on the obedience of Allah, the Exalted, at all times by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a balanced mental and physical condition, properly positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds. In addition, their attitude will ensure they fulfil the rights of people and as a result, they will cause the spread of justice and peace within their society. Chapter 14 Ibrahim, verse 25:

“It produces its fruit all the time, by permission of its Lord…”

Thus, an individual must embrace and follow Islamic teachings for their own benefit, even if it goes against their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding

that it is in their best interest, despite being given unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. Chapter 14 Ibrahim, verse 25:

"…And Allah presents examples for the people that perhaps they will reflect."

But as obeying Allah, the Exalted, by correctly using the blessings He has granted a person, often contradicts the worldly desires of people, many will persist on disobeying Him by misusing the blessings they have been granted. Chapter 14 Ibrahim, verse 26:

"And the example of a bad word is like a bad tree…"

As this person's foundation is not based on clear evidence and knowledge taken from divine teachings and is instead build upon transient and weak things, such as social media, fashion, culture and popular opinion, their foundation is weak. This leads to a weak state of mind which prevents them from behaving correctly in both times of ease or difficulty. As a result, they

will move from one situation to the next being hurled around like a weak tree in the middle of a storm. Chapter 14 Ibrahim, verse 26:

“…a bad tree, uprooted from the surface of the earth, not having any stability.”

If this person continues to defy Allah, the Exalted, they will inevitably become subject to various other influences, including people, social media, fashion, culture, and their employers. Attempting to juggle multiple and unfair masters only leads to stress, as it is impractical to meet the demands of all due to their erratic nature. Similar to an employee with several bosses who struggles to fulfill everyone's expectations, those who turn away from serving Allah, the Exalted, will find themselves burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, loneliness, depression, and even suicidal thoughts, as their attempts to satisfy their worldly masters do not bring the fulfillment they sought. This essential truth is evident when observes those who adopt this behaviour, such as the celebrities of a society. If they fail to reform their behaviour, then everything in their life, including family, friends, career, and wealth, will become a source of stress. As a result, they will wrongly blame various aspects of their lives, like their relatives, for their stress. By removing these good individuals from their lives, they will only further exacerbate their mental health issues until they reach the hereafter where their stress and trouble will increase exponentially. Chapter 14 Ibrahim, verse 26:

“…a bad tree, uprooted from the surface of the earth, not having any stability.”

Thus, an individual must embrace and act upon Islamic principles for their own benefit, even when these teachings clash with their personal desires. Controlling one's desires is a minor sacrifice for attaining peace of mind and body, similar to how individuals manage their diet for better physical health. In contrast, life turns into a bleak prison for those who cannot find peace of mind, regardless of how many desires they satisfy. This is evident when observing the lives of the wealthy and famous. In addition, as Allah, the Exalted, alone possesses the wisdom necessary to ensure that a person achieves a harmonious mental and physical state and appropriately positions everything and everyone in their life, He alone must be obeyed. The collective understanding of human mental and physical conditions held by society will never suffice to reach this goal, regardless of the extensive research conducted, as it cannot resolve every challenge one may encounter in life. Their guidance cannot prevent all forms of mental and physical strain, nor can it enable one to accurately arrange everything and everyone in their life, due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, holds this profound knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 14 Ibrahim, verse 27:

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter…”

This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the scientific rationale behind the medications prescribed to them and thus place their blind trust in their doctor, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they may recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings without question; rather, He desires them to acknowledge its veracity through its unmistakable evidence. However, this necessitates that an individual approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, as Allah, the Exalted, is the sole master of the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

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

It is evident that Allah, the Exalted, bestows tranquillity of heart solely upon those who utilize the blessings He has provided in accordance with the principles of Islamic teachings. Chapter 14 Ibrahim, verse 27:

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter…”

But those who fail to control their worldly desires will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, He allows them to journey down the wrong path they have chosen for themself. Chapter 14 Ibrahim, verse 27:

“…And Allah allows the wrongdoers to go astray. And Allah does what He wills.”

Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may indulge in.

As discussed earlier, a major cause of adopting the wrong path in life is blindly following the majority opinion within one’s society, which is often controlled by the rich and famous, whose only aim is to fulfil their worldly

desires, such as obtaining more wealth and social influence, through misusing the blessings Allah, the Exalted, has granted them. Chapter 14 Ibrahim, verse 28:

“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?”

One must exercise caution when following other people without question, for the prevailing behavior in society can often lead to the disobedience of Allah, the Exalted. When individuals observe that a considerable segment of society is disregarding Islamic principles, they may erroneously conclude that the actions of the majority are justified, leading them to conform without engaging in critical thought or self-reflection. In reality, the consensus of the majority is not always accurate. History has provided us with numerous examples where the beliefs or opinions held by the majority were later disproven by new evidence and insights, such as the erroneous belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly adhering to the majority's viewpoint, as this can frequently result in misguided decisions in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

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

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each circumstance based on knowledge and evidence. This enables them to make the correct decisions, even when such decisions differ from the dominant views of the majority. Indeed, Islam strongly counsels against the unthinking following of others in matters of faith for this precise reason, and it urges Muslims to comprehend and apply Islamic teachings with careful consideration. Chapter 12 Yusuf, verse 108:

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

Chapter 14 Ibrahim, verse 28:

“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?”

Furthermore, this verse aims to cultivate a mindset that discourages self-centeredness, encouraging individuals to broaden their perspective beyond their own lives and challenges. Those who adopt this outlook relinquish the chance to gain insights from historical occurrences, their personal experiences, and the circumstances of those around them. Acquiring wisdom from these aspects is among the most potent ways to enhance one's conduct and prevent the recurrence of past mistakes, ultimately fostering a sense of inner peace. For instance, witnessing affluent and

renowned individuals misusing the blessings they have been granted, only to be burdened by stress, mental health issues, addiction, and even thoughts of suicide—despite fleeting moments of joy and opulence—offers a crucial lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true tranquility does not stem from material riches or the satisfaction of every earthly craving. Similarly, observing someone in poor health should evoke gratitude for one's own wellness and promote its proper use before it is lost. Thus, Islam consistently encourages individuals to stay alert and conscious, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them.

But those who blindly imitate the majority opinion in their society and ignore learning lessons from the mistakes of others will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, falsely believing that peace of mind lies in this behaviour. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 14 Ibrahim, verse 29:

“[It is] Hell, which they will [enter to] burn, and wretched is the settlement.”

As the influencers of society desire to obtain more wealth and influence, they invest time, energy and wealth into developing man-made codes of conduct which take the form of fashion, culture and social media, which the general masses ignorantly follow, falsely believing peace of mind lies in obeying and following these things. Chapter 14 Ibrahim, verse 30:

“And they have attributed to Allah equals to mislead [people] from His way…”

It is crucial to keep in mind that false gods, such as idols, are not the sole entities that individuals may worship and obey apart from Allah, the Exalted. In truth, anything that one obeys in the defiance of Allah, the Exalted—such as social media, trends, societal norms, and individuals—embodies what they truly worship. Chapter 9 At Tawbah, verse 31:

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

The wise scholars and spiritual leaders among the people of the book were not worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was considered a form of worship. This concept in Islam was similarly referenced concerning the Devil. Chapter 36 Yaseen, verse 60:

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

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience of him in defiance of Allah, the Exalted. Therefore, it is crucial to avoid obeying other entities in opposition to Allah, the Exalted, as this equates to worshipping those entities. If a person continues to disobey Allah, the Exalted, they will inevitably become subservient to various influences, including individuals, social media, fashion, culture, and their employers. Attempting to juggle multiple and unjust masters only leads to stress, as it is unrealistic to meet all their demands due to their unpredictable nature. Just as an employee with several bosses struggles to fulfill everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals will experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to satisfy their worldly masters fail to bring the fulfillment they sought. This fundamental truth is evident when one observes those who adopt this behaviour. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 14 Ibrahim, verse 30:

“…Say, "Enjoy yourselves, for indeed, your destination is the Fire."”

To prevent this outcome, one must forsake the obedience of all things that lead to the disobedience of Allah, the Exalted, and instead submit to Him by properly utilizing the blessings they have been granted, as outlined in Islamic teachings. Chapter 14 Ibrahim, verse 31:

“Tell My servants who have believed to establish prayer and spend from what We have provided them…”

The first thing to note is that this verse makes it clear that peace of mind in both worlds cannot be obtained until one supports their verbal declaration of faith with actions, by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of leaving this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nutrients, like sunlight, will perish, so too can a person's faith perish if it is not sustained by acts of obedience. This represents the most significant loss. To avoid this outcome one must support their verbal declaration of faith with actions. Chapter 14 Ibrahim, verse 31:

“Tell My servants who have believed to establish prayer…”

The establishment of the obligatory prayers is frequently highlighted in Islamic teachings as they form the core of actions, around which all good deeds revolve. Fulfilling the obligatory prayers requires meeting all necessary conditions and etiquettes, including timely performance. The Holy Quran often emphasizes the importance of establishing these prayers, as they represent the most crucial practical expression of one’s faith in Allah, the Exalted. Additionally, since the prayers are spread throughout the day, they act as a constant reminder of the Day of Judgement and aid in preparation for it, with each segment of the obligatory prayer connected to Judgement Day. Therefore, they are regarded as the essential foundation of all righteous actions. When an individual stands upright, it symbolizes how they will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it acts as a reminder of the many people who will encounter criticism on Judgement Day for not bowing to Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

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

This critique also includes the failure to completely submit to the obedience of Allah, the Exalted, in all aspects of life. When a person prostrates in prayer, it acts as a reminder of how individuals will be summoned to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not adequately prostrate to Him during their earthly lives, which means obeying Him in every part of their life, will discover that they are unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

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

When someone kneels in prayer, it acts as a reminder of how they will kneel before Allah, the Exalted, on the Day of Judgement, anxious about their final judgement. Chapter 45 Al Jathiyah, verse 28:

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

The person who prays while reflecting on these aspects will establish their prayers properly. This will ensure that they truly obey Allah, the Exalted, during the times between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

As shown in the following section of verse 31, this obedience involves using the blessings one has been given in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 14 Ibrahim, verse 31:

"…and spend from what We have provided them, secretly…"

Properly utilizing the blessings one has received, as described in Islamic teachings—like their wealth—discreetly, demonstrates sincerity to Allah, the Exalted. It is vital to keep in mind that anyone who performs good deeds for reasons other than seeking to please Allah, the Exalted, will not receive any reward from Him in this life or the hereafter. This warning is found in a Hadith in Jami At Tirmidhi, number 3154. However, those who remain steadfast in their sincerity and wish to inspire others to do the same,

thus earning the same reward as those who follow their example in good deeds, as confirmed in a Hadith in Jami At Tirmidhi, number 2674, can appropriately use the blessings they have been given, such as their wealth, publicly. Chapter 14 Ibrahim, verse 31:

"…and spend from what We have provided them, secretly and publicly…"

This behaviour will ensure one obtains peace of mind through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life while preparing for their accountability on the Day of Judgement. Chapter 14 Ibrahim, verse 31:

"Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships."

This verse also eliminates the concept of wishful thinking whereby one persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them while falsely believing somehow they will escape punishment on Judgement Day, through making excuses or attempting to make peace with Allah, the Exalted, or through the intercession of someone else. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is supported by many Islamic teachings, including the Hadith recorded in Sunan Ibn Majah, number 4308. However, it is a sad truth that some Muslims will inevitably enter Hell despite his intercession. Even a brief experience in Hell is unbearable, highlighting the necessity of rejecting such a perspective. Additionally, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, this mindset may lead to their exclusion from his intercession, and he could even testify against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers to Muslims, as they are the only community that has embraced the Holy Quran, while non-Muslims have not accepted it and therefore cannot abandon it. The fate of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day is clear.

Therefore, it is essential to steer clear of wishful thinking and instead nurture genuine hope in the mercy of Allah, the Exalted, by diligently obeying Him through the appropriate utilization of the blessings He has bestowed upon them in line with Islamic principles.

After encouraging people to obey Him, Allah, the Exalted, explains some reasons why He alone is worthy of obedience and worship. Chapter 14 Ibrahim, verse 32:

“It is Allah who created the heavens and the earth…”

When one contemplates the formation of the Heavens and the Earth, along with the myriad of impeccably balanced systems, it becomes evident that there exists but One who has both created and upholds the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were to be even slightly closer or further away. In a similar vein, the Earth has been meticulously designed to foster a balanced and pristine atmosphere, enabling life to flourish upon it.

Evolution represents a form of mutation, inherently flawed in its nature. Yet, upon examining the myriad species, one can observe that they have been exquisitely crafted to exist in perfect harmony with their environments. Take, for instance, the camel, which has been ingeniously designed to

endure extreme temperatures and to survive for extended periods without water. They are the epitome of adaptation for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

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

The goat has been exquisitely crafted to ensure that any impurities within its body are flawlessly separated from the milk it yields. Any intermingling of the two would render the milk unfit for consumption. Chapter 16 An Nahl, verse 66:

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

Each species is bestowed with a distinct life span that ensures no one species can dominate the others. For instance, flies possess a remarkably brief life span of merely 3-4 weeks, during which they can lay as many as 500 eggs. Were their life span extended, the fly population would increase disproportionately, leading to their potential to overpower all other species in existence. In contrast, other beings with significantly longer life spans tend to produce only a limited number of offspring. This characteristic further contributes to the moderation of their populations. Such a

phenomenon cannot be mere coincidence, nor can it be adequately elucidated by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, the wind was vital for maritime navigation, which remains the primary means of transporting goods globally to this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for life. A harmonious system of winds is evident on Earth; an absence of winds would result in disorder for creation, while an excess of winds would similarly disrupt it. Likewise, rainfall is meticulously balanced; insufficient rain can cause droughts and famine, whereas excessive rain can lead to devastating floods. Chapter 23 Al Mu'minun, verse 18:

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

Chapter 14 Ibrahim, verse 32:

“It is Allah who created the heavens and the earth and sent down rain from the sky…”

Anyone who contemplates these impeccably balanced systems cannot rationally refute the presence of a singular Creator who holds dominion over all that exists.

A person who attends to certain aspects of another's provision, such as their housing, deserves to be shown appreciation. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and proper for individuals to express their gratitude towards Him. Chapter 14 Ibrahim, verse 32:

“…and sent down rain from the sky and produced thereby some fruits as provision for you…”

Gratitude that stems from one's intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from others. Gratitude expressed through speech involves either speaking positively or choosing silence. Furthermore, gratitude demonstrated through actions entails utilizing the blessings one has received in ways that

are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an abundance of blessings and ultimately fosters tranquility in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Moreover, when an individual owns an item, it is deemed appropriate and customary for them to utilize that item as they see fit. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what should transpire within the cosmos and what should not. Thus, it is only just for an individual to submit to Allah, the Exalted, for He is the sole proprietor of the entire universe, encompassing all beings.

The water in the oceans and seas has been meticulously crafted to support thriving marine ecosystems while simultaneously allowing heavy vessels to navigate its surface. Chapter 14 Ibrahim, verse 32:

"…and subjected for you the ships to sail through the sea by His command…"

A slight deviation in the water's composition would disrupt this balance, leading to a scenario where either marine life flourishes or ships can traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant method for the global exchange of goods. Thus, this flawless equilibrium is vital for sustaining life on this planet.

When one gazes upon the exquisitely balanced water cycle, it unmistakably points to a Creator. Chapter 14 Ibrahim, verse 32:

“…and subjected for you the rivers.”

Water from the ocean evaporates, ascends, and subsequently condenses to form acidic rain that descends upon the mountains. These mountains neutralize the acidic rain, rendering it suitable for both humans and animals. Any alteration to this impeccably balanced system would spell disaster for all life on Earth. The salt present in the sea acts as a safeguard, preventing the deceased creatures within the ocean from tainting it. Should the ocean become contaminated, the existence of marine life would be jeopardized, and the resulting impurities would also threaten terrestrial life. Chapter 14 Ibrahim, verse 32:

“…and subjected for you the rivers.”

This pristine and refined water has been separated from the saline waters of the seas and oceans, which are essential to prevent the seawater from becoming tainted by the remains found within these vast bodies. The mixing of these two types of water would adversely impact life on this planet. Chapter 25 Al Furqan, verse 53:

“And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

Allah, the Exalted, has brought all of creation in the Heavens and the Earth under His dominion to serve humanity, including the majestic Sun and the serene Moon. Chapter 14 Ibrahim, verse 33:

“And He subjected for you the sun and the moon, continuous [in orbit] and subjected for you the night and the day.”

The trajectory of the Sun ensures that the Earth is graced with a harmonious blend of light and shadow. The exquisite timing of day and night, along with their fluctuating durations throughout the seasons, allows individuals to fully capitalize on these cycles. Should the days be

prolonged, fatigue would inevitably set in due to the extended hours. Conversely, if the nights were to stretch longer, there would be inadequate time for individuals to earn a livelihood or engage in other enriching pursuits, such as education. On the other side, shorter nights would deprive individuals of the necessary rest to sustain optimal health. Changes in the lengths of days and nights would also affect agriculture, leading to detrimental effects on the sustenance of both humans and animals. The Moon, reflecting the Sun's light, serves as a beacon for travelers at night, particularly those navigating deserts and oceans, which remains a fundamental means of transporting goods even in contemporary times. The lunar phases play a pivotal role in regulating the tides of oceans and seas. Any disturbance in these tides can inflict considerable damage on the environment. With the Sun and Moon, humanity can precisely track time, an essential aspect of life on Earth. The meticulous balance and positioning of the Sun and Moon within the solar system unmistakably point to the handiwork of a Creator. In addition, the seamless operation of days, nights, and other balanced systems within the universe serves as a profound testament to the Oneness of Allah, the Exalted, for if there were multiple deities, each would have conflicting desires, resulting in chaos throughout the cosmos. Chapter 21 Al Anbiya, verse 22:

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

Allah, the Exalted, continuously supplies the creation with everything they need to sustain themselves, such as oxygen, whether they request these things from Him actively or passively. Chapter 14 Ibrahim, verse 34:

“And He gave you from all you asked of Him…”

As discussed in a Hadith found in Jami At Tirmidhi, number 3604, Allah, the Exalted, always responds to the supplication of muslims in a way that is best for them and at the time which is best for them, even if they fail to recognise this truth. Chapter 40 Ghafir, verse 60:

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

In fact, He even answers the supplication of the non-muslim who genuinely turns to Him for assistance. Chapter 29 Al Ankabut, verse 65:

“And when they board a ship, they supplicate Allāh, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.”

Despite their disobedience, Allah, the Exalted, continues to provide for the entire creation. Chapter 14 Ibrahim, verse 34:

“…And if you should count the favor of Allah, you could not enumerate them…”

In fact, people cannot comprehend the greatness and importance of a single blessing, such as their heart beating involuntarily, yet most of mankind persist on showing ingratitude to Allah, the Exalted, by misusing the blessings He has granted them. Chapter 14 Ibrahim, verse 34:

“…Indeed, mankind is [generally] most unjust and ungrateful.”

In order to avoid ingratitude one must appreciate that the blessings they have been granted in this world are a loan. These blessings were not given as gifts. Much like earthly loans, this loan requires repayment. The sole means of repaying this loan is to utilize these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are bestowed as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One must not conflate the temporal blessings, which are merely a loan, with the divine gifts of Paradise. Understanding this reality will ensure one shows gratitude for the countless blessings Allah, the Exalted, has granted them. Gratitude in intention means acting only to please Allah, while gratitude in speech can be expressed through good words or silence. Furthermore, gratitude in actions involves utilizing the blessings one has received in line with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will result in additional blessings, peace of mind, and success in both worlds by achieving a balanced mental and physical state and by appropriately positioning everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

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

Even though most people are ungrateful to Allah, the Exalted, there were and are some who are grateful to Him, such as the Holy Prophets, peace be upon them. Chapter 14 Ibrahim, verse 35:

“And when Abraham said, "My Lord, make this city [i.e. Makkah] secure and safe…””

Generally speaking, in order for a society to become safe and secure it requires a good law system and the fear of Allah, the Exalted. A sound legal system alone, without the fear of Allah, the Exalted, is insufficient.

Individuals who believe they can evade accountability for their illegal actions will likely commit crimes. Moreover, a robust legal framework can be exploited when there is no fear of Allah, the Exalted. Conversely, the fear of Allah, the Exalted, can deter individuals from harming others directly; however, without a just and equitable legal system, people may still suffer injustices. For instance, the tax system tends to benefit the wealthy disproportionately compared to the rest of the population. Thus, to promote justice and peace in society, both a strong legal system, which can only be established by Allah, the Exalted, who possesses all knowledge, and the fear of Allah, the Exalted, are essential.

Without the fear of Allah, the Exalted, one will inevitably obey other things in the disobedience of Allah, the Exalted, thereby misusing the blessings He has granted them. Chapter 14 Ibrahim, verse 35:

“…when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.””

Consequently, they will end up with an unbalanced mental and physical condition, they misplace everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. In addition, as this attitude will prevent them from fulfilling the rights of people, it will lead to the spread of corruption and injustice within the society. Chapter 14 Ibrahim, verse 35:

“…when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.””

The Holy Prophet Ibrahim, peace be upon him, could have supplicated for this out of humility but it is most likely that the idols he was referring to were not the traditional ones. He recognized that false deities, like idols, are not the only beings that people might worship and obey instead of Allah, the Exalted. In reality, anything to which one obeys in opposition to Allah, the Exalted—be it social media, trends, societal expectations, or individuals—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable scholars and spiritual guides within the community of the book were worshiped; rather, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was viewed as a type of worship. This idea in Islam was also similarly associated with the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not engaged in the worship of the Devil; however, they have been accused of such because of their obedience to him in defiance of Allah, the Exalted. Thus, it is essential to refrain from obeying other entities that oppose Allah, the Exalted, as this amounts to worshipping those entities. If an individual persists in disobeying Allah, the Exalted, they will inevitably become subservient to various influences, such as individuals, social media, fashion, culture, and their employers. Trying to manage multiple and unjust masters only results in stress, as it is impractical to satisfy all their demands due to their unpredictable nature. Just like an employee with several bosses struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will find themselves weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may face sadness, isolation, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to provide the fulfillment they sought. This fundamental truth becomes clear when one observes those who exhibit this behavior, such as celebrities. Furthermore, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not yield any benefit in the hereafter, as these entities will not come to their aid in their time of need. Chapter 14 Ibrahim verses 35-36:

“…and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people…”

As the non-muslims of Mecca and the people of the book living in Medina were the descendants of the Holy Prophet Ibrahim, peace be upon him, and claimed to be his successors, Allah, the Exalted, makes it clear that only those who practically followed him will be the flagbearers of his legacy

and as a result, unite with him in the hereafter. Chapter 14 Ibrahim, verse 36:

“…So whoever follows me - then he is of me…”

As indicated by this verse, it is important to note that belief in the Holy Prophets, peace be upon them, is not enough to ensure one unties with them in the hereafter. One must support their verbal declaration of faith by practically following them, by correctly using the blessings they have been granted as outlined in divine teachings. But if one of chooses to imitate the misguided in this world, then they will unite with them in the hereafter despite their verbal claims of loving the Holy Prophets, peace be upon them. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nutrients, like sunlight, will perish, so too can a person's faith die if it is not sustained by acts of obedience. This represents the most significant loss.

The Holy Prophet Ibrahim, peace be upon him, makes it clear that Allah, the Exalted, does not demand perfection from people as the door of sincere repentance is open for all, until the time of their death. Chapter 14 Ibrahim, verse 36:

“…and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.”

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as described in Islamic teachings. Chapter 14 Ibrahim, verse 36:

“…and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.”

Furthermore, while Allah, the Exalted, can forgive all sins in the hereafter except for disbelief, it is crucial to avoid the trap of wishful thinking that leads one to continue in the disobedience of Allah, the Exalted, under the false assumption that He will forgive them. Although Allah, the Exalted, is indeed All Forgiving, He is equally All Just. To treat the wrongdoer the same as the one who does good would contradict the justice of Allah, the Exalted, which is a quality He is entirely free from. Chapter 45 Al Jathiyah, verse 21:

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

To avoid forming an incorrect understanding of Allah, the Exalted, it is essential to learn His divine attributes and names as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Acquiring this knowledge fosters a correct belief in Allah, the Exalted, and encourages true obedience by utilizing the blessings He has bestowed upon them in line with Islamic principles. Chapter 14 Ibrahim, verse 36:

“…So whoever follows me - then he is of me…”

Practically following the Holy Prophets, peace be upon them, involves establishing the obligatory prayers, as they are the central pillar of good actions, on which all other good actions revolve around. Chapter 14 Ibrahim, verse 37:

“Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer…”

Performing the obligatory prayers necessitates fulfilling all required conditions and etiquettes, including offering them on time. The Holy Quran frequently highlights the significance of establishing these prayers, as they serve as the most vital practical demonstration of one's faith in Allah, the Exalted. Furthermore, since daily prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement and assist in preparing for it, with each part of the obligatory prayer linked to Judgement Day. Consequently, they are considered the fundamental basis of all virtuous deeds. When a person stands upright, it signifies how they will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it serves as a reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

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

This critique also highlights the failure to fully submit to the obedience of Allah, the Exalted, in every facet of life. When an individual prostrates in

prayer, it serves as a reminder of how people will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not correctly prostrate to Him throughout their earthly lives—meaning they did not obey Him in all areas of their existence—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

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

When an individual kneels in prayer, it serves as a reminder of how they will stand before Allah, the Exalted, on the Day of Judgement, filled with anxiety about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

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

A person who prays with contemplation on these elements will perform their prayers correctly. This will guarantee that they genuinely adhere to Allah, the Exalted, in the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds.

Through the supplication of the Holy Prophet Ibrahim, peace be upon him, Allah, the Exalted, placed the love of Mecca and its people in the hearts of the Arabs, which led to their security from outside danger, and He provided them from all types of provision which were not accessible to anyone else. Chapter 106 Quraysh, verses 1-4:

“For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

And chapter 14 Ibrahim, verse 37:

“…So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.”

As a result of this security and provision, the non-muslims of Mecca should have shown gratitude to Allah, the Exalted, by accepting and acting on the Islamic teachings they recognised as truthful. The non-Muslims of Mecca, being proficient in the Arabic language, understood that the Holy Quran was not the product of a created being. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

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

But as Islamic teachings contradicted their worldly desires and as they feared losing their leadership and social influence with the coming of Islam, they rejected it and encouraged others to do the same. Generally speaking, one must avoid this ungrateful attitude and instead adopt gratitude to Allah, the Exalted, for the countless blessings He has granted them. Gratitude in intention signifies acting solely to please Allah, whereas gratitude in speech can be shown through good words or silence. Moreover, gratitude in actions entails making use of the blessings one has been granted in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Adopting this mindset will

lead to further blessings, tranquility, and success in both worlds by attaining a harmonious mental and physical state and by rightly placing everything and everyone in their lives. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

As Allah, the Exalted, knows the intention, speech and actions of all people, He is fully aware of who shows gratitude and who does not and will recompensate each person accordingly. Chapter 14 Ibrahim, verse 38:

"Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven."

As the Holy Prophets, peace be upon them, led by example, the Holy Prophet Ibrahim, peace be upon him, expressed his gratitude in words and actions when he was gifted his sons, despite his old age. Chapter 14 Ibrahim, verse 39:

"Praise to Allah, who has granted to me in old age Ishmael and Isaac…"

The Holy Prophet Ibrahim, peace be upon him, showed gratitude practically for being granted children by raising them correctly, as outlined in divine teachings. In general, parents need to learn and implement the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they serve as a tangible role model for their children to observe and emulate. It is reasonable to conclude that when a parent's actions contradict their verbal guidance, they will struggle to positively influence their child. Leading by example is a crucial tradition upheld by all the Holy Prophets, peace be upon them, as their mission involved being practical role models for their followers. Thus, it is essential for parents to embrace this tradition, as guiding their children along the right path is their responsibility. By leading through example, parents can also provide their children with a religious education, imparting knowledge through their own actions, speech, and understanding rather than solely depending on religious educators. Sadly, many Muslim parents depend on religious teachers at mosques to educate their children, despite the limited time their children spend with these teachers. The primary source of religious education for a child must be their parent. Therefore, every parent must learn and apply Islamic teachings to become a practical role model for their child and acquire the religious knowledge necessary to educate them properly. Only when a parent acts as a good role model and imparts Islamic knowledge can they be justified if their child opts for misguidance instead of the right path.

In addition, it is important to note that the Holy Quran clearly indicates that the Holy Prophet Ibrahim, peace be upon him, was not merely asking for an ordinary child. Rather, he was beseeching Allah for a Holy Prophet, peace be upon them, who would carry on his mission. Consequently, his request was not for a material possession but for a religious favour from Allah, the Exalted. Chapter 37 As Saffat, verse 100:

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

And chapter 14 Ibrahim, verse 39:

“Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.”

This instructs Muslims to refine their intentions. Their aspirations should be linked to the hereafter rather than solely to the material world. For instance, a married couple should wish for a child with the aim of increasing the number of obedient servants of Allah, the Exalted, on Earth, rather than for worldly motivations. This goal can only be realized when one nurtures their children in accordance with the teachings of Islam. However, this is feasible only when a parent acquires and implements Islamic knowledge, thereby becoming a practical role model for their child to emulate. Furthermore, a Muslim who seeks religious matters does so solely to gain the pleasure of Allah, the Exalted. If Allah, the Exalted, decides not to grant them their wish, such as the desire for a child, they should accept His decision with patience, as this is what pleases Allah, the Exalted.

Chapter 14 Ibrahim, verse 39:

“Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.”

In addition, the supplication of the Holy Prophet Ibrahim, peace be upon him, for a child who would continue his legacy, took many years to fulfil, as he was granted his sons at an elderly age. This indicates that Allah, the Exalted, responds to the supplications of people according to His infinite knowledge and wisdom and not according to the timetable of people. As a result, Allah, the Exalted, grants things when it is best for people and in the best way, even if they fail to understand this. Chapter 2 Al Baqarah, verse 216:

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

Therefore, one must never treat the treasury of Allah, the Exalted, like a shop and demand things from Him according to their timetable. Instead, they must trust He will respond to them at the best time and in the best way. Chapter 14 Ibrahim, verse 39:

“…Indeed, my Lord is the Hearer of supplication.”

In general, many Muslims tend to engage in religious rituals, particularly spiritual practices suggested by others that are not mentioned in the Holy Quran or by the Holy Prophet Muhammad, peace and blessings be upon him, to obtain material benefits like a spouse, a child, or a visa. While seeking worldly possessions is not forbidden in Islam, if one's intention behind performing these rituals is solely for material gain, it can result in a loss in both worlds, especially in the hereafter, as they have not prioritized the afterlife in their intentions. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, as this verse suggests, when someone requests material possessions, they do so without understanding whether it is beneficial for them, as they lack the insight and foresight to make that determination. Consequently, what they are seeking could be detrimental to them in this life and may also lead to challenges in the afterlife. Chapter 2 Al Baqarah, verse 216:

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

It is essential for Muslims to embrace humility before Allah, the Exalted, and acknowledge their ignorance and inability to foresee the future, rather than pretending to know what is best for themselves.

Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

Furthermore, having a worldly perspective on Islam is frowned upon, as one should aim to carry out religious practices solely to please Allah, the Exalted, and to attain tranquility in both this life and the hereafter. This was the mindset of the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. One should find satisfaction in whatever Allah, the Exalted, provides in this life, trusting that it is best for them, even if this is not immediately clear, and should remain committed to utilizing it in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach alone leads to true peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, thereby making it far superior to seeking specific worldly possessions while remaining unaware of their consequences. Chapter 2 Al Baqarah, verse 201:

“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."”

It is peculiar how a Muslim can accept medications from a doctor without specifically requesting them, trusting that the doctor has provided what is best for their mental and physical well-being. Yet, they often do not extend this same level of trust to Allah, the Exalted, as they insist on specific requests, believing they know what is best for themselves rather than relying on His wisdom and decisions. Therefore, a Muslim should acknowledge their limited knowledge and foresight, asking for general blessings in this life and the hereafter, while leaving the specifics to Allah, the Exalted, who understands what is truly best for each individual. This is why the good referenced in verse 201 is general and not specific. The good in verse 201 encompasses anything that is utilized in ways that please Allah, the Exalted, as described in Islamic teachings, since this alone leads to goodness in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Anything that is misused will never benefit a person and will only result in stress, challenges, and troubles in both lives, as it will lead them to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life, even if they encounter fleeting moments of enjoyment. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

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

Focusing one's intention on religious blessings instead of worldly things during their supplication is then indicated in the next verses. Chapter 14 Ibrahim, verses 40-41:

"My Lord, make me an establisher of prayer, and from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established.""

As discussed earlier, establishing the obligatory prayers is the central pillar of good actions as it is a constant reminder of one's accountability in the hereafter, as each position of the prayer is connected to a stage of Judgement Day. When a person stands upright, it represents how they will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

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

When they bow, it serves as a poignant reminder of the countless individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, during their earthly existence. Chapter 77 Al Mursalat, verse 48:

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

This critique also highlights the failure to fully submit to the obedience of Allah, the Exalted, in every facet of life. When someone prostrates in prayer, it serves as a reminder of how individuals will be called to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not sufficiently prostrate to Him throughout their earthly lives—meaning they did not obey Him in all areas of their existence—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

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

When an individual kneels in prayer, it serves as a poignant reminder of how they will kneel before Allah, the Exalted, on the Day of Judgement, filled with anxiety about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

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

The individual who prays with contemplation on these elements will perform their prayers correctly. This will guarantee that they genuinely adhere to Allah, the Exalted, in the intervals between their prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will help them achieve a harmonious mental and physical state, allowing them to appropriately position everything and everyone in their lives while also preparing for their

accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. Chapter 14 Ibrahim, verse 40:

“My Lord, make me an establisher of prayer…”

In addition, establishing one’s own obligatory prayers is the best way they can encourage their children to do same thereby leading through example. Chapter 14 Ibrahim, verse 40:

“My Lord, make me an establisher of prayer, and from my descendants. Our Lord, and accept my supplication.”

The one who responds to Allah, the Exalted, with obedience, by correctly using the blessings He has granted them as outlined in Islamic teachings, will find that He responds to their supplications and situations by granting them the strength to overcome everything they face in life so that they obtain peace of mind and an abundant reward in both worlds. Chapter 2 Al Baqarah, verse 186:

“…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.”

As Allah, the Exalted, does not expect perfection from people, the door of repentance is always open, as long as they are alive. Chapter 14 Ibrahim, verse 41:

“Our Lord, forgive me…”

Genuine repentance requires a sense of guilt, a desire for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided that it does not cause additional issues. It is essential to make a heartfelt commitment to refrain from repeating the same or similar wrongdoing and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one should consistently strive to obey Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

As parents have a special position within one’s life, they must strive to fulfill their rights, as outlined in Islamic teachings, such as supplicating for their forgiveness. Chapter 14 Ibrahim, verse 41:

“Our Lord, forgive me and my parents…”

One can truly appreciate the significance of treating one's parents with the highest regard, as this is emphasized as being second only to the worship of Allah, the Exalted. This principle is reiterated multiple times throughout the Holy Quran. Chapter 2 Al Baqarah, verse 83:

"…*Do not worship except Allah; and to parents do good…"*

Therefore, it is essential to treat parents in accordance with Islamic teachings, showing them respect and kindness at all times. This guidance applies even if a parent is not a Muslim. A Hadith found in Sahih Muslim, number 2325, supports this notion. Furthermore, verse 83 reinforces this idea, as it does not limit the command to treat only Muslim parents with kindness. The best way to achieve this is by treating parents as one would wish to be treated by their own children.

It is crucial to understand that the Holy Quran does not mandate absolute obedience to one's parents, especially if they instruct their child to disobey Allah, the Exalted. Absolute obedience is reserved solely for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, who only commands adherence to the obedience of Allah, the Exalted. Consequently, parents should not misinterpret Islamic teachings by insisting that their children must exhibit total obedience and submission in every circumstance. Sadly, this mindset among Muslim parents has become quite prevalent, as they have adopted cultural practices from other religions that equate total obedience to parents with the total obedience

owed to God. Children are allowed to express disagreement with their parents, even regarding matters that are permissible in Islam, but they must always uphold respect in their words and actions towards their parents.

Ultimately, a Muslim should aim to be a good child based on the standards established by Allah, the Exalted, rather than those set by their parents, relatives, or society. The criteria defined by people, particularly when it comes to being a good child, are often misguided. Thus, a Muslim should not concern themselves with the expectations of others or pay attention to those who may label them as a bad child. Instead, they should follow the teachings of Islam regarding how to treat their parents and seek reward from only Allah, the Exalted, for their actions, even if their parents or others are unhappy with them. One should pursue the validation and approval of Allah, the Exalted, alone, rather than seeking the approval of people, including their parents. This misguided approach can lead to insincerity towards Allah, the Exalted, and may even tempt one to disobey Allah, the Exalted, in an effort to gain their parents' approval and validation. Chapter 29 Al Ankabut, verse 8:

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them…”

In addition, it is vital for one to show sincerity to all people, especially other muslims, such as praying for their forgiveness, as this is a vital part of Islam. Chapter 14 Ibrahim, verse 41:

“Our Lord, forgive me and my parents and the believers the Day the account is established."

Generally speaking, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 196, that Islam is being sincere to other people. This involves wanting the best for others consistently and demonstrating this through both words and actions. It encompasses encouraging others to do good, preventing them from engaging in evil, and being compassionate and kind at all times. This concept can be encapsulated by a single Hadith found in Sahih Muslim, number 170, which cautions that one cannot be a genuine believer until they wish for others what they wish for themselves.

Being sincere with people is so crucial that, according to the Hadith in Sahih Bukhari, number 57, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized this responsibility alongside the performance of obligatory prayers and the giving of the obligatory charity. This Hadith highlights its significance by associating it with two obligatory duties.

Part of being sincere towards others is feeling joy when they are happy and sorrow when they are distressed, provided their behavior aligns with Islamic teachings. A profound level of sincerity involves going to great lengths to improve the lives of others, even if it causes personal hardship.

For instance, one might forego certain purchases to donate that money to those in need. Aspiring to always bring people together for good is an aspect of sincerity towards others, while causing division is a trait of the Devil. Chapter 17 Al Isra, verse 53:

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

One way to bring people together is by concealing the faults of others and privately advising them against wrongdoing. Those who do this will have their own sins hidden by Allah, the Exalted. This is supported by a Hadith in Jami At Tirmidhi, number 1426. Whenever possible, one should guide and educate others about the important aspects of religion and life to enhance both their religious and worldly experiences. A true sign of sincerity towards others is to defend them in their absence, for instance, against slander. Ignoring others and focusing solely on oneself is not the behavior of a Muslim; rather, it resembles the conduct of most animals. Even if one cannot transform society as a whole, they can still be sincere by assisting those around them, like family and friends. In essence, one should treat others as they wish to be treated. Chapter 28 Al Qasas, verse 77:

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

A key part of being genuine with others is helping them to seek the pleasure of Allah, the Exalted. One should not expect thanks from others,

as this undermines one's reward and demonstrates a lack of sincerity towards Allah, the Exalted, and to people. Chapter 14 Ibrahim, verse 41:

“Our Lord, forgive me and my parents and the believers the Day the account is established."

This supplication concludes by reminding people of their accountability and the importance of preparing for it. This involves correctly using the blessings one has been granted as outlined in Islamic teachings. But as this contradicts the worldly desires of people, many of them will ignore preparing for their accountability and instead persist on misusing the blessings they have been granted. This person should not be fooled into believing that as they have not been punished yet or as they have not recognized the punishment, it means they will not be punished at all. Chapter 14 Ibrahim, verse 42:

“And never think that Allah is unaware of what the wrongdoers do…”

In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will turn into sources of stress. Should they continue to disobey Allah, the Exalted, they will misattribute their stress to the wrong people and things in their lives, such as their spouse.

By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries. And as their attitude prevents them from preparing for their accountability on Judgement Day, their will receive their full punishment in the hereafter. Chapter 14 Ibrahim, verses 42-43:

"…He only delays them for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void."

In addition, as their attitude will prevent them from fulfilling the rights of people, they will inevitably wrong them. On Judgement Day, justice will triumph, forcing the oppressor to surrender their good deeds to those they have wronged. If required, they will carry the burden of their victims' sins until justice is served. This could lead to the oppressor experiencing damnation in Hell on Judgement Day. This significant warning is highlighted in a Hadith from Sahih Muslim, number 6579. Chapter 14 Ibrahim, verse 42:

"And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]."

As these people arrogantly overlooked and ignored divine teachings, their heads will be raised up on Judgement Day while they stare at the horrors awaiting them. Chapter 14 Ibrahim, verse 43:

“Racing ahead, their heads raised up, their glance does not come back to them…”

And as they refused to purify their spiritual hearts by learning and acting on Islamic teachings, so that they adopted the good characteristics discussed therein, such as patience, gratitude and generosity, and avoided the negative characteristics discussed therein, such as pride, envy and greed, their corrupt hearts will be empty of all good, just like they were empty of all good in this world. Chapter 14 Ibrahim, verse 43:

“…and their hearts are void.”

The word void can also refer to vain and sinful desires. Therefore, those who persist on pursuing vain and sinful desires thereby misusing the blessings they have been granted will not obtain peace of heart in the hereafter, just like they did not obtain it in this world. In this world, their attitude will cause them to obtain an unbalanced mental and physical state and they misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 14 Ibrahim, verse 43:

“Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.”

In order to avoid this outcome one must strive to purify their spiritual heart by learning and acting on Islamic teachings, so that they adopt the good characteristics discussed therein and avoid the negative ones discussed therein. When one’s spiritual heart is pure, it will result in good actions. As a result, they will correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 26 Ash Shu’ara, verses 88-89:

“The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a pure heart."

But if one fails to purify their spiritual heart and instead persists on their vain and sinful desires, by misusing the blessings they were granted, they will eventually reach their death in this world and they will not be granted anymore respite in order to mend their behaviour. Chapter 14 Ibrahim, verse 44:

“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no decline?”

This verse warns against one of the greatest causes of the disobedience of Allah, the Exalted, and failing to prepare for one’s accountability: false hopes of a long life. It is a highly blameworthy trait, as it primarily leads a person to prioritize accumulating material possessions over preparing for the afterlife. One only needs to evaluate their typical 24-hour day to see how much time they allocate to worldly matters versus how much they spend on the hereafter, to understand this truth. In fact, harbouring false hopes of a long life is one of the most potent tools the Devil employs to mislead individuals. When someone believes they will live for a long time, they postpone their preparations for the afterlife, mistakenly thinking they can get ready for it later. Often, this 'later' never arrives, and a person passes away without having adequately prepared for the hereafter.

Moreover, the illusion of a long life leads individuals to procrastinate genuine repentance and personal improvement, as they think they have plenty of time to make these changes. It also drives people to accumulate material possessions, like wealth, under the impression that they will need these resources during their extended time on Earth. The Devil instils fear in people, making them believe they must amass wealth for their old age, fearing they will lack support when they become frail and unable to work. They overlook the fact that just as Allah, the Exalted, provided for them in

their youth, He will also take care of them in their old age. In reality, the provisions for creation were determined over fifty thousand years before the creation of the Heavens and the Earth, as stated in a Hadith found in Sahih Muslim, number 6748. It is peculiar how someone will spend 40 years saving for their retirement, which rarely lasts more than 20 years, yet fails to prepare similarly for the everlasting hereafter.

Islam does not instruct Muslims to neglect preparation for the world. It is acceptable to save for the near future, provided that the hereafter remains the priority. Although people acknowledge that they could die at any moment, some act as if they will live indefinitely in this world. Even if they were promised eternal life on Earth, they would still struggle to work harder to gather more material wealth due to the limitations of the days and nights. How many individuals have died sooner than anticipated? And how many actually learn from this and altered their behaviour?

In truth, one of the most profound sorrows a person experiences at the moment of death or any other phase of the hereafter is the regret for not having prepared adequately for the hereafter. Chapter 14 Ibrahim, verse 44:

“And warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?”

A person would be considered foolish if they invested more time and money in a house they intended to occupy for only a short period, rather than in a home they planned to stay in for a long time yet most people prioritise this temporal world over the eternal hereafter.

Muslims should strive for success in both this life and the afterlife, but they must understand that death arrives unexpectedly, regardless of the time, circumstances, or age. Thus, it is essential to focus on preparing for death and its consequences, rather than solely on an uncertain future in this world.

One can avoid adopting the incorrect attitude whereby they ignore Islamic teachings and instead persist on misusing the blessings they have been granted, by observing the people from the past and present that behaved in this manner and consequences of their behaviour. Chapter 14 Ibrahim, verses 45-46:

“And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples. And they had planned their plan, but with Allah is a plan for them, even if their plan had been [sufficient] to do away with the mountains.”

Generally speaking, this verse seeks to foster a mindset that discourages self-absorption, urging individuals to expand their viewpoint beyond their own lives and struggles. Those who embrace this perspective forfeit the opportunity to learn from historical events, their own experiences, and the situations of those around them. Gaining wisdom from these elements is one of the most effective methods to improve one's behavior and avoid repeating past errors, ultimately nurturing a sense of inner tranquility. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to suffer stress, mental health challenges, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—provides a vital lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material possessions or the fulfillment of every earthly desire. Likewise, witnessing someone in poor health should inspire gratitude for one's own well-being and encourage its proper utilization before it is taken away. Therefore, Islam consistently motivates individuals to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. However, if one cannot distinguish the right path from the wrong by learning from others, they will be consumed by their worldly desires and will continue to disobey Allah, the Exalted, by misusing the blessings He has granted them, just as those before them did, despite the countless blessings and guidance Allah, the Exalted, has provided to help them achieve peace of mind in both worlds. Chapter 14 Ibrahim, verse 45:

“And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them…”

Furthermore, individuals can cultivate the correct behavior by engaging with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while maintaining an open and unbiased perspective. Chapter 14 Ibrahim, verse 45:

"…And We presented for you [many] examples."

It becomes evident that no matter how sophisticated a society may evolve, and regardless of the knowledge they accumulate across diverse domains, including both the mental and physical dimensions of humanity, it remains beyond their reach to devise a code of conduct that is fully congruent with human nature and adaptable to all situations, conditions, and scenarios that individuals or communities may face throughout their lives on Earth. This task is inherently unfeasible, as humanity persistently discovers new revelations concerning particular aspects of human existence, such as the roles of various regions of the human brain, let alone gathering enough comprehension to create a flawless code of conduct that promotes peace and justice at both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all that exists, and His knowledge is infinite, encompassing the entirety of the past, present, and future. Therefore, He alone is suitably equipped to offer humanity a code of conduct, a benchmark that clearly delineates good from evil, beneficial from harmful, and aids in the pursuit of tranquility amidst a life filled with stress. Chapter 14 Ibrahim, verse 45:

"…And We presented for you [many] examples."

Historical evidence clearly shows that when the divine code of behavior was successfully integrated into people's lives, it led to an increase in harmony, justice, and peace within the community. But those who fail to understand and adopt the right attitude, as it contradicts their desires, will not be able to overcome the power and control Allah, the Exalted, has over them, especially, their spiritual hearts, the abode of peace of mind. Chapter 14 Ibrahim, verse 46:

"*And they had planned their plan, but with Allah is a plan for them, even if their plan had been [sufficient] to do away with the mountains."*

And chapter 53 An Najm, verse 43:

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

Therefore, individuals are encouraged to accept and act on the divine code of conduct given to them thereby following in the footsteps of the Holy Prophets, peace be upon them, acknowledging it as the most beneficial for their welfare, even if some aspects may clash with their personal wishes. They ought to behave like a prudent patient who recognizes and follows the medical advice of their doctor, realizing that it is ultimately for their own

good, even in light of the unpleasant treatments and strict dietary restrictions prescribed. Chapter 14 Ibrahim, verse 47:

“So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.”

Adopting the right behaviour will ensure one remains steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, just like the Holy Prophets, peace be upon them, did. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 14 Ibrahim, verse 47:

“So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.”

But it is important to note that Allah, the Exalted, grants His aid to the obedient one according to His infinite knowledge and wisdom and not according to the desires of people. As a result, this divine assistance appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if they do not initially perceive it. Chapter 2 Al Baqarah, verse 216:

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

In order to adopt a steadfast attitude like the Holy Prophets, peace be upon them, did, one must adopt strong faith. A strong faith is crucial for upholding a commitment to obey Allah, the Exalted, in every situation, whether during times of wealth or hardship. This deep faith is developed through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the afterlife. On the other hand, those who lack knowledge of Islamic principles often have a weak faith, making them more likely to stray from obedience, especially when their personal desires clash with divine commands. This lack of understanding can obscure the truth that surrendering their desires to obey Allah, the Exalted, is essential for attaining genuine peace in both worlds. Therefore, it is vital for individuals to strengthen their faith by seeking Islamic knowledge and applying it in practice, ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves properly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately promoting a balanced mental and physical state and the right prioritization of all aspects of their lives. As Allah, the Exalted, controls all things, this outcome is inevitable. Chapter 14 Ibrahim, verse 47:

“…Indeed, Allah is Exalted in Might…”

But if one adopts the wrong attitude and persists on misusing the blessings they have been granted, they will not escape the consequences of their actions in either this world or the next, even if they fail to understand this. Chapter 14 Ibrahim, verse 47:

"…Indeed, Allah is Exalted in Might and Owner of Retribution."

In this world, their mindset will hinder them from attaining a harmonious mental and physical equilibrium, leading them to misplace everything and everyone in their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of stress. If they continue to defy Allah, the Exalted, they will unjustly attribute their stress to the wrong people and things in their lives, like their relative. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who consistently misuse the blessings they have granted, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. And as their attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 14 Ibrahim, verses 47-50:

"…Indeed, Allah is Exalted in Might and Owner of Retribution. [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.

And you will see the criminals that Day bound together in shackles. Their garments of tar and their faces covered by the Fire."

The changes which will occur to the Heavens and the Earth on Judgement Day are unimaginable, as the laws of this world will be defied. As a result, there is no need to discuss the exact nature of the changes which will occur as they are beyond the understanding of people and do not increase one's obedience to Allah, the Exalted. The most important thing to understand is that each person will be held accountable for their intentions, speech and actions. Chapter 14 Ibrahim, verse 51:

"So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account."

Therefore, one must strive to correct their intentions so that they perform good deeds only to please Allah, the Exalted. The one who performs good deeds for any other reason will not receive any reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must correct their speech so that they speak good words or remain silent. And they must correct their actions by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Chapter 14 Ibrahim, verse 51:

“So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.”

In addition, as each person will be judged based on their actions as well as their intentions, it is vital for one to support their verbal declaration of faith in Allah, the Exalted, with actions. If one does not have any good actions, they will not receive anything good on Judgement Day. In addition, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of leaving this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can a person's faith perish if it is not nurtured with acts of obedience. This represents the most significant loss. Chapter 14 Ibrahim, verse 51:

“So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.”

In order to avoid this outcome one must act on the warnings given in Islamic teachings. Chapter 14 Ibrahim, verse 52:

“This [Qur'an] is notification for the people that they may be warned thereby…”

It is important to note that warnings are only beneficial for the one who practically responds to them. Verbally acknowledging warnings without adapting one's behaviour to the warnings has no value. Therefore, one must practically fulfill the different aspects of the Holy Quran in order to benefit from its warnings. The initial aspect is to recite it with accuracy and consistency. The next aspect is to comprehend its teachings through a reliable source and instructor. The final aspect involves implementing the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A Muslim must place the teachings of the Holy Quran above the pursuit of their desires that contradict it. Cultivating one's character in accordance with the Holy Quran reflects a true dedication to the book of Allah, the Exalted. This endeavor is in harmony with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as referenced in a Hadith from Sunan Abu Dawud, number 1342. An essential part of honoring the Holy Quran is to engage with it earnestly, striving to understand and implement all its teachings, irrespective of any conflicting personal desires. Those who opt to adhere only to specific commands, prohibitions, and guidance based on their preferences and desires demonstrate a lack of sincerity towards it and, as a result, will not fully reap the benefits of its deep knowledge and wisdom. Chapter 17 Al Isra, verse 82:

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

Ultimately, it is essential to acknowledge that although the Holy Quran acts as a solution for worldly difficulties, a Muslim should not confine its application to this role alone. In essence, they ought not to simply recite it to resolve their earthly problems, treating the Holy Quran merely as a tool to be utilized in times of need and then set aside. The primary objective of the Holy Quran is to offer guidance to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Disregarding this fundamental purpose and using it solely to tackle one's worldly challenges is inappropriate, as it goes against the principles of a genuine Muslim.

When one adopts the right behavior whereby they learn and act on Islamic teachings they will clearly understand that as Allah, the Exalted, alone created and sustains them, He alone deserved to be obeyed in every situation. Chapter 14 Ibrahim, verse 52:

"This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God…"

Islam instructs humanity that the sole authority they must obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the entity or concept that individuals choose to obey is essentially what they worship. Humans are inherently designed to obey something. This 'something' could be other individuals, social media platforms, trends, cultural norms, or even their personal aspirations. Chapter 25 Al Furqan, verse 43:

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

Whoever or whatever a person chooses to obey and follow is essentially their object of worship. Thus, Muslims are required to support their verbal declaration of faith with actions by genuinely obeying Allah, the Exalted, in every circumstance above all else. This means utilizing the blessings they have received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will receive peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 52:

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to obey and worship other entities will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both realms, even if they experience some material comforts. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

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

Chapter 14 Ibrahim, verse 52:

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God…”

In addition, Islamic teachings highlight the signs present in the universe that point to the Oneness of Allah, the Exalted. The signs found throughout the universe that indicate the Oneness of Allah, the Exalted, have been thoroughly analyzed earlier in this section multiple times. To summarize, anyone who contemplates the creation of the Heavens and the Earth with an open mind will inevitably arrive at the conclusion of the existence of One God, Allah, the Exalted, and the certainty of Judgement Day. Just as a single building cannot be effectively constructed without a builder, how could the flawless systems within the Heavens and the Earth exist without a Creator? Reflect on the ideal distance of the Earth from the Sun, the precise density of the oceans that supports marine life while allowing large vessels to navigate their surfaces, the perfect composition of the Earth that sustains delicate plants while also enabling the construction of towering structures, and the impeccable water cycle that supplies creation with pure and clean water. Randomness cannot yield such a diverse array of perfect systems. If there were multiple Gods, each would have conflicting desires, resulting in chaos in creation. Chapter 21 Al Anbiya, verse 22:

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

Clearly, this is false, indicating that there can only be one God, Allah, the Exalted.

Moreover, given that Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is just and appropriate for individuals to express their gratitude by utilizing these blessings in accordance with Islamic principles. Participating in this practice will help them achieve a harmonious state of mind and body, ensuring that every facet of their lives is well-coordinated while adequately preparing them for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 14 Ibrahim, verse 52:

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God…”

But one will only adopt the right attitude when they approach Islamic teachings with an open an unbiased mind with the desire to obtain peace of mind in both worlds, even if it means they must control their worldly desires. Chapter 14 Ibrahim, verse 52:

“…and that those of understanding will reflect.”

In conclusion, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even if it involves taking unpleasant medications and adhering to a strict dietary regimen. Just as this prudent patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to achieve this goal, despite extensive research, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one correctly organizes everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 14 Ibrahim, verse 52:

“…and that those of understanding will reflect.”

This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind

their prescribed medications and thus trust their doctors blindly, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings without question; rather, He desires them to acknowledge its truth through clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

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

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with Islamic teachings. Chapter 14 Ibrahim, verse 52:

“This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will reflect.”

And chapter 16 An Nahl, verse 97:

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

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

Over 500 Free eBooks on Good Character

500+ FREE English Books & Audiobooks / كتب عربية / اردو كتب/ Buku Melayu / বাংলা বই / Libros En Español / Livres En Français / Libri Italiani / Deutsche Bücher / Livros Portugueses:

https://shaykhpod.com/books/

Backup Sites for eBooks: https://shaykhpodbooks.wordpress.com/books/
https://shaykhpodbooks.wixsite.com/books
https://shaykhpod.weebly.com
https://archive.org/details/@shaykhpod

YouTube: https://www.youtube.com/@ShaykhPod/playlists

AudioBooks, Blogs, Infographics & Podcasts: https://shaykhpod.com/

Other ShaykhPod Media

Daily Blogs: www.ShaykhPod.com/Blogs
AudioBooks: https://shaykhpod.com/books/#audio
Pics: https://shaykhpod.com/pics
General Podcasts: https://shaykhpod.com/general-podcasts
PodWoman: https://shaykhpod.com/podwoman
PodKid: https://shaykhpod.com/podkid
Urdu Podcasts: https://shaykhpod.com/urdu-podcasts
Live Podcasts: https://shaykhpod.com/live

Subscribe to Receive Daily Blogs & Updates Via Email:
http://shaykhpod.com/subscribe

