A Summarised Quranic Commentary:

The Path of Peace of Mind

Chapter 16 An Nahl

PodQuran - Vol 16



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 16 An Nahl

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Compiler's Notes

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

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

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 16 An Nahl 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.



Chapter 16 – An Nahl, Verses 1-128 of 128

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١

يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ
أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا
يُشۡرِكُونَ ٣

خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤

وَٱلۡأَنۡعَٰمَ خَلَقَهَاۚ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا
تَأۡكُلُونَ ٥

وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ٦

وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ
ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧

وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا
تَعۡلَمُونَ ٨

وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ
أَجۡمَعِينَ ٩

هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ لَّكُم مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ
فِيهِ تُسِيمُونَ ١٠

يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن
كُلِّ ٱلثَّمَرَٰتِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ١١

وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ
مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۗ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢

وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۗ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣

وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا
وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ
فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا
لَّعَلَّكُمۡ تَهۡتَدُونَ ١٥

وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ١٦

أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ ١٧

وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨

وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ ١٩

وَٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ لَا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ٢٠

أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٖۖ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ٢١

إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۚ فَٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ قُلُوبُهُم مُّنكِرَةٞ وَهُم مُّسۡتَكۡبِرُونَ ٢٢

لَا جَرَمَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡتَكۡبِرِينَ ٢٣

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمۡ قَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٢٤

لِيَحۡمِلُوٓاْ أَوۡزَارَهُمۡ كَامِلَةٗ يَوۡمَ ٱلۡقِيَٰمَةِ وَمِنۡ أَوۡزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيۡرِ عِلۡمٍۗ أَلَا سَآءَ مَا يَزِرُونَ ٢٥

قَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَأَتَى ٱللَّهُ بُنۡيَٰنَهُم مِّنَ ٱلۡقَوَاعِدِ فَخَرَّ عَلَيۡهِمُ ٱلسَّقۡفُ مِن فَوۡقِهِمۡ وَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ٢٦

ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يُخۡزِيهِمۡ وَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تُشَٰٓقُّونَ فِيهِمۡۚ قَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ إِنَّ ٱلۡخِزۡيَ ٱلۡيَوۡمَ وَٱلسُّوٓءَ عَلَى ٱلۡكَٰفِرِينَ ٢٧

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا
نَعْمَلُ مِن سُوٓءٍ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ ﴿٢٩﴾

۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ
أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ
ٱلْمُتَّقِينَ ﴿٣٠﴾

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا
يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ﴿٣١﴾

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟
ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٣٤﴾

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ
نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ
مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٣٥

وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ
ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ
ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلۡمُكَذِّبِينَ ٣٦

إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن
نَّٰصِرِينَ ٣٧

وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ وَعۡدًا
عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٣٨

لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمۡ كَانُواْ
كَٰذِبِينَ ٣٩

إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠

وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ
وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٤٢

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۚ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ﴿٤٣﴾

بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ﴿٤٤﴾

أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ﴿٤٥﴾

أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ ﴿٤٦﴾

أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖۚ فَإِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ ﴿٤٧﴾

أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ ﴿٤٨﴾

وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ﴿٥٠﴾

۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّٰيَ فَٱرۡهَبُونِ ﴿٥١﴾

وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾

وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ﴿٥٣﴾

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾

لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْۖ فَسَوۡفَ تَعۡلَمُونَ ﴿٥٥﴾

وَيَجۡعَلُونَ لِمَا لَا يَعۡلَمُونَ نَصِيبٗا مِّمَّا رَزَقۡنَٰهُمۡۗ تَٱللَّهِ لَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَفۡتَرُونَ ﴿٥٦﴾

وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ وَلَهُم مَّا يَشۡتَهُونَ ﴿٥٧﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٞ ﴿٥٨﴾

يَتَوَٰرَىٰ مِنَ ٱلۡقَوۡمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓۚ أَيُمۡسِكُهُۥ عَلَىٰ هُونٍ أَمۡ يَدُسُّهُۥ فِي ٱلتُّرَابِۗ أَلَا سَآءَ مَا يَحۡكُمُونَ ﴿٥٩﴾

لِلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ مَثَلُ ٱلسَّوۡءِۖ وَلِلَّهِ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٦٠﴾

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلۡمِهِمۡ مَّا تَرَكَ عَلَيۡهَا مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَـٔۡخِرُونَ سَاعَةٗۖ وَلَا يَسۡتَقۡدِمُونَ ﴿٦١﴾

وَيَجۡعَلُونَ لِلَّهِ مَا يَكۡرَهُونَ وَتَصِفُ أَلۡسِنَتُهُمُ ٱلۡكَذِبَ أَنَّ لَهُمُ ٱلۡحُسۡنَىٰۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفۡرَطُونَ ﴿٦٢﴾

تَٱللَّهِ لَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ
أَعۡمَٰلَهُمۡ فَهُوَ وَلِيُّهُمُ ٱلۡيَوۡمَ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٦٣

وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخۡتَلَفُواْ فِيهِۖ
وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ٦٤

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ
لِّقَوۡمٖ يَسۡمَعُونَ ٦٥

وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا
خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ ٦٦

وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلۡأَعۡنَٰبِ تَتَّخِذُونَ مِنۡهُ سَكَرٗا وَرِزۡقًا حَسَنًاۗ
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡقِلُونَ ٦٧

وَأَوۡحَىٰ رَبُّكَ إِلَى ٱلنَّحۡلِ أَنِ ٱتَّخِذِي مِنَ ٱلۡجِبَالِ بُيُوتٗا وَمِنَ ٱلشَّجَرِ وَمِمَّا
يَعۡرِشُونَ ٦٨

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسۡلُكِي سُبُلَ رَبِّكِ ذُلُلٗاۚ يَخۡرُجُ مِنۢ بُطُونِهَا
شَرَابٞ مُّخۡتَلِفٌ أَلۡوَٰنُهُۥ فِيهِ شِفَآءٞ لِّلنَّاسِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ
يَتَفَكَّرُونَ ٦٩

وَٱللَّهُ خَلَقَكُمۡ ثُمَّ يَتَوَفَّىٰكُمۡۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡ لَا يَعۡلَمَ بَعۡدَ
عِلۡمٖ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ عَلِيمٞ قَدِيرٞ ٧٠

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي
رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ ٱللَّهِ
يَجۡحَدُونَ ﴿٧١﴾

وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَجَعَلَ لَكُم مِّنۡ
أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ أَفَبِٱلۡبَٰطِلِ
يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ﴿٧٢﴾

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقٗا مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ شَيۡـٔٗا وَلَا يَسۡتَطِيعُونَ ﴿٧٣﴾

فَلَا تَضۡرِبُواْ لِلَّهِ ٱلۡأَمۡثَالَۚ إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿٧٤﴾

۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا مَّمۡلُوكٗا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن
رَّزَقۡنَٰهُ مِنَّا رِزۡقٗا حَسَنٗا فَهُوَ يُنفِقُ مِنۡهُ سِرّٗا وَجَهۡرًاۖ هَلۡ
يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٧٥﴾

وَضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلَيۡنِ أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ
شَيۡءٖ وَهُوَ كَلٌّ عَلَىٰ مَوۡلَىٰهُ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍۖ هَلۡ
يَسۡتَوِي هُوَ وَمَن يَأۡمُرُ بِٱلۡعَدۡلِ وَهُوَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٧٦﴾

وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ
ٱلۡبَصَرِ أَوۡ هُوَ أَقۡرَبُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٧٧﴾

وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ
لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨

أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٰتٖ فِي جَوِّ ٱلسَّمَآءِ مَا يُمۡسِكُهُنَّ
إِلَّا ٱللَّهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٧٩

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا وَجَعَلَ لَكُم مِّن جُلُودِ
ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡۙ وَمِنۡ
أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ ٨٠

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلٗا وَجَعَلَ لَكُم مِّنَ
ٱلۡجِبَالِ أَكۡنَٰنٗا وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ
وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ كَذَٰلِكَ يُتِمُّ نِعۡمَتَهُۥ عَلَيۡكُمۡ
لَعَلَّكُمۡ تُسۡلِمُونَ ٨١

فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٨٢

يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكۡثَرُهُمُ
ٱلۡكَٰفِرُونَ ٨٣

وَيَوۡمَ نَبۡعَثُ مِن كُلِّ أُمَّةٖ شَهِيدٗا ثُمَّ لَا يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ
وَلَا هُمۡ يُسۡتَعۡتَبُونَ ٨٤

وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلۡعَذَابَ فَلَا يُخَفَّفُ عَنۡهُمۡ وَلَا هُمۡ
يُنظَرُونَ ٨٥

وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ رَبَّنَا هَٰٓؤُلَآءِ
شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ
إِنَّكُمۡ لَكَٰذِبُونَ ﴿٨٦﴾

وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٨٧﴾

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ
ٱلۡعَذَابِ بِمَا كَانُواْ يُفۡسِدُونَ ﴿٨٨﴾

وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ
شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ
وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ﴿٨٩﴾

۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ
وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ
لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٩٠﴾

وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ
تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ ٱللَّهَ يَعۡلَمُ مَا
تَفۡعَلُونَ ﴿٩١﴾

وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ غَزۡلَهَا مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثٗا
تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ أَرۡبَىٰ مِنۡ
أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ
تَخۡتَلِفُونَ ﴿٩٢﴾

وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُضِلُّ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ٩٣

وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا
وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِۖ وَلَكُمۡ عَذَابٌ
عَظِيمٞ ٩٤

وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن
كُنتُمۡ تَعۡلَمُونَ ٩٥

مَا عِندَكُمۡ يَنفَدُۖ وَمَا عِندَ ٱللَّهِ بَاقٖۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ
أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ٩٦

مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ
حَيَوٰةٗ طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ
يَعۡمَلُونَ ٩٧

فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٩٨

إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٩٩

إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ
مُشۡرِكُونَ ١٠٠

وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا
يُنَزِّلُ ۖ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ
ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى
يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْكَٰذِبُونَ ﴿١٠٥﴾

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ
مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ
وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٠٨﴾

لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ
جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ
رَّحِيمٌ ﴿١١٠﴾

۞ يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا
عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ
لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١١٢﴾

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ
ظَٰلِمُونَ ﴿١١٣﴾

فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ
ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ
لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا
حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا
يُفْلِحُونَ ﴿١١٦﴾

مَتَٰعٞ قَلِيلٞ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١١٧

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا مَا قَصَصۡنَا عَلَيۡكَ مِن قَبۡلُۖ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن
كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٨

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ تَابُواْ مِنۢ بَعۡدِ
ذَٰلِكَ وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٌ ١١٩

إِنَّ إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ ١٢٠

شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٢١

وَءَاتَيۡنَٰهُ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٢٢

ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ وَمَا كَانَ مِنَ
ٱلۡمُشۡرِكِينَ ١٢٣

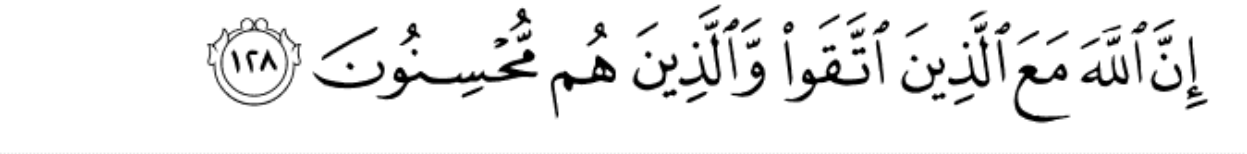
إِنَّمَا جُعِلَ ٱلسَّبۡتُ عَلَى ٱلَّذِينَ ٱخۡتَلَفُواْ فِيهِۚ وَإِنَّ رَبَّكَ
لَيَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٢٤

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم
بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦۖ وَهُوَ
أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥

وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن صَبَرۡتُمۡ لَهُوَ
خَيۡرٞ لِّلصَّٰبِرِينَ ١٢٦



وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ١٢٧



إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨

“The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.

He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

He created the heavens and earth in truth. High is He above what they associate with Him.

He created man from a sperm-drop; then at once, he is a clear adversary.

And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].

And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.

It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,

And landmarks. And by the stars they are [also] guided.

Then is He who creates like one who does not create? So will you not be reminded?

And if you should count the favors of Allah , you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

And Allah knows what you conceal and what you declare.

And those they invoke other than Allah create nothing, and they [themselves] are created.

They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.

Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.

And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples,"

That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" -

The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.

So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

And it will be said to those who feared Allah , "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous -

Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous -

The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been wronging themselves.

So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

[Even] if you should strive for their guidance, indeed, Allah does not guide those He sends astray, and they will have no helpers.

And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.

[It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

[They are] those who endured patiently and upon their Lord relied.

And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

Or that He would not seize them during their [usual] activity, and they could not cause failure?

Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.

Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah , while they are humble.

And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

They fear their Lord above them, and they do what they are commanded.

And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

And whatever you have of favor - it is from Allah . Then when adversity touches you, to Him you cry for help.

Then when He removes the adversity from you, at once a party of you associates others with their Lord

So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

And they assign to what they do not know a portion of that which We have provided them. By Allah , you will surely be questioned about what you used to invent.

And they attribute to Allah daughters - exalted is He - and for them is what they desire.

And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

By Allah , We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.

And We have not revealed to you the Book, except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

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.

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.

Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.

And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

So do not assert similarities to Allah . Indeed, Allah knows and you do not know.

Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends

from it secretly and publicly. Can they be equal? Praise to Allah ! But most of them do not know.

And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah . Indeed in that are signs for a people who believe.

And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

But if they turn away, - then only upon you is [responsibility for] clear notification.

They recognize the favor of Allah ; then they deny it. And most of them are disbelievers.

And [mention] the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].

And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

And when those who associated others with Allah see their "partners," they will say," Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.

Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah , over you, a witness. Indeed, Allah knows what you do.

And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah , and you would have [in the Hereafter] a great punishment.

And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

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.

So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].

Indeed, there is for him no authority over those who have believed and rely upon their Lord.

His authority is only over those who take him as an ally and those who through him associate others with Allah .

And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

Say, "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.

They only invent falsehood who do not believe in the verses of Allah , and it is those who are the liars.

Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah , and for them is a great punishment;

That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

Assuredly, it is they, in the Hereafter, who will be the losers.

Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful

On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah . So Allah made it taste the envelopment of hunger and fear for what they had been doing.

And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah , if it is [indeed] Him that you worship.

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.

And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah . Indeed, those who invent falsehood about Allah will not succeed.

[It is but] a brief enjoyment, and they will have a painful punishment.

And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.

Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.

Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah , inclining toward truth, and he was not of those who associate others with Allah .

[He was] grateful for His favors. Allah chose him and guided him to a straight path.

And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

Then We revealed to you, to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allah .

The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

And if you punish punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.

And be patient, and your patience is not but through Allah . And do not grieve over them and do not be in distress over what they conspire.

Indeed, Allah is with those who fear Him and those who are doers of good."

Discussion on Verses 1-128 of 128

As Islam demands people to control their worldly desires so that they correctly use the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, those whose only aim in life is to pursue their worldly desires will inevitably reject and ignore Islamic teachings even if they claim to believe in Islam. As Islam contradicted the worldly desires of the leaders of the non-muslims of Mecca they rejected it and discouraged others from accepting it also, out of fear of losing their leadership and social influence. This discouragement took many forms, such as demanding the punishment they were being threatened with to come immediately and when they were not punished immediately they falsely used this as evidence against the truthfulness of Islam. They failed to understand that Allah, the Exalted, always gives respite to people. In fact, if He held people accountable for their actions immediately, they would not be anyone left on Earth. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

And chapter 16 An Nahl, verse 1:

“The command of Allah is coming, so be not impatient for it…”

But as warned in these verses, the respite Allah, the Exalted, grants people is temporary. Therefore, one must take advantage of the respite Allah, the Exalted, grants them to mend their behaviour before it is too late. If they fail to take advantage of the respite they have been granted and instead persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them, then their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will wrongly attribute their stress to others, like their spouse. By removing 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 is evident when observing those who misuse the blessings they have been granted, such as the wealthy and famous, despite their worldly comforts. As their attitude hinders them from preparing for accountability on Judgement Day, they will encounter a far worse punishment in the hereafter. Chapter 16 An Nahl, verse 1:

“The command of Allah is coming, so be not impatient for it…”

In addition, the one who fails to make use of the respite Allah, the Exalted, grants them will inevitably obey other things in the disobedience of Allah, the Exalted. Chapter 16 An Nahl, verse 1:

“…Exalted is He and high above what they associate with Him.”

It is important to remember that false gods, including idols, are not the only things that people may worship and obey instead of Allah, the Exalted. In reality, anything that someone obeys in opposition to Allah, the Exalted—like social media, trends, societal norms, and people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and spiritual leaders from the people of the book were not objects of worship; rather, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was viewed as a type of worship. This idea in Islam was also mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people 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 beings in opposition to Allah, the Exalted, as this amounts to worshipping those beings. If someone persists in disobeying Allah, the Exalted, they will inevitably become subservient to various other influences, including individuals, social media, trends, culture, and their employers. Trying to manage multiple and unjust authorities only results in stress, as it is unrealistic to please them all given 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 many masters, ultimately sacrificing their peace of mind. Over time, these individuals may face sadness, loneliness, depression, and even suicidal thoughts, as their efforts to satisfy their worldly masters fail to provide the fulfillment they sought. This truth is clear when one observes those who act in this way, such as celebrities. Furthermore, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not yield any advantage in the afterlife, as these entities will not come to their assistance in their time of need. Chapter 16 An Nahl, verse 1:

“The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.”

Another reason why the leaders of the non-muslims of Mecca and the people of the book of Medina opposed Islam was out of envy for the Holy

Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 2:

“He sends down the angels, with the inspiration of His command, upon whom He wills of His servants…”

The non-Muslims of Mecca, being proficient in Arabic, understood that the Holy Quran was not authored by a created being. 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?"

In addition, as the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a truth recognized by both the People of the Book and the non-Muslims in Mecca—he would not have been aware of the modified or original teachings found in these holy texts. This reality further supports the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

The noblemen among the non-Muslims of Mecca struggled to accept and follow the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being from the most esteemed tribe, was a poor orphan. Their desire for power, control, and wealth led to jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood and was granted leadership and superiority over all of creation.

The scholars from the people of the book clearly recognized the Holy Quran as they were familiar with its Author. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran, as both had been mentioned in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book were envious 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 faith revolved around the significance of lineage, which they believed granted them superiority over others, they found it impossible to accept and follow a Holy Prophet, peace and blessings be upon him, from a different ancestry. This would undermine the superiority complex they had fabricated.

Despite their envy towards the Holy Prophet Muhammad, peace and blessings be upon him, he alone was worthy of receiving Prophethood. Chapter 16 An Nahl, verse 2:

“He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me.””

No matter how advanced a society becomes, and regardless of the knowledge they gain in various fields, 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 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, 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 good from evil, beneficial from 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 properly applied in people's lives, 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 understands and follows their doctor's medical advice, realizing that it is ultimately for their own good, despite the unpleasant medications and strict dietary restrictions prescribed. Chapter 16 An Nahl, verse 2:

“He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me.””

Islam instructs humanity that the sole authority they should obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, whoever a person obeys is what they worship. Humans are designed in

such a manner that they must obey something. This something could be other individuals, social media, trends, culture, or even their own cravings. 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 specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will ensure a balanced mental and physical state, appropriately aligning everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will lead to peace of mind in both worlds.

On the other hand, those who deny the Oneness of Allah, the Exalted, and choose to obey and worship other entities will inevitably misuse the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some earthly pleasures. 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 16 An Nahl, verse 2:

“…Warn that there is no deity except Me; so fear Me.”

Observing the formation of the Heavens and the Earth, along with the numerous perfectly balanced systems, makes it evident that there is only

One who has created and maintains the universe. For instance, the ideal distance between the Sun and 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 to create a balanced and pure atmosphere that enables life to flourish. Chapter 2 Al Baqarah, verse 164:

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

The timing of days and nights, along with their varying lengths throughout the year, enables individuals to gain the most benefit from them. If days were extended, people would likely feel fatigued from the prolonged hours. Conversely, if nights were lengthened, there would not be sufficient time for individuals to earn a living or pursue other valuable activities, such as acquiring knowledge. Should nights be shorter, people would not get enough rest to maintain optimal health. Alterations in the duration of days and nights would also impact crops, negatively affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems in the universe clearly reflects the Oneness of Allah, the Exalted, as the existence of multiple Gods 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 observing 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 on 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 in the sea prevents the decomposition of dead creatures from polluting the ocean. If the ocean were to become contaminated, sea life would cease to exist, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is structured in such a way that it supports thriving sea life while allowing heavy ships to navigate its surface. A slight change in the water's composition would disrupt this balance, leading to a scenario where either sea 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 examining the myriad species, one can see that they have been created in a perfectly balanced manner, enabling them to flourish in

their respective environments. Take the camel, for instance; it has been engineered to endure extreme temperatures and can go extended periods without drinking 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 is designed so perfectly that any impurities in its body are completely separated from the milk it produces. If they were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

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

Every species is assigned a particular life span that stops any one species from dominating the others. For instance, flies live only 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, potentially overpowering all other species in the environment. In contrast, other animals with much longer life spans tend to produce only a limited number of offspring. This again helps keep their populations in check. Such a balance cannot be mere coincidence, nor can it be fully accounted for 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…"*

Winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. In ancient times, wind was vital for sea travel, which remains the primary method for transporting goods globally. Winds are necessary to carry rainclouds to designated areas, providing essential water for life. The Earth exhibits a finely tuned wind system; an absence of winds would result in disorder, while excessive winds would also create chaos. Likewise, rainfall is also carefully balanced; insufficient rain causes droughts and famine, whereas excessive rain results in 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 perfectly balanced systems cannot reasonably refute the existence of a singular Creator who holds authority over everything. Chapter 16 An Nahl, verse 2:

"*…Warn that there is no deity except Me; so fear Me."*

A person who provides for certain aspects of another's needs, like their shelter, deserves to be shown gratitude. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and right for people to express their gratitude to Him. Gratitude expressed through intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of good intention is that a person does not seek or anticipate any recognition or reward from others. Gratitude expressed verbally involves saying good things or choosing to remain silent. Meanwhile, gratitude 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 leads to an increase in blessings and ultimately brings peace of mind 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 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 acceptable for them to utilize it as they wish. Since Allah, the Exalted, created, owns, and maintains everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for a person to follow the

commands of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In the same way, when someone lends their belongings to another, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has given every blessing that a person has as a loan, not as a gift. Similar to earthly loans, this loan must be repaid. The repayment can only be made by using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are 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 mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

Chapter 16 An Nahl, verse 2:

"…Warn that there is no deity except Me…"

The one who understands this truth will remain firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 16 An Nahl, verse 2:

"…so fear Me."

This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds. But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will reject and ignore the obedience of Allah, the Exalted, and preparing for their accountability on the Day of Judgement, despite its many signs and proofs. Chapter 16 An Nahl, verse 3:

"He created the heavens and earth with purpose…"

The Day of Judgement is an inevitable event. 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 consists of

water evaporating from the ocean into the atmosphere and then condensing to create rain, is finely tuned to sustain life on Earth. The soil is designed in a way that allows delicate branches and shoots of seeds to break through, providing crops for life, 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 balance. However, one significant aspect of this world is clearly unbalanced: the actions of humanity. It is common to see oppressive and tyrannical individuals who evade consequences in this life. In contrast, many people suffer oppression and other hardships without receiving their due rewards for their endurance. Many Muslims who faithfully obey Allah, the Exalted, often encounter numerous challenges in this world and receive only a small portion of their rewards, while those who openly defy Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. Yet, this does not happen in this world, indicating that 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 reason for not executing complete punishment here is that Allah, the Exalted, provides numerous chances for individuals to genuinely repent and amend their actions. He does not grant full rewards to Muslims in this life since it is not Paradise. Moreover, faith in the unseen, particularly the complete reward awaiting Muslims in the afterlife, is a crucial element of belief. In fact, this belief in the unseen is what distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this life, it would lose its significance.

In addition, fearing complete punishment while hoping for full rewards in the hereafter motivates individuals to refrain from sins 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 people's actions have ceased. This suggests that the material world will eventually come to an end.

Contemplating this discussion will reinforce one's faith in the Day of Judgement, encouraging them to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to attain 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 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."

But as obeying Allah, the Exalted, and preparing for one's accountability contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted, by obeying other things, which suit their desires, such as social media, fashion and culture. Chapter 16 An Nahl, verse 3:

"…High is He above what they associate with Him."

Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to others, like their relatives. By removing 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 result is evident when observing those who misuse the blessings they have been granted, such as the wealthy and famous, despite their enjoyment of worldly comforts. In addition, as their attitude hinders them from preparing for their accountability on Judgement Day, they will face a far worse punishment in the afterlife.

In order to avoid this outcome one must obey Allah, the Exalted, the One who created and controls life and death and therefore deserves the obedience of the creation. Chapter 16 An Nahl, verse 4:

“He created man from a sperm-drop…”

Despite originating from a dirty liquid, Allah, the Exalted, bestowed countless blessings on people and gave them superiority over most of His creation. Chapter 17 Isra, verse 70:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

As a result, one must show gratitude for this honour and the countless blessings Allah, the Exalted, continuously provides them. Expressing gratitude in one's intentions means solely acting to please Allah, the Exalted. Expressing gratitude in one's speech entails either speaking positively or choosing to remain silent. Furthermore, expressing gratitude through one's actions requires utilizing the blessings one has received in manners 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 worlds 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]…”

But as showing gratitude contradicts the worldly desires of people, they often forget their humble origins and the countless blessings Allah, the Exalted, grants them and as a result, they persist on His disobedience by misusing the blessings He has granted them. Chapter 16 An Nahl, verse 4:

"…then at once, he is a clear adversary."

Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and inadequately prepare 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.

After discussing the creation of mankind, in order to encourage people to show gratitude to Him, Allah, the Exalted, discusses some of the other blessings He continuously grants people thereby proving He alone deserves to be obeyed in every situation. Chapter 16 An Nahl, verse 5:

"And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat."

To this day, agriculture is the major source of provision for mankind and a vital component of agriculture is cattle. Through cattle Allah, the Exalted, provides a form of transportation for people, clothing and a constant supply of provision through their meat and in some cases, the milk they provide. The goat has been crafted in an exceptionally precise manner, ensuring that any impurities within its body are completely separated from the milk it generates. Any combination of the two would render the milk unsuitable 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.”

Evolution represents a type of mutation, inherently characterized by imperfection. However, upon examining the myriad species, one can observe that they have been crafted in a remarkably balanced manner, enabling them to flourish within their respective environments. Take, for instance, the camel, which has been specifically created to endure extreme heat and can survive for extended durations without water. These creatures are ideally suited for life in the desert, serving as a vital source of food, milk, transportation, and clothing. Chapter 88 Al Ghashiyah, verse 17:

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

And chapter 16 An Nahl, verse 5:

“And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.”

Every 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 would become unbalanced, potentially overpowering 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 again helps to keep their populations in check. Such a balance cannot be mere coincidence, nor can it be fully accounted for by the theory of evolution.

Allah, the Exalted, has provided people with sources of income, through various businesses, that are only possible with the blessings He has provided. Businesses which are a source of provision, a source of joy for its owner and ensures the economy remains strong and stable. Chapter 16 An Nahl, verse 6:

“And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].”

As mentioned earlier, Allah, the Exalted, provided animals for people so that they can easily travel to distant lands for the sake of tourism and trading. To this very day, they are some lands which cannot be reached with modern transportation and as a result, people rely on animal transportation to reach those places in order to benefit from the natural resources found there. Chapter 16 An Nahl, verse 7:

“And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.”

Allah, the Exalted, also provided the inspiration and knowledge for the manufacture of various inventions which are used to carry people and their goods, such as planes, cars and ships. Trading on a global and mass scale would not be possible without these inventions. Chapter 16 An Nahl, verse 8:

“And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.”

In addition, it is Allah, the Exalted, alone who provides the inspiration, knowledge, opportunity, resources and strength to invent things. Therefore, He alone is the source of all inventions, even if people have a hand in their

manufacture. In addition, every invention requires some natural resources which undeniably come from Allah, the Exalted.

Allah, the Exalted, did not create mankind and leave them to their own devices as that would be a form of neglect He is free of. Chapter 16 An Nahl, verse 9:

“And upon Allah is the direction of the [right] way…”

Rather, Allah, the Exalted, created mankind and all the things they need to obtain peace of mind in this world, including religious and worldly provision, the latter of which was allocated to them over fifty thousand years before He created the Heaves and the Earth, according to a Hadith found in Sahih Muslim, number 6748. Allah, the Exalted, granted every generation divine guidance so that they could use the resources He provided them correctly so that they 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. Regardless of how advanced a society may become and the knowledge it acquires across various domains, both mental and physical, it remains impossible to establish a code of conduct that completely aligns with human nature and addresses every possible situation, condition, and scenario that individuals or societies encounter during their existence on Earth. This endeavor is fundamentally unattainable, as humanity perpetually uncovers new insights into specific aspects of human existence, 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 all 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 good from evil, beneficial from harmful, and assists in attaining peace of mind in a life fraught with stress. Historical evidence clearly indicates that when this divine code of conduct was effectively implemented in people's lives, it resulted in the flourishing of 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 comprehends and adheres to their doctor's medical guidance, understanding that it is ultimately for their own benefit, despite the unpleasant treatments and strict dietary limitations prescribed. Chapter 16 An Nahl, verse 9:

“And upon Allah is the direction of the [right] way…”

But if one fails to adopt the right way, as it contradicts their worldly desires, then just like the foolish patient whose mental and physical health will suffer when they ignore their doctor’s advice, so will the mental and physical health of a person suffer if they ignore the guidance provided by Allah, the Exalted. Chapter 16 An Nahl, verse 9:

“…and among the various paths are those deviating…”

When they ignore divine guidance, they will inevitably misuse the blessings Allah, the Exalted, has granted them. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Even though Allah, the Exalted, did provide right guidance to mankind, He does not force right guidance on people, as that would nullify the test of life in this world, which involves whether or not people will correctly use the blessings they have been granted as outlined in divine teachings. Chapter 16 An Nahl, verse 9:

"…And if He willed, He could have guided you all."

One must therefore avoid the ignorant attitude of claiming if Allah, the Exalted, was so powerful He would force right guidance on everyone and He would not allow anyone to commit sins or wrong others. Despite having power over all of creation and the fact that nothing occurs within the universe without His permission, He allows people to act on their free will so that the test of life in this world can be completed in a fair way. Chapter 16 An Nahl, verse 9:

“…And if He willed, He could have guided you all.”

In general, it is an individual's duty to adequately inform those in their vicinity about the difference between appropriate guidance and misguidance, while also encouraging them to follow the correct path in life. Nevertheless, they cannot force anyone to make that decision. Individuals who fail to understand this reality will perpetually encounter frustration and disappointment towards those who choose misguidance, and this sense of sorrow may escalate into depression if they do not recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

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

Only those who desire right guidance will respond favorably. People who aspire to achieve peace in both worlds, even if it necessitates opposing their worldly cravings, acknowledge that controlling one’s desires in this life is a small sacrifice for the purpose of attaining peace of mind in both worlds. Moreover, these individuals comprehend that fulfilling all of one’s worldly cravings does not lead to inner tranquility. This is evidently illustrated when one examines the lives of the affluent and renowned.

Allah, the Exalted, then continues to discuss some of the blessings He provides mankind, thereby proving He alone deserves obedience in every situation. Chapter 16 An Nahl, verse 10:

“It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].”

The observation of the impeccably balanced water cycle clearly indicates the existence of a Creator. Water evaporates from the ocean, rises into the atmosphere, and subsequently condenses to produce acidic rain that descends upon the mountains. These mountains play a vital role in neutralizing the acidic rain, rendering it suitable for consumption by both humans and animals. Any disruption to this exquisitely balanced system would lead to disastrous consequences for all forms of life on this planet. The salinity of the ocean inhibits the decomposition of deceased organisms, preventing them from contaminating the marine environment. Should the ocean become polluted, marine life would face extinction, and the ensuing toxins would also have detrimental effects on terrestrial organisms. The water in the oceans and seas is organized in a manner that not only sustains vibrant marine ecosystems but also facilitates the navigation of large vessels across its surface. A slight alteration in the water's composition would result in an imbalance, hindering the ability of marine life to thrive or obstructing the passage of ships. Even in contemporary times, maritime transport remains the dominant means of global goods movement. Therefore, this impeccable equilibrium is essential for the preservation of life on Earth. Furthermore, fresh and purified water is separated from the salty water found within the seas and oceans, which are required to prevent the seawater becoming contaminated by the corpses

within the oceans and seas. The mixing of these two waters would detrimentally effect life on Earth. 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.”

In addition, rainfall is perfectly regulated; insufficient rain causes droughts and famine, whereas excessive rain leads to severe flooding. Chapter 16 An Nahl, verses 10-11:

“It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits…”

Through rain, Allah, the Exalted, gives life to a dead seed which grows to provide various types of provision for the creation. Even though people make some contribution towards agriculture, yet they cannot grant life to a dead seed, a vital process without which people and animals could not survive on Earth. Chapter 16 An Nahl, verse 11:

“…Indeed in that is a sign for a people who give thought.”

Moreover, it is remarkable that the same land, irrigated from the same source, yields fruits of varying qualities. Chapter 13 Ar Ra'd, verse 4:

"And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit…"

Indeed, even one tree does not yield fruits of uniform quality. This clearly shows that the factors influencing the outcome extend beyond agriculture. Chapter 16 An Nahl, verse 11:

"…Indeed in that is a sign for a people who give thought."

After discussing the Earth, Allah, the Exalted, shifts the discussion to the beyond it. Chapter 16 An Nahl, verse 12:

“And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command…”

The Sun's trajectory ensures that the Earth receives a balanced amount of light and darkness. The perfect timing of days and nights, along with their varying durations throughout the year, allows people to make the most of them. If days were longer, people would become tired from the extended hours. On the other side, if nights were longer, there would not enough time for individuals to work or engage in other important activities, such as education. Conversely, if nights were shorter, people would not get adequate rest to stay healthy. Changes in the length of days and nights would also affect crops, resulting in adverse effects on the food supply for both humans and animals. The Moon, which reflects sunlight, and the stars offer guidance to travelers at night, particularly when navigating deserts and oceans, which remains a key method for transporting goods even today. The Moon's phases are essential for the tides of oceans and seas. Any disturbance in these tides can lead to serious environmental damage. With the Sun and Moon, people can accurately track time, which is crucial for life on Earth. The precise balance and positioning of the Sun and Moon in the solar system clearly suggest the presence of a Creator. Chapter 16 An Nahl, verse 12:

“…Indeed in that are signs for a people who reason.”

Chapter 16 An Nahl, verse 12:

“And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command…”

The balance and harmony in the universe is evident when one observes its creation, such as the consistent rising and setting of the Sun, the various phases of the Moon, and the countless planets that maintain their orbits. This harmony is attained only when they all fully submit to the obedience of Allah, the Exalted. In contrast, such harmony is lacking among humanity, as they do not submit to the obedience of Allah, the Exalted, unlike the rest of creation. Therefore, if one wishes to attain the harmony and balance seen in the universe within their own life, they must emulate creation by sincerely obeying Allah, the Exalted, at all times, by properly utilizing the blessings bestowed upon them as outlined in Islamic teachings. This will ensure they achieve a harmonious mental and physical state, effectively aligning all aspects of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to tranquility in both worlds. Chapter 16 An Nahl, verse 12:

“…Indeed in that are signs for a people who reason.”

This same balance and harmony can be observed on the Earth, where many balanced systems, such as the water cycle, provide provision for the creation because they obey Allah, the Exalted. Chapter 16 An Nahl, verse 13:

“And [He has subjected] whatever He multiplied for you on the earth of varying colors…”

Allah, the Exalted, did not only fulfil the necessitates of people, such as their provision, through creating the Heavens and the Earth, but also placed beauty therein for them, as a source of joy and comfort. It is undeniable that people find comfort in the countless beautiful landscapes created by Allah, the Exalted. In fact, the vast majority of the tourism industry is fueled by the desire of people to observe these magnificent scenes around the world. The desire to appreciate beauty found in humans cannot be explained by evolution. This desire and the beautiful scenes around the world have both been created by Allah, the Exalted. Chapter 16 An Nahl, verse 13:

“…Indeed in that is a sign for a people who reflect.”

After speaking about the land on Earth, Allah, the Exalted, shifts the conversation to the oceans and seas. Chapter 16 An Nahl, verse 14:

“And it is He who subjected the sea for you to eat from it tender meat…”

Through sea life, Allah, the Exalted, granted mankind another continuous source of provision for people and other animals. The salt found in the ocean serves as a protective barrier, stopping the remains of dead animals from contaminating the sea. If the ocean were to become polluted, it would endanger marine organisms, and the resulting toxins would also impact land-based life. As mentioned earlier, Allah, the Exalted, even provides people with beautiful ornaments from the sea, such as pearls, which they use to beautify themselves, as He acknowledges and provides for their desire to seek beauty. Chapter 16 An Nahl, verse 14:

"…and to extract from it ornaments which you wear…"

The oceans and seas possess a distinctive water structure that nurtures vibrant marine ecosystems while also permitting large ships to glide across their surfaces. A minor change in the water's makeup could upset this delicate balance, resulting in a situation where either sea creatures thrive or vessels can sail the waters, but not both at the same time. Even in contemporary times, shipping continues to be the primary means of transporting goods worldwide. Therefore, maintaining this ideal equilibrium is essential for the survival of life on Earth. Chapter 16 An Nahl, verse 14:

"…And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful."

The aim of providing all these blessings is that people show gratitude to Allah, the Exalted, for their own sake. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Speaking with gratitude entails either saying what is good or choosing silence. Meanwhile, demonstrating gratitude through actions involves correctly utilizing the blessings Allah, the Exalted, has granted as outlined in Islamic teachings. This will result in additional blessings, tranquillity, and success in both this world 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]…"

As the Earth spins rapidly, mountains have been created and placed as stabilizing pegs, enabling life to thrive on Earth. Chapter 16 An Nahl, verse 15:

"And He has cast into the earth firmly set mountains, lest it shift with you…"

Mountains play a crucial role in capturing and cleansing acidic rain, making it suitable for agricultural and drinking purposes for both humans and animals. They serve as a reliable source of fresh, purified water that flows into the rivers and streams that are strategically located across the planet. Chapter 16 An Nahl, verse 15:

“…set mountains, lest it shift with you, and [made] rivers…”

This fresh water is separated from the salty waters of the seas and oceans, which is essential to keep the seawater free from contamination caused by the dead bodies that reside in the oceans and seas. The combination of these two types of water would have a harmful impact on life on Earth. 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.”

As travelling on Earth is vital for survival, such as seeking provision and knowledge, the majority of the Earth has been designed in a way which allows people to journey from place to place with ease, such as specific landmarks which help identify different lands and the ability to use the stars for navigation, something which is still used to this day. Chapter 16 An Nahl, verses 15-16:

“…and roads, that you may be guided. And landmarks. And by the stars they are [also] guided.”

After discussing some of His blessings which He has created to benefit mankind, Allah, the Exalted, criticizes those who still obey other things, which cannot guide them to peace of mind in both worlds, over obeying Him, the Creator of all things and the Guide to peace of mind in both worlds. Chapter 16 An Nahl, verse 17:

“Then is He who creates like one who does not create?...”

It is crucial to keep in mind that false deities, such as idols, are not the sole entities that individuals might worship and obey instead of Allah, the Exalted. In truth, anything that a person obeys in defiance of Allah, the Exalted—such as social media, current trends, societal expectations, and other individuals—symbolizes what they truly worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and spiritual figures from the people of the book were not worshipped; instead, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was perceived as 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 beings in opposition to Allah, the Exalted, as this equates to worshipping those beings. If a person continues to disobey Allah, the Exalted, they will inevitably find themselves subservient to various other influences, including people, social media, trends, culture, and their employers. Attempting to navigate multiple and unjust authorities only leads to stress, as it is unrealistic to satisfy them all given 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 become burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may encounter sadness, loneliness, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the fulfillment they desire. This reality is evident when one observes those who behave in this manner, such as celebrities. Moreover, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not provide any benefit in the afterlife, as these entities will not come to their aid in their time of need. Chapter 16 An Nahl, verse 17:

“…So will you not reflect?”

Even in the face of their defiance, Allah, the Exalted, continues providing for the creation. Chapter 16 An Nahl, verse 18:

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

Indeed, individuals often fail to grasp the immense significance of a single blessing, like the involuntary beating of their heart. Yet, a majority of humanity continues to express ingratitude towards Allah, the Exalted, by misusing the blessings He has bestowed upon them. To prevent ingratitude, it is essential to recognize that the blessings bestowed upon people in this life are merely a loan, they are not gifts. Similar to earthly loans, this loan demands repayment. The only way to repay this loan is by using these blessings in manners that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. In contrast, the blessings of Paradise are granted as gifts, allowing individuals the liberty to enjoy them as they please. 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.""

It is essential not to confuse the temporary blessings, which are simply a loan, with the eternal gifts of Paradise. Recognizing this truth will help one to appreciate the myriad blessings that Allah, the Exalted, has bestowed upon them. Gratitude in intention signifies acting solely to please Allah, while gratitude in words can be conveyed through good speech or silence. Moreover, gratitude in actions means making use of the blessings one has received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will lead to further blessings, tranquility, and success in both worlds by fostering a harmonious mental and physical state and by properly aligning everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

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

And as Allah, the Exalted, does not demand perfection from people, those who sincerely strive to show gratitude to Him will be forgiven for their moments of ingratitude. Chapter 16 An Nahl, verse 18:

"…Indeed, Allah is Forgiving and Merciful."

Chapter 16 An Nahl, verse 18:

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

In general, keeping this fact in mind is a great way to cultivate a positive mindset that helps one stay patient during tough times. When facing difficulties, individuals should always recognize that things could have been much worse. If the issue is a worldly one, they should be thankful that it is not a trial impacting their faith. Rather than fixating on the immediate sorrow that comes with the difficulty, they should focus on the outcome and the reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone loses a few blessings, they should reflect on the numerous blessings they still have. Chapter 16 An Nahl, verse 18:

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

In every difficulty, one should recall the verse from the Holy Quran that reminds them of the many hidden lessons in difficulties and tests that they may not have noticed. Thus, the circumstances they are experiencing are more beneficial than the ones they 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, one should contemplate these facts and others to cultivate a positive mindset, which is essential for navigating difficulties in a manner that brings numerous blessings in both worlds. Keep in mind, the cup is not half empty; it is, in fact, half full.

Whether one adopts the right attitude and shows gratitude to Allah, the Exalted, or fails to, as Allah, the Exalted, is fully aware of everyone’s intentions, speech and actions, He will hold them accountable accordingly. Chapter 16 An Nahl, verse 19:

“And Allah knows what you conceal and what you declare.”

The one who shows gratitude, by correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings, 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. Whereas, the one who adopts ingratitude will obtain stress and difficulties in both worlds, through obtaining an unbalanced mental and physical state and through misplacing everything and everyone within their life, even if they enjoy worldly luxuries. The difference between the

attitudes is clear to see when one observes those who show gratitude to Allah, the Exalted, and those who do not.

But as showing gratitude to Allah, the Exalted, contradicts the desires of people, many of them will persist on obeying other things thereby misusing the blessings He has granted them despite fact these things cannot guide them to peace of mind in both worlds. Chapter 16 An Nahl, verse 20:

“And those they invoke other than Allah create nothing, and they [themselves] are created.”

As discussed earlier, it is essential to remember that false deities, like idols, are not the only beings that people might obey and worship instead of Allah, the Exalted. In reality, anything that one obeys in opposition to Allah, the Exalted—such as social media, trends, culture, and people—indicates what they genuinely worship. When one obeys these things in the disobedience of Allah, the Exalted, they will misuse the blessings He has granted them. This will lead to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. As a result, they will not obtain peace of mind. In addition, it is essential to recognize that material possessions like fame, wealth, power, family, friends, and a career hold significance only when accompanied by peace of mind. Lacking peace of mind, these possessions will only increase stress and difficulties in both worlds. This reality becomes evident when observing the wealthy and famous, who often struggle with mental health problems, even while enjoying their material wealth.

Chapter 16 An Nahl, verse 20:

“And those they invoke other than Allah create nothing, and they [themselves] are created.”

The non-muslims of Mecca would worship some people from their ancestry who were regarded as righteous, with the false belief they would intercede on their behalf in the court of Allah, the Exalted. The Christians have adopted a similar belief, whereby they pray to dead people who are considered saints with the hope they will aid them in this world and in the next. But these people do not have the power to hear or respond to their invocations nor will be able to intercede in the court of Allah, the Exalted. Chapter 16 An Nahl, verse 21:

“They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.”

In fact, these people will be too concerned about their own accountability with Allah, the Exalted, to care about the judgement of anyone else. Sadly, some muslims have adopted a similar attitude whereby they call upon dead people who they consider to be saints, with the hope they will intercede for

them in the court of Allah, the Exalted. This practice has nothing to do with Islam as it contradicts the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Muslims have been commanded to obey, worship and supplicate to Allah, the Exalted, alone, as He is the only One who hears and responds to people. Chapter 16 An Nahl, verse 22:

“Your god is one God…”

In addition, calling upon dead people who are considered saints for help only causes one to adopt wishful thinking whereby they persist on the disobedience of Allah, the Exalted, while falsely believing someone else will save them from facing the consequences of their actions. The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in numerous Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308. However, it remains true that some Muslims will inevitably face Hell. Even a fleeting moment in Hell is intolerable, which makes it crucial to avoid adopting wishful thinking. Furthermore, engaging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this mocking could result in them being excluded from his intercession, and he may even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers to Muslims, as they are the sole community that has accepted the Holy Quran, while non-Muslims have not embraced it and thus cannot forsake it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day is evident.

Consequently, as indicated by the next verse, it is crucial to avoid wishful thinking and instead cultivate true hope in the mercy of Allah, the Exalted, by faithfully obeying Him by correctly utilizing the blessings He has granted them according to Islamic teachings. Chapter 16 An Nahl, verse 22:

"Your god is one God…"

In general, Islam instructs humanity that the sole being they should obey in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, whoever a person chooses to obey and base their life upon is what they worship. Humans are inherently designed to follow and obey something, whether that be other individuals, social media, trends, culture, or even their own cravings. Chapter 25 Al Furqan, verse 43:

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

A person's worship is determined by whom or what they choose to obey and follow. Thus, Muslims are required to back 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 achieve peace of mind by attaining a balanced mental and physical state and by properly prioritizing everything and everyone in their lives. 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 other entities will inevitably misuse the blessings Allah, the Exalted, has granted them. Consequently, they will find themselves in a state of mental and physical imbalance, 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 worlds, 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 16 An Nahl, verse 22:

"Your god is one God…”

It is crucial to understand that worshipping Allah, the Exalted, entails much more than just performing ritualistic acts of worship like the obligatory prayers; it also necessitates obedience to Him in every circumstance and in every worldly blessing one interacts with, as outlined in the Holy Quran and

the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, obedience is a practical matter that goes beyond merely having faith in one's spiritual heart. To obey Allah, the Exalted, one must engage in good deeds aimed at earning His pleasure. Those who act with ulterior motives will not receive rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Furthermore, obedience to Allah, the Exalted, includes fulfilling various aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second is to comprehend its teachings through a reliable source and instructor. The ultimate 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 devoted Muslim places the teachings of the Holy Quran above the pursuit of desires that contradict it. Cultivating one's character in accordance with the Holy Quran demonstrates a true commitment to the book of Allah, the Exalted. This endeavor aligns with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as noted in a Hadith from Sunan Abu Dawud, number 1342. An essential aspect of honoring the Holy Quran is to engage with it earnestly, striving to understand and apply all its teachings, regardless of any conflicting personal desires. Those who opt to follow only certain commands, prohibitions, and guidance based on their desires show a lack of sincerity towards it and, as a result, will not fully benefit from 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 important to understand 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 should not simply recite it to resolve their earthly issues, treating the Holy Quran merely as a tool to be utilized in times of need and then set aside. The main purpose of the Holy Quran is to offer guidance for a secure journey to peace of mind in both worlds. Disregarding this fundamental objective and using it only to tackle one's worldly problems is inappropriate, as it goes against the principles of a genuine Muslim.

But as obeying Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings, and accepting the reality of being held accountable for their actions, often contradicts the worldly desires of people, many of them will deny or ignore Islamic teachings and the concept of accountability, even if they claim to believe in Islam. Chapter 16 An Nahl, verse 22:

"…But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant."

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition and they will misplace everything and everyone in their lives. This will result in stress, challenges, and hardships, despite any worldly luxuries they may experience. And as Allah, the Exalted, is fully aware of their intentions,

speech and actions, He will hold them accountable in both worlds. Chapter 16 An Nahl, verses 22-23:

“…But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant. Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.”

In general, rejecting the idea that humans can be resurrected 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 the same way, Allah, the Exalted, has the power to and will revive the human, likened to a dead seed buried in the Earth, just as the seed sprouts to life. 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 reappear, and the tree is once again vibrant with life. The process of resurrection is also evident within bodies, where cells, such as skin cells, are continuously dying and regenerating. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep resembles death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus 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."

Furthermore, the Day of Judgement is an event that is destined to take place. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal and stable distance from the Sun. If the Earth were to be even slightly closer or farther from the Sun, it would become uninhabitable. In a similar vein, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by condensation to produce rain, is meticulously balanced, allowing life to thrive on Earth. The soil was designed in a way that enables delicate branches and shoots of seeds to break through, providing crops for sustenance, while simultaneously being robust enough to support heavy structures built upon it. Numerous examples exist that not only suggest the presence of a Creator but also highlight the concept of balance. However, one significant aspect of this world appears to be distinctly unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, countless individuals suffer oppression and other hardships yet do not receive their due rewards for their endurance. Many Muslims who faithfully adhere to the commands of Allah, the Exalted, frequently encounter numerous challenges in this world and receive only a modest share of reward, 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 be equitable. However, this is evidently not the case in this world, which is why it must be realized at another time, specifically, the Day of Judgement.

For the Day of Recompense to begin, the material world must come to an end. This is due to the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until the actions of individuals have concluded. This suggests that the material world must eventually come to an end, whether sooner or later.

Contemplating this matter will reinforce one's faith in the Day of Judgement, thus motivating individuals to prepare for it by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation 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 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.”

But as accepting and preparing for one’s accountability contradicts the worldly desires of people, some will deny or ignore it. Chapter 16 An Nahl, verse 22:

“…But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.”

In truth, anyone who neglects the Islamic code of conduct in favor of other human-made codes does so primarily to satisfy their worldly desires, as all alternative codes are based on human desires. The affluent and influential often embody this mindset more deeply, 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 behavior among others, fearing the potential loss of their power and influence. Historically, this is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This attitude is not about whether Islam is the right or wrong faith according to clear evidence; it simply revolves around fulfilling personal desires. Chapter 16 An Nahl, verse 24:

“And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples.””

Typically, when a person chooses a different path from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions favour personal desires over adherence to Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly maintain their faith, often 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 usually resist the incorporation of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the prevalent anti-Islamic sentiments seen across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often encounter criticism from individuals who indulge in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. These critics frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle governed by unrestrained desires. They often target specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can easily see through the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may take issue with the Islamic dress code for women, they do not apply the same level of scrutiny to other significant professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, underscores the weakness 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 16 An Nahl, verse 24:

“And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples.””

Those who arrogantly reject and ignore divine guidance 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 and they will misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn 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. 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 is evident when one observes individuals who consistently misuse the blessings they have received, like the wealthy and famous, despite their enjoyment of worldly pleasures. Furthermore, as their attitude prevents them from adequately preparing for their accountability on Judgement Day, they will face a far worse punishment in the hereafter. Chapter 16 An Nahl, verse 25:

“That they may bear their own burdens in full on the Day of Resurrection…”

And as these people misguided others from the right path, out of fear losing their social influence and leadership, their punishment will increase depending on how many people accepted their invitation towards misguidance. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 16 An Nahl, verse 25:

“…and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.”

This verse also warns people to avoid blindly following the majority opinion within society, which is influenced by the elite and leaders of society. One should refrain from following others without question, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals witness the majority of society disregarding Islamic teachings, they may mistakenly assume that the majority's actions are correct, leading them to follow suit without careful consideration. In reality, the majority view is not always accurate. History has demonstrated how the prevailing opinion or belief has been proven wrong with the emergence of new evidence and understanding, such as the once widespread misconception that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this often leads to 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 situation grounded in knowledge and evidence,

enabling them to make well-informed choices, even when these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the unthinking imitation of others in religious affairs for this very reason and thus promotes that Muslims should 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…””

As mentioned earlier, the leaders and influencers within a society have always tried to discourage people from accepting and acting on divine guidance as it contradicts their worldly aspirations for wealth and leadership. But irrespective of the resources these people possess their efforts to removing divine guidance from their society will never succeed, as they cannot overpower Allah, the Exalted, and the guidance He has granted mankind. Rather, their efforts and man-made codes of conduct will be overpowered by divine guidance so that anyone who desires right guidance will be able to find and act upon it. Chapter 16 An Nahl, verse 26:

“Those before them had already plotted…”

As their battle is against Allah, the Exalted, they will ultimately be unable to overcome the truth of Islam, a reality that history has unequivocally shown. Many individuals, organizations, and sectors have emerged and

disappeared, striving to eliminate Islam from society through diverse means, such as politics, warfare, propaganda, and social media. However, Islam stands firm and will persist until the Day of Judgement. Their attempts to eradicate Islam are as futile as trying to snuff out the Sun's light by merely blowing at it. Chapter 16 An Nahl, verse 26:

"…but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive."

And chapter 9 At Tawbah, verse 32:

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

The principles of Islam have been fully conveyed to humanity. It is now up to individuals to find peace in both this life and the afterlife by embracing its teachings and putting them into practice, as this will ensure a balanced mental and physical state, it will cause them to effectively prioritize all areas of their lives while adequately preparing for their accountability on the Day of Judgement.

But those who choose to cling to their worldly desires will misuse the blessings bestowed upon them. As a result, they will experience an imbalance in their mental and physical well-being and misplace everything and everyone in their lives. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into sources of stress. Should they continue to disobey Allah, the Exalted, they will unjustly attribute their stress to others, like their spouse. By removing these positive influences from their lives, they risk exacerbating 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, 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 stress and punishment in the hereafter will be far worse. Chapter 16 An Nahl, verse 26:

"…but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive."

Therefore, an individual ought to wholeheartedly adopt and adhere to Islamic principles for their own advantage, even if it conflicts with their personal inclinations. They should behave like a wise and patient individual who listens to their doctor's medical guidance, recognizing that it serves their best interests, even when faced with uncomfortable treatments and a strict dietary regimen. Just as this wise patient will achieve good mental and physical health, so will the person who accepts and implements Islamic teachings. This is due to the fact that Allah, the Exalted, possesses unmatched knowledge and wisdom essential for helping a person attain a

harmonious mental and physical state and to effectively organize all aspects of their life. Society's comprehension of human mental and physical conditions will perpetually fall short of achieving this objective, regardless of the extent of research undertaken. This limitation arises because their knowledge cannot resolve every challenge individuals encounter in life. It cannot prevent all forms of mental and physical stress, nor can it ensure the effective management of all life dimensions due to constraints in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, holds complete knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when contrasting those who use the blessings bestowed upon them in accordance with Islamic principles with those who do not. Although many patients might not completely understand the scientific reasoning behind the treatments they are given and therefore blindly depend on their doctors, Allah, the Exalted, urges people to contemplate the principles of Islam to appreciate the positive impact it has on their lives. He does not desire unquestioning acceptance of Islamic teachings; rather, He hopes for individuals to acknowledge its truth through clear evidence. Nevertheless, this necessitates approaching the teachings of Islam with an open and impartial mindset. Chapter 12 Yusuf, verse 108:

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

Moreover, as Allah, the Exalted, holds exclusive authority over the spiritual hearts of individuals, the abode of peace of mind, He alone decides who is granted it and who is not. Chapter 53 An Najm, verse 43:

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

It is clear that Allah, the Exalted, grants peace of mind only to those who make use of the blessings He has given in line with the principles set forth in Islamic teachings.

Chapter 16 An Nahl, verse 26:

“Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.”

In addition, this verse acts as a powerful reminder for people to avoid a self-centered attitude, focusing only on their own lives and situations. Those who embrace this viewpoint will miss out on important lessons from historical events, their personal experiences, and the challenges faced by others. Learning from these elements is one of the best ways to enhance one's behavior and avoid repeating past errors, ultimately fostering inner peace. For example, watching wealthy and famous individuals misuse the blessings they have been granted, only to suffer from anxiety, mental health struggles, substance abuse, and even suicidal thoughts—despite brief moments of happiness and luxury—offers a vital lesson. It teaches onlookers to refrain from misusing the blessings they have been granted,

reinforcing the notion that genuine tranquility does not arise from material wealth or fulfilling every earthly craving. Likewise, seeing someone in poor health should inspire gratitude for one's own good health and promote its proper use before it is taken away. Therefore, Islam continually encourages one to remain alert and conscious, rather than becoming so absorbed in their own matters that they neglect the broader world around them.

But those who fail to control their worldly desires and fail to learn from the negative outcome of others who ignored divine guidance, will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. 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 indulge in some earthly pleasures. 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 16 An Nahl, verse 27:

“Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [divine guidance]…””

It is crucial to keep in mind that false deities, such as idols, are not the sole entities that individuals might worship and obey instead of Allah, the Exalted. In truth, anything that a person obeys in defiance of Allah, the Exalted—such as social media, current trends, societal expectations, and individuals—symbolizes what they truly worship. Chapter 9 At Tawbah, verse 31:

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

The learned individuals and spiritual figures from the people of the book were not worshipped; instead, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was perceived as 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 beings in opposition to Allah, the Exalted, as this equates to worshipping those beings. If a person continues to disobey Allah, the Exalted, they will inevitably find themselves subservient to various other influences, including people, social media, trends, culture, and their employers. Attempting to navigate multiple and unjust authorities only leads to stress, as it is unrealistic to satisfy them all given 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 become burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may encounter sadness,

loneliness, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the fulfillment they desire. This reality is evident when one observes those who behave in this manner, such as celebrities. Moreover, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not provide any benefit in the afterlife, as these entities will not come to their aid in their time of need. Chapter 16 An Nahl, verse 27:

“Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [divine guidance]…””

But those who understood that obeying Allah, the Exalted, over all other things was the right path, will gain 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 they will criticize those who obeyed other things in the disobedience of Allah, the Exalted, just like these misguided people criticized them for their obedience of Allah, the Exalted, during their lives on Earth. Chapter 16 An Nahl, verse 27:

“…Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers.””

This verse also warns against failing to support one’s verbal declaration of faith in Allah, the Exalted, with actions, as this may cause them to leave 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 vital elements 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. Chapter 16 An Nahl, verse 28:

“The ones whom the angels take in death [while] wronging themselves…”

If one fails to accept and act on Islamic teachings, so that they correctly use the blessings Allah, the Exalted, has granted them, they will encounter their death unprepared. And their declaration of submission to Allah, the Exalted, and excuses at that time will not be accepted, as Allah, the Exalted, is fully aware of their intentions, speech and actions. Chapter 16 An Nahl, verse 28:

“…and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”

The claim of not doing anything evil may include those who persist on misusing the blessings they have been granted on vain things. Vain actions are not considered good or bad deeds but as they prevent one from correctly using the blessings they have been granted as outlined in Islamic teachings, it will lead them to trouble in both worlds. Indeed, part of being pious involves steering clear of certain permissible actions due to the

concern that they may lead to forbidden ones. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely say to avoid crossing His limits; rather, He emphasized that people should not even come close to them. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise and advised him to stay away from the tree altogether, even though it was permissible to approach it. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous examples show that legality does not mean one should indulge in it. There are lawful actions, like engaging in vain matters, that should be avoided as they can lead to unlawful behavior. For instance, while vain talk is not classified as a sin, it can result in sinful actions such as backbiting and dishonesty. Similarly, vain spending of money can lead to wastefulness, which is indeed a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially engaged with unlawful matters without participating in them, and over time, they were gradually encouraged and tempted to get involved. For example, a person who spends time with those who consume alcohol is more likely to eventually drink it than someone who does not associate with drinkers. This mindset of steering clear of certain lawful matters, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he stated that a person cannot attain piety, meaning they cannot consistently use the blessings they have been given in accordance with Islamic teachings, until they forsake some lawful things out of fear that it may lead them to the unlawful. Therefore, it is crucial to focus not only on avoiding unlawful actions but also on steering clear of certain lawful matters, especially vain ones, due to the concern that they may eventually lead to unlawful behavior. This approach will help ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails using the blessings they have been granted appropriately, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which is the core of righteousness and 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 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

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 do not grasp the significance of respecting the limits set by Allah, the Exalted, will indulge excessively in permissible activities, particularly vain ones. This behavior heightens the likelihood of engaging in forbidden actions and leads to a misuse of the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, they will 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. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 16 An Nahl, verse 28:

“The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to do.”

In addition, as warned by the next verse, the one who claims to have faith in Islam yet arrogantly persists on misusing the blessings Allah, the Exalted, has granted them on vain and sinful things is in great danger of leaving this world without their faith. Chapter 16 An Nahl, verse 29:

“So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.”

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 die if it is not nurtured with acts of obedience. This represents the most significant loss.

In order to avoid this outcome one must accept and act on Islamic teachings knowing it is best for them, even if it contradicts their worldly desires. Chapter 16 An Nahl, verse 30:

“And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good."…”

No matter how sophisticated a society becomes or the breadth of knowledge it acquires in various fields, both mental and physical, it remains an insurmountable challenge to create a code of conduct that fully aligns with human nature and addresses every conceivable situation, condition, and scenario that individuals or societies may face throughout their existence on Earth. This pursuit is inherently unattainable, as humanity continuously discovers new revelations about specific facets of human existence, such as the functions of different areas of the human brain, let alone gathering enough understanding to devise a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the power to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is aptly positioned to offer humanity a code of conduct, a standard that clearly distinguishes good from evil, beneficial from harmful, and aids in achieving peace of mind in a life filled with stress. Historical evidence unmistakably shows that when this divine code of conduct was effectively integrated into people's lives, it led to the

flourishing of justice, and peace within society. As a result, individuals should wholeheartedly embrace the divine code of conduct granted to them, recognizing it as the most beneficial for their well-being, even if certain aspects may clash with their personal desires. They should emulate a wise patient who understands and follows their doctor's medical advice, realizing that it is ultimately for their own good, despite the discomfort of unpleasant treatments and strict dietary restrictions prescribed. Chapter 16 An Nahl, verse 30:

“And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good."…”

Understanding this truth will ensure that they remain firm on the obedience of 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 equilibrium and cause them to appropriately position all aspects and individuals in their lives. Consequently, this conduct will foster tranquility in this world. Chapter 16 An Nahl, verse 30:

“…For those who do good in this world is good…”

And as their attitude ensures they correctly prepare for their accountability on the Day of Judgement, they will obtain limitless blessings and peace in the hereafter. Chapter 16 An Nahl, verse 30:

"…and the home of the Hereafter is better. And how excellent is the home of the righteous."

And as their attitude forced them to control their worldly desires, all their desires and wishes will be fulfilled without delay or restrictions. Chapter 16 An Nahl, verse 31:

"Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous."

After discussing the death of the sinful person earlier, Allah, the Exalted, contrasts this with discussing the death of a righteous person, who remained firm on His obedience by correctly using the blessings He had granted them as outlined in Islamic teachings. Chapter 16 An Nahl, verse 32:

“The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."”

The final part of verse 32 makes it clear that faith in Allah, the Exalted, without obedient actions has very little value. In order to achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, one must support their verbal declaration of faith in Allah, the Exalted, with actions by correctly using the blessings He has granted them as outlined in Islamic teachings. In fact, as discussed earlier, the one who fails to support their verbal declaration of faith with actions may lose their faith before leaving this world. Faith is like a plant which must be nourished with acts of obedience to survive and flourish. Just like a plant dies when it does not obtain nourishment, such as water, so may the faith of a person die if it is not nourished by acts of obedience.

After explaining the outcome of those who obey Him and those who disobey Him, Allah, the Exalted, warns people not to delay adopting the right behaviour, falsely believing they have time to repent and reform their behaviour. Chapter 16 An Nahl, verse 33:

“Do they await except that the angels should come to them or there comes the command of your Lord?...”

Generally speaking, false hopes for a long life is an extremely blameworthy characteristic as it is the main cause for a muslim giving priority to amassing the material world over preparing for the hereafter. One only needs to assess their average 24 hour day and observe how much time they dedicate to the material world and how much time they dedicate to the hereafter in order to realise this truth. In fact, having false hope for a long life is one of the strongest weapons the Devil uses in order to misguide people. When a person believes they will live long they delay preparing for the hereafter falsely believing they can prepare for it in the near future. In most cases, this near future never comes and a person passes away without adequately preparing for the hereafter.

In addition, false hope for a long life causes one to delay sincere repentance and changing one's character for the better as they believe they have much time left to do this. It encourages a person to hoard the things of this material world, such as wealth, as it convinces them they will need these things during their long life on Earth. The Devil scares people into thinking they must hoard wealth for their old age as they may find no one to support them when they become physically weaker and therefore can no longer work for themself. They forget that the same way Allah, the Exalted, took care of their provision when they were younger, He will provide for them in old age too. In fact, the provision of the creation was allocated over fifty thousand years before the creation of the Heavens and the Earth. This is confirmed in a Hadith found in Sahih Muslim, number 6748. It is strange how a person will dedicate 40 years of their life saving for their retirement which very rarely lasts longer than 20 years but fails to prepare in the same way for the eternal hereafter.

Islam does not teach muslims to not prepare anything for the world. There is no harm in saving for the near future as long as priority is given to the hereafter. Even though, people admit they may die at any time yet, some behave as if they will live forever in this world. Even to the point that if they were given a promise of eternal life on Earth they would not be able to strive harder in order to accumulate more of the material world due to the restrictions of the days and nights.

In reality, one of the greatest pains a person will feel at the time of death or any other stage of the hereafter is regret for delaying their preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

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

And chapter 16 An Nahl, verse 33:

“Do they await except that the angels should come to them or there comes the command of your Lord?...”

A person would be labelled a fool if they dedicated more time and wealth on a house which they were only going to live in for a short while compared to a house they were planning to live in for a very long time. This is the example of giving priority to the temporal world over the eternal hereafter.

Muslims should work for both the world and the hereafter but know that death does not come to a person at a time, situation or age known to them but it is certain to come. Therefore, preparing for it and what it leads to should take priority over preparing for a future in this world which is not certain to occur. As indicated by verse 33, one must observe and appreciate the countless people before them that adopted false hopes for a long life and how it prevented them from obeying Allah, the Exalted. Chapter 16 An Nahl, verse 33:

"…Thus did those do before them. And Allah wronged them not, but they had been wronging themselves."

Instead, they persisted on disobeying Him by misusing the blessings they had been granted, while believing they had plenty of time to reform their behaviour. As a result, everything within their life, such as their family, friends, career and wealth, became sources of stress for them. When they persisted on disobeying Allah, the Exalted, they blamed the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it increased them in mental disorders until they plunged into depression, substance addiction and even

suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. And as their attitude mocked the importance of obeying Allah, the Exalted, it prevented them from preparing for their accountability on Judgement Day, and as a result, their punishment in the hereafter will be far worse. Chapter 16 An Nahl, verse 34:

“So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.”

Another baseless excuse people from every generation have offered in order to justify their disobedience to Allah, the Exalted, is attributing their disobedience to the concept of destiny thereby attempting to absolve themselves of wrongdoing. Chapter 16 An Nahl, verse 35:

“And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them…”

It is essential to understand that because destiny is hidden from people, it cannot serve as an excuse for engaging in unethical behavior. Chapter 6 Al An’am, verse 148:

“…Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing."”

Furthermore, Allah, the Exalted, shall not hold individuals responsible for their destiny on the Day of Judgement; instead, He will assess their intentions and deeds, both of which are within their control. Chapter 21 Al Anbiya, verse 23:

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

As an individual possesses the autonomy over their intentions and actions, it is imperative for them to embrace accountability for these choices, irrespective of any assertions they may make. A police officer who intentionally misuses their training and the resources provided by the police department cannot justly hold the department liable for their conduct. In a similar vein, an individual cannot attribute blame to Allah, the Exalted, when they consciously misuse the blessings He has graciously granted them, particularly after He has illuminated the correct manner of utilizing those blessings.

Furthermore, it is quite peculiar that one would invoke destiny as a rationale for engaging in sinful behavior and evading accountability, yet when confronted with the injustice of others, they pursue justice and neglect to recognize that, according to their beliefs, this injustice was also destined. Consequently, based on their beliefs, they are unable to hold their oppressor responsible.

In summary, destiny ought not to be employed as a rationale for sinful conduct, as it does not imply that Allah, the Exalted, compels individuals to behave in a specific manner. Rather, destiny signifies that Allah, the Exalted, possesses foreknowledge of individuals' choices and actions, has documented these actions, and permits them to execute their intended deeds, since He does not impose correct guidance upon humanity, as doing so would undermine the very essence of existence in this world.

In addition, through blaming the concept of destiny, the leaders of society would encourage others to reject and ignore divine teachings while claiming Allah, the Exalted, was pleased with their actions otherwise He would have prevented them from acting in the wrong way. But as Allah, the Exalted, does not force right guidance or misguidance on people, as this would nullify the test of life in this world, He allows people to make their own choices in life while providing them the knowledge and ability to obtain right guidance. Chapter 16 An Nahl, verse 35:

“And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him."

Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?”

Generally speaking, it is important to note that this verse places disbelief side by side with religious innovations, such as making something which is lawful according to divine teachings, unlawful. Therefore, one must avoid religious innovations by strictly adhering to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid acting on other sources of religious knowledge. The more a person relies on alternative sources of religious knowledge, even if those sources lead to positive actions, the less they will depend on the two primary sources of guidance, which ultimately results in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one engages with other sources of religious knowledge, the more they may start to act in ways that contradict the teachings of Islam. This is how the Devil misleads individuals, gradually. For instance, a person encountering challenges may be advised to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is unaware and tends to follow other sources of religious knowledge, they may easily fall into this trap and start engaging in spiritual exercises that directly contradict Islamic teachings. They may even begin to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided actions and beliefs are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Therefore, a Muslim can lose their faith without even being aware of it, as they often rely on various sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

In order to avoid misguidance, Allah, the Exalted, has always granted mankind Holy Prophets, peace be upon them, and divine revelation. Chapter 16 An Nahl, verse 36:

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid false objects of obedience."…”

Regardless of how advanced a society becomes or the extensive knowledge it gathers across various domains, both mental and physical, it remains an overwhelming challenge to establish a code of conduct that completely aligns with human nature and addresses every possible situation, condition, and scenario that individuals or societies may encounter throughout their time on Earth. This endeavor is fundamentally unattainable, as humanity perpetually uncovers new insights into specific aspects of human existence, such as the roles of different regions of the human brain, let alone accumulating sufficient understanding to create a flawless code of conduct that fosters peace and justice on both personal and societal levels. Only Allah, the Exalted, possesses the ability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all 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 good from evil, beneficial from harmful, and assists in attaining peace of mind in a life filled with stress. Historical evidence clearly demonstrates that when this divine code of conduct was effectively woven into people's lives, it resulted in the flourishing of tranquility, justice, and peace within society. Consequently, individuals should wholeheartedly accept the divine code of conduct bestowed upon them, recognizing it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should emulate a wise patient who comprehends and adheres to their doctor's medical advice, understanding that it is ultimately for their own benefit, despite the discomfort of unpleasant treatments and strict dietary restrictions prescribed. Chapter 16 An Nahl, verse 36:

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid false objects of obedience."…”

It is essential to remember that false gods, like idols, are not the only beings that people may worship and obey in place of Allah, the Exalted. In reality, anything to which a person obeys in opposition to Allah, the Exalted—be it social media, contemporary trends, societal norms, or other individuals—represents what they worship. Chapter 9 At Tawbah, verse 31:

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

The knowledgeable individuals and spiritual leaders among the people from the book were not worshipped; rather, they were obeyed in acts of defiance 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 faced accusations of such due to their obedience to him in defiance of Allah, the Exalted. Thus, it is essential to refrain from obeying other beings in opposition to Allah, the Exalted, as this amounts to worshipping those beings. Instead, one must remain firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, even if this contradicts their worldly

desires. This will guarantee that they achieve a harmonious mental and physical condition, they will appropriately position 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 16 An Nahl, verse 36:

“…And among them were those whom Allah guided…”

Acknowledging that right guidance and the ability to act upon it comes from Allah, the Exalted, is essential to avoid arrogance. Arrogance can encourage one to falsely believe they are doing Allah, the Exalted, a favor by obeying Him. Such pride can obstruct their true submission to Allah, especially when their individual desires clash with His commands, leading them off the right course. Conversely, those who understand that their faith and dedication ultimately benefit themselves will nurture humility before Allah, the Exalted, and stay resolute in their obedience, no matter if they encounter difficulties or enjoy ease.

Whereas, if an individual persists in disobeying Allah, the Exalted, they will inevitably become subservient to various other influences, including individuals, social media, trends, culture, and their employers. Trying to navigate through multiple and unjust authorities only results in stress, as it is unrealistic to meet the expectations of all given their unpredictable nature. Just as an employee with several bosses struggles to fulfill everyone's demands, those who turn away from the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may face

sadness, loneliness, depression, and even suicidal thoughts, as their efforts to satisfy their worldly masters fail to yield the fulfillment they seek. This truth is evident when one observes those who act in this manner, such as celebrities. Furthermore, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not yield any advantage in the afterlife, as these entities will not come to their assistance in their time of need. Chapter 16 An Nahl, verse 36:

“…and among them was who misguidance became a reality…”

Allah, the Exalted, invites people to appreciate the vast difference between those who accepted and acted on divine guidance and the consequences they faced and those who rejected and ignored divine guidance and the consequences their faced. Chapter 16 An Nahl, verse 36:

“…So proceed through the earth and observe how was the end of the deniers.”

This verse serves as a significant reminder for individuals to steer clear of a self-absorbed mindset, concentrating solely on their own lives and circumstances. Those who adopt this perspective risk overlooking crucial lessons from historical occurrences, their own experiences, and the difficulties encountered by others. Gaining insights from these aspects is one of the most effective methods to improve one's conduct and prevent

the repetition of past mistakes, ultimately nurturing inner peace. For instance, observing affluent and renowned figures misuse the blessings they were granted, only to be burdened by anxiety, mental health issues, substance dependency, and even thoughts of suicide—despite fleeting instances of joy and luxury—provides an essential lesson. It instructs observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace does not stem from material riches or satisfying every earthly desire. Similarly, witnessing someone in poor health should evoke appreciation for one's own well-being and encourage its proper utilization before it is lost. Thus, Islam consistently urges people to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them.

But the one who fails to learn from the choices of others and the consequences their face and as a result, willingly chooses to disobey Allah, the Exalted, by misusing the blessings He has granted them will not be forced towards right guidance by Allah, the Exalted, as this would nullify the test of life in this world. Chapter 16 An Nahl, verse 37:

“[Even] if you should strive for their guidance, indeed, Allah does not guide those He allows to go astray, and they will have no helpers.”

Generally, it is a person's responsibility to properly educate those around them about the distinction between right guidance and misguidance, while also motivating them to pursue the right path in life. However, they cannot compel anyone to make that choice. Those who do not grasp this truth will continuously face frustration and disappointment towards individuals who

opt for misguidance, and this feeling of sadness may intensify into depression if they fail to acknowledge that their role is not to coerce others into choosing the correct path in life. Chapter 88 Al Ghashiyah, verses 21-22:

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

Only individuals who desire right guidance will react positively. Those who aim to find peace in both worlds, even if it means resisting their earthly desires, recognize that managing one's cravings in this life is a minor sacrifice for the sake of achieving tranquility in both worlds. Furthermore, these people understand that satisfying all of one's worldly desires does not result in inner peace. This is clearly demonstrated when one looks at the lives of the wealthy and famous.

As discussed earlier, as the divine guidance of Islam contradicted the worldly desires of the leaders of the non-muslims of Mecca they rejected Islam and discouraged others from accepting it also, out of fear of losing their leadership and social influence. But as their attempts at discouraging others from accepting Islam was not based on evidence and foolish, they eventually resorted to taking oaths against the truthfulness of Islam and its teachings. Chapter 16 An Nahl, verse 38:

“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies…”

Generally speaking, when a person lacks evidence and knowledge when advocating for their belief in any worldly or religious matter, they eventually resort to oaths and promises in order to encourage others to accept their opinion. One must avoid this foolish attitude and instead base all their opinions and choices in worldly and religious matters on evidence and knowledge. This will ensure they make the right choices in life and advise others towards right guidance also. In addition, one must never blindly follow someone who encourages them towards a particular worldly or religious decision based on promises and instead make choices based on clear evidence and knowledge so that they make the right choices in life.

Chapter 16 An Nahl, verse 38:

“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies…”

Generally speaking, dismissing the notion that humans can be resurrected on the Day of Judgement is quite a strange claim, particularly when considering the many examples of resurrection that occur over the days, months, and years. For example, Allah, the Exalted, uses rain to bring life back to a lifeless, barren land and allows a dead seed to germinate,

providing nourishment for creation. Similarly, Allah, the Exalted, possesses the ability to and will resurrect humans, akin to a dead seed buried in the Earth, just as the seed comes to life. The changing seasons vividly demonstrate the idea of resurrection. For instance, during winter, tree leaves die and fall, rendering the tree seemingly lifeless. Yet, in other seasons, the leaves return, and the tree is once again full of life. The phenomenon of resurrection is also observable within one's body, where cells, such as skin cells, are in a constant cycle of dying and regenerating. Furthermore, the sleep-wake cycle of all living beings serves as another illustration of resurrection. Sleep can be likened to death, as the sleeper's senses are momentarily inactive. Allah, the Exalted, then restores a person's soul if they are destined to continue living, thereby reviving the sleeping individual once again. Chapter 39 Az Zumar, verse 42:

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

Furthermore, the Day of Judgement is an event that is destined to take place. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal and stable distance from the Sun. If the Earth were to be even slightly closer or farther from the Sun, it would become uninhabitable. In a similar vein, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by condensation to produce rain, is meticulously balanced, allowing life to thrive on Earth. The soil was designed in a way that enables delicate branches and shoots of seeds to break through, providing crops for sustenance, while simultaneously being robust enough to support heavy

structures built upon it. Numerous examples exist that not only suggest the presence of a Creator but also highlight the concept of balance. However, one significant aspect of this world appears to be distinctly unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, countless individuals suffer oppression and other hardships yet do not receive their due rewards for their endurance. Many Muslims who faithfully adhere to the commands of Allah, the Exalted, frequently encounter numerous challenges in this world and receive only a modest share of reward, 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 be equitable. However, this is evidently not the case in this world, which is why it must be realized at another time, specifically, 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, 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 distinguishes faith. 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, fearing complete punishment while hoping for full rewards in the hereafter inspires individuals to avoid sins and engage in virtuous actions.

For the Day of Recompense to commence, the material world must come to a close. This is because punishment and reward can only be enacted once all actions have come to an end. Therefore, the Day of Recompense cannot take place until individuals' actions have ceased. This implies that the material world must ultimately conclude, whether it happens soon or later.

Reflecting on this discussion will strengthen a person's belief in the Day of Judgement, encouraging them to get ready for it by correctly using the blessings bestowed upon them, as outlined by the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such preparation will bring about tranquility and achievement 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 45 Al Jathiyah, verse 22:

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

And chapter 16 An Nahl, verse 38:

“And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him…”

However, since embracing and getting ready for one’s accountability clashes with the earthly cravings of individuals, some may choose to reject or ignore it. Chapter 16 An Nahl, verse 22:

“…but most of the people do not know.”

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. In this world, their mindset will hinder them from attaining a harmonious mental and physical state and cause 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 relatives. 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 observing those who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Furthermore, as their attitude will prevent them from preparing for their accountability on Judgement Day, the consequences they face in the hereafter will be significantly more severe.

Thus, an individual must embrace and implement Islamic principles for their own benefit, even when these teachings clash 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 wise patient will attain optimal mental and physical well-being, so too will the individual who adheres to and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One possessing the knowledge and wisdom necessary to help a person achieve a harmonious mental and physical state, and to appropriately 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, regardless of the extensive research conducted. This is because such knowledge cannot address every challenge an individual may encounter throughout their life. Their guidance cannot help one evade all forms of mental and physical strain, nor can it ensure that one correctly organizes everything and everyone in their life. This limitation arises from a lack of knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this complete knowledge, and He has bestowed it upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 39:

“[It is] so He will make clear to them [the truth of] that wherein they differ…”

But as accepting and acting on Islamic teachings contradicts the worldly desires of people, many of them will reject or ignore Islamic teachings even if they claim to believe in Islam. Consequently, they will find themselves in

a state of mental and physical imbalance, they will misplace everything and everyone in their lives and ultimately fail to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some earthly pleasures. And as Allah, the Exalted, explained the right path to mankind, the one who willingly disobeys Him by misusing the blessings He has granted them will have no one to blame for their suffering except themself. Chapter 16 An Nahl, verse 39:

"…and so those who have disbelieved may know that they were liars."

In truth, anyone who neglects the Islamic code of conduct in favor of other human-created guidelines does so primarily to satisfy their earthly cravings, as all alternative codes stem from human desires. The affluent and influential often find themselves deeper in this mentality, understanding 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 is why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not about whether Islam is the right or wrong faith based on clear evidence; it simply revolves around the fulfillment of personal desires. This truth will be made clear to all on Judgement Day, even if some fail to acknowledge it in this world. Chapter 16 An Nahl, verse 39:

"…and so those who have disbelieved may know that they were liars."

As Allah, the Exalted, alone controls the affairs of the universe, this outcome is inevitable and unavoidable. Chapter 16 An Nahl, verse 40:

“Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”

And chapter 53 An Najm, verse 43:

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

One must thus embrace and implement Islamic teachings, as managing one’s desires is a minor sacrifice for attaining tranquility of mind and body, similar to how an individual regulates their diet to ensure optimal physical health. In contrast, life turns into a dark prison for those who cannot obtain peace of mind, regardless of how many of their worldly desires they satisfy. This becomes evident when one looks at the lives of the wealthy and renowned.

Chapter 16 An Nahl, verse 40:

“Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”

Generally speaking, the Holy Prophet Muhammad, peace and blessings be upon him, highlighted the infinite and supreme authority of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith expresses that no part of creation can assist a person unless it is the will of Allah, the Exalted. Likewise, the whole of creation cannot inflict harm on anyone if Allah, the Exalted, does not permit it. This underscores that only what Allah, the Exalted, decrees occurs in the universe. It is crucial to understand that this guidance does not suggest one should avoid using means, such as medicine; instead, it indicates that one can utilize these means as they have been ordained by Allah, the Exalted, while also recognizing that Allah, the Exalted, is the ultimate decider of all outcomes. For instance, many ill individuals take medicine and recover from their ailments. On the other hand, there are those who take medicine and do not see any improvement. This illustrates that another factor affects the final result, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

The individual who understands this comes to the conclusion that all occurrences affecting them, which are not directly linked to their actions, were inevitable. Similarly, the worldly things that they lost could not have been achieved. It is essential to recognize that no matter the ultimate result, even if it goes against a person's desires, they should remain patient and sincerely believe that Allah, the Exalted, has chosen what is most advantageous for them, even if they cannot comprehend the rationale behind the outcome. Chapter 2 Al Baqarah, verse 216:

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

When one truly understands this reality, they stop relying on creation, realizing that they cannot inherently cause harm or offer benefits to them. Instead, they turn to Allah, the Exalted, seeking His help and protection through genuine obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This motivates a Muslim to place their trust in Allah, the Exalted. It also instills the understanding to fear only Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Acknowledging that everything occurring in one's life and the universe originates from Allah, the Exalted, is part of understanding the Oneness of Allah, the Exalted. This subject is limitless and goes beyond merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this conviction is deeply rooted in one's heart, they will depend solely on Allah, the Exalted, knowing He is the only One capable of aiding them. They will submit to and obey Allah, the Exalted, in every facet of their life by correctly using the blessings He has granted them as

outlined in Islamic teachings. In reality, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the only entity worthy of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it suggests they believe that this other can offer them some form of benefit or shield them from harm. This indicates a weakness in their faith. The source of all events is Allah, the Exalted, thus people should exclusively obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

And chapter 16 An Nahl, verse 40:

“Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.”

As mentioned earlier, even though Allah, the Exalted, controls the affairs of the universe, this does not mean the one who obeys Him will not face difficulties, as facing them is a part of the test of life in this world. Chapter 21 Al Anbiya, verse 35:

“…And We test you with evil and with good as trial…”

But the one who obeys Allah, the Exalted, by correctly using the blessings He has granted them will be provided the mental strength to overcome all the situations they face, whether times of ease or difficultly, so that they obtain an abundant reward and peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 41:

“And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place…”

And as their attitude will ensure they prepare correctly for their accountability on the Day of Judgement, the reward and peace of mind they receive in the hereafter will be far greater and longer lasting. Chapter 16 An Nahl, verse 41:

“…but the reward of the Hereafter is greater, if only they could know.”

The last part of this verse indicates the importance of obtaining strong faith so that one remains firm on the obedience of Allah, the Exalted, in every situation. A robust faith is essential for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of joy or difficulty. This profound faith is cultivated through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, those who are unaware of Islamic principles will possess a fragile 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 yielding their desires in favor 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 learning and acting on Islamic knowledge, ensuring they remain obedient to Allah, the Exalted, at all times. This involves properly utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives. Chapter 16 An Nahl, verse 42:

“[They are] those who endured patiently and upon their Lord relied.”

The one who possesses strong faith will accept that as Allah, the Exalted, alone knows all things, He alone knows what is best for them. As a result, they will remain firm on His obedience, knowing Allah, the Exalted, chooses what is best for them, even if this reality is not obvious. 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 crucial to recognize that having faith in Allah, the Exalted, does not equate to adopting a passive stance. When faced with a challenge, it is vital for a person to make use of the resources granted to them to correct the problem, such as seeking proper medical care when ill. Only after they have made full use of the means provided by Allah, the Exalted, to resolve the issue should they resort to patience, awaiting support from Allah, the Exalted. This process is indeed supported by the Holy Quran, as the term used for seeking help from Allah, the Exalted, refers to asking for His assistance after making every effort to overcome the challenges faced. It does not suggest asking for help from Allah, the Exalted, without first utilizing the resources He has given them to correct the difficulties they face. Chapter 1 Al Fatihah, verse 5:

“It is You we worship and You we ask for help.”

Allah, the Exalted, has provided worldly means for people to use, as outlined in Islamic teachings. Therefore, one should not act like a lifeless being by adopting a passive mindset that results in ignoring the resources Allah, the Exalted, has given them to address a difficult situation, while expecting that Allah, the Exalted, will fix it for them without any personal effort. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allah will not change the condition of a people until they change what is in themselves…”

As Allah, the Exalted, has always dispatched Holy Prophets, peace be upon them, and divine guidance to mankind throughout history, the mission of the Holy Prophet Muhammad, peace and blessings be upon him, was not something new. Chapter 46 Al Ahqaf, verse 9:

“Say, "I am not something new among the messengers…””

And chapter 16 An Nahl, verse 43:

“And We sent not before you except men to whom We revealed [Our message]…”

The history of the Holy Prophets, peace be upon them, were very well documented and known amongst the people of the book and therefore, the sincere amongst them confirmed the mission of the Holy Prophet Muhammad, peace and blessings be upon him, which was another clear proof of the truthfulness of Islam. Chapter 26 Ash Shu’ara, verses 192-197:

“And indeed, the Qur'an is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart - that you may be of the warners. In a clear Arabic language. And indeed, it is [mentioned] in the scriptures of former peoples. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?”

And chapter 16 An Nahl, verse 43:

“…So ask the people of the message if you do not know.”

But as Islamic teachings contradicted the worldly desires of the leaders of the non-muslims of Mecca, most of them persisted on rejecting and opposing Islam, despite recognizing its truthfulness. The non-Muslims of Mecca, being proficient in Arabic, understood that the Holy Quran was not the product of a created being. 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?"

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, had no contact with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—he would not have known about the altered or original teachings present in these sacred texts. This fact further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

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 encounter during their existence on Earth. This endeavor is fundamentally unattainable, as humanity continually 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 create a perfect code of conduct that fosters peace and justice on both personal and societal levels. Only Allah, the Exalted, possesses the ability 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 ideally 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 individuals' lives, it resulted in the proliferation of tranquility, justice, and peace within society. Consequently, individuals must 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 comprehends 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. Chapter 16 An Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought.”

The clear proofs and written ordinances which Allah, the Exalted, has granted mankind through history refers to both the law and wisdom. The law serves as the essential code of conduct that individuals must adhere to in order to properly utilize the blessings bestowed upon them. This adherence guarantees that they attain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, while fulfilling the rights of Allah, the Exalted, and fellow human beings. Consequently, this legal framework promotes the establishment of peace and justice within the community. Wisdom plays a crucial role as it guides individuals in the proper application of their knowledge, including the law, ensuring that it serves both their interests and those of others in this world and the next. To foster a just and peaceful society, both law and wisdom are indispensable. Without wisdom, the law can be misinterpreted, allowing individuals to exploit loopholes to

harm others. Conversely, wisdom devoid of legal structure may lead individuals to create their own definitions of what is right and just. As previously mentioned, all human-made codes of conduct cannot lead to peace of mind due to inherent limitations in knowledge, experience, foresight, and biases, whether deliberate or accidental. Thus, lacking the law, wisdom alone will also hinder the attainment of peace of mind and obstruct the promotion of peace and justice in society, as individuals will neglect to uphold the rights of others. Chapter 16 An Nahl, verse 44:

“[We sent them] with clear proofs and written ordinances. And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought.”

The reminder revealed to the Holy Prophet Muhammad, peace and blessings be upon him, includes his traditions, as the Holy Quran cannot be clearly understood without them. Therefore, to truly grasp the context of the verses in the Holy Quran, it is essential to examine them through the life of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will clarify the specific references made in any given verse or Hadith. This is the reason it is essential to adhere to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."

And chapter 4 An Nisa, verse 59:

“O you who have believed, obey Allah and obey the Messenger…”

And chapter 4 An Nisa, verse 80:

“Whoever obeys the Messenger has truly obeyed Allah…”

Another reason for the necessity of Hadiths is that the Holy Quran does not cover every aspect of Islam, which compels individuals to refer to the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, consider the three out of five pillars of Islam: the

obligatory charity, the Holy Pilgrimage, and the obligatory prayers. The obligatory prayers, which serve as the central pillar of Islam, are not elaborated upon in the Holy Quran; the method of performing the prayer is not mentioned at all. While the timings are vaguely referenced, they lack detailed explanation.

The specific amount of obligatory charity required is not detailed in the Holy Quran; it only identifies the groups eligible to receive it. However, to fully grasp the various groups, one must consult the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Only a few aspects of the Holy Pilgrimage are briefly mentioned in the Holy Quran. Yet, the exact sequence of activities or the actions to be taken at each location are not specified in the Holy Quran.

Without the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it is impossible to accurately fulfill these three out of five pillars of Islam.

It is crucial to recognize that Allah, the Exalted, has preserved both the Holy Quran and the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 15 Al Hijr, verse 9:

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.”

The term Quran does not appear in this verse. Instead, it refers to a reminder, which encompasses both forms of divine revelation: the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

The very individuals who passed down the Holy Quran to future generations, the Companions, may Allah be pleased with them, are also the ones who conveyed the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. If someone dismisses one, it raises doubts about the other.

Ultimately, the individuals who had the deepest understanding of Islam are the Companions, may Allah be pleased with them, and they clarified that the Holy Quran cannot be properly applied without the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Without these teachings, it becomes easy to misinterpret and misplace the verses of the Holy Quran. It is the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, that elucidate the verses to reveal their true meaning. This is why the Holy Prophet Muhammad, peace and blessings be upon him, serves as the practical example of the Holy Quran. Chapter 16 An Nahl, verse 44:

“…And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought.”

Divine revelation has been referred to as a reminder in this verse. Islamic teachings act as a reminder for everyone, as they are designed to be in harmony with human nature. Any code of conduct that goes against human nature will inevitably feel alien, leading to both mental and physical disruptions when people try to follow it. On the other hand, because Islamic teachings are crafted to fit the essence of humanity, they feel inherently familiar and foster a balanced mental and physical state. This familiarity is especially strong among those who convert to Islam after following another religion, as every principle of Islam resonates with them, even if they have never studied it before, due to its compatibility with human nature, unlike other religions and ways of life. However, one may not fully grasp this reality until they approach Islamic teachings with an open and impartial mindset. Chapter 16 An Nahl, verse 44:

“…And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought.”

Furthermore, this verse indicates, that unlike many other religions and ways of life, Islam is for all people, without exception. This highlights the significance of equality in Islam. Islam evaluates individuals based on one key factor: their genuine obedience to Allah, the Exalted. This means utilizing the blessings they have received 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. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other criteria for assessing people's status, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they lead to racism and division within the community. It is crucial to understand that since one's intentions are concealed from others, individuals cannot determine who is superior based on external behaviors. Therefore, they should avoid asserting claims about the status of others or themselves, as only Allah, the Exalted, is aware of the intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

In addition, Islam continuously invites everyone, regardless of their level of knowledge, to reflect on the Holy Quran. Chapter 16 An Nahl, verse 44:

“…And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought.”

The idea that only scholars should contemplate the Holy Quran is incorrect and goes against the core of Islamic teachings. It is important to note, however, that this does not mean that those without formal training should interpret verses or make legal judgments on their own, as this could lead to confusion. Instead, individuals should direct their thoughts towards topics that do not involve Islamic law, focusing on simple and clear issues, such as the positive qualities Muslims should adopt and the negative traits they should shun, as described in the Holy Quran, to attain peace of mind in both this life and the hereafter, as adopting positive characteristics leads to peace of mind. This type of reflection is available to everyone. More intricate topics should be approached with the aid of trustworthy translations and commentaries to ensure accurate understanding. When non-scholars engage with the Holy Quran through translations and explanations, it cultivates a profound love and respect for Allah, the Exalted, and enhances their faith by comprehending the clear signs and evidence present in the Holy Quran. This will foster a sincere intention to obey Him, which prepares them for their accountability on the Day of Judgement by properly utilizing the blessings He has bestowed upon them, as indicated in Islamic teachings. The best way to gain this understanding is through learning under the guidance of a scholar. It is crucial that whatever is learned in this setting is personally contemplated, allowing individuals to implement the teachings of the Holy Quran in their everyday lives. However, if studying with a scholar is not possible, one should refer to authentic interpretations of the Holy Quran and seek advice from scholars whenever uncertainty arises on any topic.

Chapter 16 An Nahl, verse 44:

"…And We revealed to you the reminder that you may make clear to the people what was sent down to them and that they might give thought."

Finally, the final part of this verse makes it clear that only those who approach Islamic teachings with a clear and unbiased mind will benefit from its teachings. In fact, one must adopt this attitude in every situation they encounter, whether worldly or religious, as this will ensure they base their decisions on evidence and knowledge instead of their desires. This is the only way one can obtain right guidance in both worldly and religious matters so that they achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

But those who fail to approach Islamic teachings with an open and unbiased mind will inevitably reject and ignore them. As a result, they will persist on misusing the blessings they have been granted. This individual should not be deceived into thinking that the absence of immediate punishment or a lack of recognition of such punishment implies that they will escape consequences altogether. Chapter 16 An Nahl, verses 45-47:

"Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon

them from where they do not perceive? Or that He would not seize them during their [usual] activity, and they could not cause failure? Or that He would not seize them gradually [in a state of dread]?..."

In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone within their life. Consequently, aspects of their life, including family, friends, career, and financial status, will transform into sources of anxiety. Should they continue to defy Allah, the Exalted, they will misattribute their stress to inappropriate targets, such as their spouse. By severing ties with these positive influences, they will exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal ideation. This outcome is evident when one examines individuals who consistently misuse the blessings they have been granted, such as the affluent and renowned, despite their access to worldly pleasures. Furthermore, as their mindset obstructs them from adequately preparing for their accountability on Judgement Day, they will face a far graver punishment in the afterlife. As Allah, the Exalted, does not punish immediately, one must therefore take advantage of the respite He grants them before their time runs out. Chapter 16 An Nahl, verse 47:

"…But indeed, your Lord is Kind and Merciful."

Moreover, since Allah, the Exalted, does not require perfection from individuals, the opportunity for repentance remains available until one's final breath. Thus, it is advisable to seize this chance by seeking forgiveness and improving one's conduct. True repentance involves feeling

remorse, seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, as long as this does not lead to further complications. It is crucial to make a sincere promise to avoid repeating the same or similar transgressions and to restore any rights that may have been violated in relation to Allah, the Exalted, and others. Additionally, one should continually endeavor to obey Allah, the Exalted, by correctly using the blessings He has granted, in line with Islamic teachings. This approach will ensure a balanced mental and physical state, properly aligning all aspects of life while adequately preparing for the accountability on the Day of Judgement. As a result, such behavior will promote peace in both worlds. Chapter 16 An Nahl, verse 47:

"…But indeed, your Lord is Kind and Merciful."

In order to encourage people the importance of obeying Him, so that they achieve peace of mind in both worlds, Allah, the Exalted, discusses some things indicating that He alone deserves to be obeyed and worshiped at all times. Chapter 16 An Nahl, verse 48:

"Have they not considered what things Allah has created?..."

All of creation, apart from humanity, has completely surrendered to the will of Allah, the Exalted, resulting in a state of balance and harmony. Chapter 16 An Nahl, verses 48-50:

“…Their shadows incline to the right and to the left, prostrating to Allah, while they are humble. And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded.”

All of creation, apart from humans, willingly submit to Allah, the Exalted, acknowledging that He is the only One deserving of worship and obedience. Chapter 41 Fussilat, verse 11:

“Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."”

Due to their willing obedience to Allah, the Exalted, the universe exists in perfect harmony and balance. For instance, the harmony of the rising and setting of the Sun, and the different moon phases and the countless planets which remain in their orbit. Any deviation from this obedience would result in chaos, which is evidently not the case. Therefore, if individuals seek harmony and balance in their lives, they must align themselves with the rest of creation by willingly obeying Allah, the Exalted. This means properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. Doing so will ensure they attain a harmonious mental and physical state, they will position everything and everyone in their lives

appropriately while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to tranquility in both worlds. However, since this conduct often conflicts with people's worldly desires, if they choose to disobey Allah, the Exalted, by misusing the blessings He has provided, they will experience an unbalanced mental and physical state and they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, challenges, and hardships in both worlds, even if they indulge in certain worldly luxuries. Furthermore, as Allah, the Exalted, governs the affairs of the universe, they will be forced to confront His decrees and judgments at every step of their existence. This compulsion will only heighten their stress, troubles, and difficulties in both worlds, as being compelled always opposes one’s desires. Chapter 13 Ar Ra’d, verse 15:

“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion…”

Those who willingly obey Allah, the Exalted, will encounter the unavoidable circumstances He has ordained for them. However, because of their obedience, they will meet times of ease with gratitude and times of hardship with patience. Showing gratitude through intention means acting solely to please Allah, the Exalted. Demonstrating gratitude through speech involves saying good words or choosing to remain silent. Additionally, showing gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to more blessings, peace of mind, and success in both this world and the hereafter by achieving a

balanced mental and physical state and by properly placing everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

Additionally, patience involves holding back from voicing complaints through speech or behaviour while consistently obeying Allah, the Exalted. It necessitates a conviction that He chooses what is ultimately best for them, even if this is not immediately obvious. 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, those who willingly submit to Allah, the Exalted, will act suitably in every situation. As a result, they will gain the ongoing support and mercy of Allah, the Exalted, leading to peace in both worlds by attaining a balanced mental and physical state and by properly arranging everything and everyone in their lives. This guidance is referenced in a Hadith found in Sahih Muslim, number 7500.

But those who fail to accept the widespread benefits of obeying Allah, the Exalted, as it contradicts their worldly desires, will inevitably obey other things in the disobedience of Allah, the Exalted. Chapter 16 An Nahl, verse 51:

“And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me.""

As discussed earlier, It is essential to remember that false gods, like idols, are not the only beings that people may worship and obey in place of Allah, the Exalted. In reality, anything to which a person obeys in opposition to Allah, the Exalted—such as social media, contemporary trends, societal norms, and other individuals—represents what they worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and spiritual leaders from the people of the book were not objects of worship; rather, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was viewed as a type of worship. This idea in Islam was also similarly mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

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

The overwhelming majority of people have not engaged in the worship of the Devil; however, they have been accused of such because of their obedience of him in defiance of Allah, the Exalted. Thus, it is essential to refrain from obeying other beings in opposition to Allah, the Exalted, as this amounts to worshipping those beings. If an individual persists in disobeying Allah, the Exalted, they will inevitably become subservient to various other influences, including individuals, social media, trends, culture, and their employers. Trying to navigate multiple and unjust authorities only results in stress, as it is unrealistic to satisfy them all given 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 burdened by many masters, ultimately sacrificing their peace of mind. Over time, these individuals may face sadness, loneliness, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to yield the fulfillment they seek. This reality becomes clear when one observes those who act in this manner, such as celebrities. Furthermore, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not yield any benefit in the afterlife, as these entities will not come to their aid in their time of need. Chapter 16 An Nahl, verse 51:

“And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."”

Overall, Islam teaches that the only entity deserving of complete obedience from humanity is their Creator and Sustainer, Allah, the Exalted. In reality, the one whom a person decides to obey is their object of worship. People are naturally inclined to obey something, whether it be other people, social media, trends, culture, or even their own desires. Chapter 25 Al Furqan, verse 43:

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

A person's worship is therefore shaped by whom or what they decide to obey. Therefore, Muslims must support their spoken declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation above all else. This entails using the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in this manner will find peace of mind by achieving a harmonious mental and physical state and by appropriately prioritizing everything and everyone in their lives. 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."

Individuals who reject or ignore the Oneness of Allah, the Exalted, will inevitably misuse the blessings He has granted them. Consequently, they will end up with an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and 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. 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 16 An Nahl, verse 51:

“And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."”

It is essential to recognize that worshipping Allah, the Exalted, involves far more than merely engaging in ritualistic acts of devotion such as the obligatory prayers; it also requires obedience to Him in every situation and in every worldly blessing one has, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Thus, obedience is a practical matter that transcends simply having faith in one’s spiritual heart. To obey Allah, the Exalted, one must perform good deeds aimed at gaining His pleasure. Those who act with ulterior motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, encompasses fulfilling various aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second is to understand its teachings through a trustworthy source and instructor. The ultimate aspect involves applying the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted, in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A devoted Muslim prioritizes the teachings of the Holy Quran over the pursuit of desires that contradict it. Developing one’s character in accordance with the Holy Quran reflects a genuine commitment to the book of Allah, the Exalted. This effort aligns with the actions of the Holy Prophet Muhammad, peace and blessings be upon him, as mentioned in a Hadith from Sunan Abu Dawud, number 1342. A vital aspect of respecting the Holy Quran is to engage with it sincerely, striving to understand and implement all its teachings, regardless of any conflicting personal desires. Those who choose to obey only certain commands, prohibitions, and guidance based on their preferences demonstrate a lack of sincerity

towards it and, consequently, will not fully benefit from its profound 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 crucial to recognize that while the Holy Quran serves as a remedy for worldly challenges, a Muslim should not limit its use to this function alone. In essence, they should not merely recite it to address their earthly concerns, treating the Holy Quran solely as a resource to be employed in times of need and then put aside. The primary aim of the Holy Quran is to provide guidance 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. Ignoring this essential purpose and using it only to confront one’s temporary issues is inappropriate, as it contradicts the principles of a true Muslim.

As Allah, the Exalted, created and sustains the entire creation, He alone deserves to be obeyed in every situation. Chapter 16 An Nahl, verse 52:

“And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly…”

Ultimately, since all of creation is owned by and completely governed by Allah, the Exalted, individuals must adhere to His rules. Just as one encounters difficulties for not following the laws established by the governing body of a nation, they will similarly face challenges in both worlds if they disregard the regulations set by the Owner of the universe. While a person might leave a country if they disagree with its laws, they cannot escape to a realm where the authority of Allah, the Exalted, does not prevail. A person may alter the rules of their community, but they can never modify the laws of Allah, the Exalted. Furthermore, just as a homeowner determines the rules of their residence, regardless of any objections from others, the universe is owned by Allah, the Exalted, who alone establishes its regulations, irrespective of public opinion. Thus, compliance with these rules is essential for one's own benefit. Those who grasp this truth will follow the commands of Allah, the Exalted, and endeavor to please Him by utilizing the blessings they have received in accordance with the guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve both personal and societal well-being, leading to tranquility in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, or they can choose to indulge their desires and dismiss the principles of Islam. However, those who neglect Islamic regulations should brace themselves for the repercussions of their decisions in both worlds, as no amount of objections, protests, or complaints will shield 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."

Chapter 16 An Nahl, verse 52:

"And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?"

In summary, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the boundless and supreme authority of Allah, the Exalted, in a Hadith recorded in Jami At Tirmidhi, number 2516. This Hadith conveys that no aspect of creation can aid an individual unless it is the will of Allah, the Exalted. Similarly, the entirety of creation cannot cause harm to anyone if Allah, the Exalted, does not allow it. This highlights that only what Allah, the Exalted, has decreed takes place in the universe. It is important to recognize that this guidance does not imply one should refrain from utilizing means, such as medicine; rather, it suggests that one may employ these means as they have been ordained by Allah, the Exalted, while also acknowledging that Allah, the Exalted, is the ultimate determiner of all outcomes. For example, many sick individuals take medicine and recover from their conditions. Conversely, there are those who take medicine and do not experience any improvement. This demonstrates that another element influences the final outcome, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

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

The person who grasps this realizes that all events impacting them, which are not directly tied to their own actions, were unavoidable. Likewise, the opportunities that were missed could not have been seized. It is crucial to acknowledge that regardless of the final outcome, even if it contradicts an individual's wishes, they ought to maintain patience and genuinely trust that Allah, the Exalted, has selected what is most beneficial for them, even if they are unable to understand the reasoning behind the result. Chapter 2 Al Baqarah, verse 216:

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

When one truly comprehends this reality, they cease to depend on creation, realizing that they cannot inherently inflict harm or provide benefits to them. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inspires a Muslim to place their trust in Allah, the Exalted. It also fosters the understanding to fear only Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Recognizing that everything happening in one’s life and the universe stems from Allah, the Exalted, is part of grasping the

Oneness of Allah, the Exalted. This topic is boundless and transcends merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this belief is firmly established in one's heart, they will rely solely on Allah, the Exalted, knowing He is the only One capable of assisting them. They will submit to and obey Allah, the Exalted, in every aspect of their life. In truth, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the sole entity deserving of obedience and worship. If anyone opts to obey another over Allah, the Exalted, it implies they believe that this other can offer them some form of benefit or shield them from harm. This reflects a weakness in their faith. The origin of all events is Allah, the Exalted, thus Muslims should exclusively obey Him. Chapter 16 An Nahl, verse 52:

“And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?”

Furthermore, a person who caters to certain needs of another, such as providing shelter, deserves to be appreciated. Therefore, since Allah, the Exalted, has granted every blessing in this universe to humanity, it is only fair and right for individuals to show their gratitude to Him. Chapter 16 Nahl, verse 53:

“And whatever you have of favor - it is from Allah…”

Gratitude that is expressed through intention means acting solely to please Allah, the Exalted. Those who act for different reasons will not earn rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of good intention is that an individual does not seek or expect any acknowledgment or reward from others. Gratitude expressed verbally involves saying positive things or choosing to remain silent. On the other hand, gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately brings peace of mind in both this world and the next by achieving a balanced mental and physical state and by correctly positioning everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, when a person owns an item, it is considered proper and acceptable for them to use it as they see fit. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He holds the ultimate authority over what should occur in the universe and what should not. Therefore, it is only fair for an individual to adhere to the commands of Allah, the Exalted, as He is the exclusive owner of the entire universe, including themselves. Chapter 16 Nahl, verse 53:

"And whatever you have of favor - it is from Allah…"

Similarly, when someone lends their possessions to another, it is only just that the borrower utilizes the item according to the owner's wishes. Allah, the Exalted, has granted every blessing that a person possesses as a loan rather than a gift. Much like earthly loans, this loan must be repaid. The repayment can only be fulfilled by using these blessings in ways that are pleasing to Allah, the Exalted. In contrast, since the blessings of Paradise are gifts, individuals will have the liberty to enjoy them as they please. 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 confuse the fleeting worldly blessings, which are simply a temporary loan, with the everlasting gifts of Paradise. Chapter 16 Nahl, verse 53:

"And whatever you have of favor - it is from Allah…"

Allah, the Exalted, not only provides the creation with continuous and limitless blessings but He is also the One people turn to in moments of desperation. Chapter 16 An Nahl, verse 53:

“…Then when adversity touches you, to Him you cry for help.”

In general, one of the most significant indicators of the Oneness of Allah, the Exalted, along with His ultimate power and authority over creation, is something that many individuals experience, regardless of their beliefs or lack thereof. When someone encounters a tough difficulty that cannot be solved with the resources they have access to, they frequently turn to One God, Allah, the Exalted, in supplication. They do not seek help from multiple deities, as their inner being restrains them from doing so in moments of desperation. This phenomenon is often depicted in films and television series, where a character, who may not even believe in a deity, calls out to One God during their time of need. Despite the efforts of filmmakers to downplay religion, this truth is still frequently represented in the film industry.

This inherent urge to invoke One God, Allah, the Exalted, during times of crisis stems from the soul. The soul that once existed in the presence of Allah, the Exalted, and acknowledged His Lordship, Oneness, and complete dominion and power over everything. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

One must pay attention to these moments, as they clearly indicate the Oneness of Allah, the Exalted. This attentiveness will inspire belief in Him for those who do not already believe, and it will motivate them to genuinely obey Him by utilizing the blessings He has bestowed upon them in ways that are pleasing to Him. This will lead to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This is something that one's soul affirms, particularly in times of hardship. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 16 An Nahl, verse 53:

“…Then when adversity touches you, to Him you cry for help.”

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

In addition, one must avoid treating the obedience of Allah, the Exalted, like a tool which is used when required to solve a worldly difficulty and then put away until the next difficulty. Chapter 16 An Nahl, verses 54-55:

“Then when He removes the adversity from you, at once a party of you associates others with their Lord. So they will deny what We have given them…”

This ungrateful mentality will only cause one to persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. Chapter 16 An Nahl, verse 55:

“…Then enjoy yourselves, for you are going to know.”

In this world, their mindset will obstruct their ability to achieve a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in opposing Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and circumstances, including their spouse. By disregarding these positive influences, they will only worsen their mental health challenges, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is particularly evident in those who consistently misuse the blessings they have received, such as the wealthy and famous, who, despite their apparent enjoyment of worldly pleasures, suffer internally. Moreover, their mindset has hindered them from properly preparing for their accountability on Judgement Day, resulting in a far more severe punishment in the afterlife.

In addition, those who adopt the mentality of only turning to Allah, the Exalted, in times of difficulty and when they desire worldly things, such as a child, will also falsely attribute their relief from difficulties and obtaining worldly things to other than Allah, the Exalted, such as a person who appears religious. Chapter 16 An Nahl, verse 56:

“And they assign to what they do not know a portion of that which We have provided them…”

As indicated by this verse, the root of this behaviour is ignorance of Islamic teachings and following religious knowledge that does not come from the two sources of religious knowledge: the Holy Quran and the traditions of

the Holy Prophet Muhammad, peace and blessings be upon him. The more a person turns to alternative sources of religious knowledge, even if those sources inspire positive actions, the less they will rely on the two main sources of guidance, which ultimately leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not rooted in the two primary sources of guidance will be rejected by Allah, the Exalted. Moreover, the more one interacts with other sources of religious knowledge, the more they might begin to act in ways that contradict the teachings of Islam. This is how the Devil gradually misleads individuals. For example, someone facing difficulties might be encouraged to engage in certain spiritual practices that oppose and challenge Islamic teachings. If this person is unaware and tends to follow alternative sources of religious knowledge, they could easily fall into this trap and start participating in spiritual activities that directly contradict Islamic principles. They might even begin to develop beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the idea that individuals or supernatural entities can control their destiny, as their understanding comes from sources other than the two primary sources of guidance. Some of these misguided actions and beliefs are outright disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore unknowingly lose their faith, as they frequently depend on different sources of religious knowledge. Therefore, participating

in religious innovations that do not stem from the two main sources of guidance is similar to walking the Devil's path. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 16 An Nahl, verse 56:

“…By Allah, you will surely be questioned about what you used to invent.”

The non-muslims of Mecca and other idol worshippers would ignorantly claim that the Angels were the daughters of Allah, the Exalted, and they would worship the Angels so that they would intercede on their behalf with Allah, the Exalted. Chapter 16 An Nahl, verse 57:

“And they attribute to Allah daughters - exalted is He…”

And chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

In general, non-Muslims who believed in Allah, the Exalted, often ascribed human shortcomings to Him, such as experiencing fatigue. Consequently, they viewed Allah, the Exalted, as a worldly monarch. A worldly monarch cannot oversee the affairs of his realm alone and thus appoints aides, like governors, to assist in managing his kingdom. Due to this belief, many of these individuals began to worship other entities to gain the favor of Allah, the Exalted, including Angels. This notion has also been embraced by some Muslims. These Muslims invest time, energy, and resources in seeking out spiritual individuals who are believed to have a unique connection to Allah, the Exalted, similar to how a governor is uniquely connected to the king. Their goal is to please the spiritual figure so that they may intercede on their behalf with Allah, the Exalted, akin to how a governor can intercede with the king for someone who has pleased the governor through gifts and unusual displays of respect and affection. These spiritual figures serve as gatekeepers between the general populace and Allah, the Exalted, which fundamentally contradicts Islamic teachings. The Holy Prophets, peace be upon them, did not function as gatekeepers. Instead, they illuminated the path and methods that lead to the pleasure of Allah, the Exalted, and never solicited any form of compensation from individuals, such as gifts. Therefore, a Muslim should acquire Islamic knowledge from a qualified instructor and show them the respect they deserve, but they should not believe they need to worship individuals who seem spiritual to connect with and please Allah, the Exalted. Allah, the Exalted, alone possesses complete control and authority over the universe and is aware of everything that transpires within it. Thus, He does not

require intermediaries between Himself and humanity. This is a point that has been clearly articulated in the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

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

And chapter 40 Ghafir, verse 60:

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

Chapter 2 Al Baqarah, verse 255:

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

Furthermore, while intercession will take place on Judgement Day after Allah, the Exalted, grants permission, it is crucial that one does not ridicule its significance; otherwise, they risk being denied it. Ridiculing intercession reflects a complacent mindset where an individual neglects to utilize the

blessings bestowed upon them as per Islamic teachings, yet still anticipates rescue from someone else on Judgement Day, like a family member or a spiritual guide. Even if intercession is granted, their complacency may not shield them from Hell, even if their punishment is lessened. It is vital to understand that even a brief moment in Hell is truly intolerable. Thus, one must possess real hope in the concept of intercession. This hope requires actively using the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and then seeking intercession from others on Judgement Day.

In addition, it was strange how the non-muslims of Mecca would attribute daughters to Allah, the Exalted, while they hated giving birth to daughters. Even in their misguided and baseless belief they could not do justice with Allah, the Exalted, by attributing to Him what they preferred for themselves. Chapter 16 An Nahl, verses 57-59:

“And they attribute to Allah daughters - exalted is He - and for them is what they desire. And when one of them is given the good news of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been given good news about. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”

Despite the fact that disliking daughters has been criticized to this extend, yet sadly, many muslims have adopted the attitude of the idol worshippers of Arabia who disliked giving birth to daughters. The first thing to note is

that Allah, the Exalted, refers to given birth to a daughter as good news in these verses. In addition, disliking having daughters has been attributed to those who worship lifeless idols. The muslim who behaves in this manner should therefore be ashamed of themself and repent from their foolish attitude. One must appreciate the level of which disliking daughters has been criticized in these verses, as Allah, the Exalted, has described the evil inward feeling, facial expression, physical actions and reflection of the one who dislikes giving birth to daughters. No other evil characteristic has been described in such an extent within Islamic teachings. In addition, Islam mentions the reward and blessings of having a daughter more than having a son. For example, in a Hadith recorded in Imam Bukhari's, Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, conveyed glad tidings of Paradise to parents who properly raise two daughters. It is understandable that a parent might worry more about a daughter than a son, particularly in today's society. However, this does not imply that Muslim parents should feel less joy if they have a daughter instead of a son. They should keep in mind that their responsibility is to educate and guide their children according to Islamic teachings and not to worry over their fate, as that is beyond their control. Therefore, one should refrain from adopting this negative mindset and instead find contentment with any child they are blessed with, as many married couples who long for children and have none. In addition, the attitude of disliking having daughters has been mentioned directly before disbelief, thereby indicating that those who adopt the behaviour of non-muslims, such as disliking having daughters, will inevitably adopt the actions of non-muslims by misusing the blessings they have been granted thereby failing to support their verbal declaration of faith in Allah, the Exalted, and the hereafter. Chapter 16 An Nahl, verse 60:

"For those who do not believe in the Hereafter is the description of evil…"

Consequently, they will end up with an unsteady mental and physical condition, they will misplace everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will cause stress, problems, and challenges in both worlds, even if they have some material comforts. One must therefore support their verbal declaration of faith in Allah, the Exalted, and their accountability on Judgement Day by adopting the right attitude and behaviour. In fact, the one who fails to do so is in great danger of losing their faith before their death. It is important to realize that faith is similar to a plant that needs to be fed with acts of obedience in order to grow and thrive. Just as a plant that does not get enough sunlight will perish, a person's faith can also die if it is not supported by acts of obedience. This represents the biggest loss.

Chapter 16 An Nahl, verse 60:

“For those who do not believe in the Hereafter is the description of evil…”

In addition, the one who does not believe in their accountability on Judgement Day or ignores it, even if they claim belief in it, will inevitably commit evil actions, if they are convinced they can escape worldly authorities, such as the Police, as they do not fear being held accountable for their actions by Allah, the Exalted. Their attitude will cause them to misuse the blessings they have been granted thereby failing to fulfil the rights of Allah, the Exalted, and people. As a result, they will inevitably wrong people and cause the spread of corruption and injustice within

society as they do not possess fear of being held accountable for their actions. Chapter 16 An Nahl, verse 60:

“For those who do not believe in the Hereafter is the description of evil…”

Throughout the Holy Quran, Allah, the Exalted, intertwines Islamic principles with the reverence for Him and the awareness of the repercussions of violating these principles. This is essential because a robust legal framework and the fear of Allah, the Exalted, are both necessary for justice and peace to flourish in society. A solid legal system alone, without the fear of Allah, the Exalted, is insufficient; individuals who believe they can evade accountability for their unlawful actions will engage in criminal behavior. Moreover, a legal system 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, but without a just and equitable legal system, people may still suffer injustices at the hands of the government. For instance, the tax system often benefits the wealthy at the expense of the broader community. Thus, both a sound legal system, which can only be established by Allah, the Exalted, who possesses all knowledge, and the fear of Allah, the Exalted, are essential to promote justice and peace within society. Chapter 16 An Nahl, verse 60:

“…and for Allah is the highest attribute. And He is Exalted in Might, the Wise.”

Therefore, people who desire to obtain peace of mind on an individual and societal level must first obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings so that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. And they must fulfil the rights of people according to the teachings of Islam so that they cause the spread of justice and peace within society. Consequently, an individual should embrace and implement Islamic teachings for their own benefit, even when these teachings may conflict with their personal desires. They ought to 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 wise patient will attain optimal mental and physical health, so too will the individual who accepts and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a harmonious mental and physical state, to appropriately position everything and everyone in their life and cause the spread of justice and peace within society. Chapter 16 An Nahl, verse 60:

"…*And He is Exalted in Might, the Wise."*

As Allah, the Exalted, does not demand perfection from people, He always grants them respite so that they can correct their behaviour. Chapter 16 An Nahl, verse 61:

“And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature…”

But one must not be fooled into believing that the respite Allah, the Exalted, grants people is permanent. Chapter 16 An Nahl, verse 61:

“…but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

One must therefore take advantage of the respite granted to them by Allah, the Exalted, before their time runs out. In addition, the person who misuses the blessings they have received should not be deceived into thinking that just because they have not faced punishment yet, or have not recognized any consequences, it means they will escape punishment altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical state and they will misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals, such as their spouse, for their stress. By removing 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 is evident when observing those who continue to misuse their blessings, like the wealthy and famous, despite their apparent worldly luxuries. Moreover, as their attitude will prevent them from preparing for their accountability on Judgement Day, they will face a far worse punishment in the hereafter.

Allah, the Exalted, then criticizes another misguided mentality whereby one attributes to Allah, the Exalted, the negative things they face in life which are caused by their own evil actions and by extension, they attribute to themselves and their efforts the good things they obtain in this world. Chapter 16 An Nahl, verse 62:

“And they attribute to Allah that which they dislike…”

Allah, the Exalted, does not impose right guidance or misguidance on anyone, as doing so would invalidate the test of life in this world. Instead, He provides knowledge on the right and wrong behaviour and permits individuals to choose their own paths in life, holding them accountable for their decisions. Therefore, one cannot attribute their misguidance to Allah, the Exalted, or anyone else if they choose to disobey Him by misusing the blessings He has bestowed upon them. It is crucial to avoid adopting a mindset in this world where individuals evade responsibility for their actions and blame others. Those who do not take responsibility for their actions will never improve their character; instead, they will continue to misuse the blessings they have received. As a result, they will experience 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 will lead to stress, challenges, and difficulties in both this life and the next, regardless of any material luxuries they may have. Furthermore, neglecting to take responsibility for one’s actions will hinder them from fulfilling the rights of others. Consequently, they will contribute to the spread of corruption and injustice in their society. Blaming others for one’s

own negative actions will never be accepted by Allah, the Exalted, in this world or the next. In fact, as highlighted by the following verse, Allah, the Exalted, will not even acknowledge attempts by individuals to shift the blame for their sins onto the Devil, despite his persistent efforts to lead them astray. 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…””

Although the Devil will be held accountable for his sins, no one can transfer the repercussions of their own sins onto him, since the Devil lacked the ability to compel individuals into wrongdoing. He merely extended an invitation to misguidance, and those who chose to accept it have therefore no one to blame but themselves.

In addition, one must acknowledge that the inspiration, knowledge, resources and ability to obtain good things in this world all come from Allah, the Exalted. Understanding this fact will prevent them from adopting arrogance whereby they attribute good things to themself. This attitude will only encourage them to misuse the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and 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.

The correct behaviour is to take responsibility of one's actions so that they continuously correct their behaviour and acknowledge that the source of obtaining good in both worlds is Allah, the Exalted, thereby showing gratitude to Allah, the Exalted. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech means saying what is good or choosing to remain silent. Furthermore, expressing gratitude 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 will result in additional blessings, peace of mind, and success in both this world and the hereafter by achieving a balanced 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]…"

But the one who fails to take responsibility for their own actions and fails to show gratitude for the blessings Allah, the Exalted, has granted them will adopt wishful thinking in respect to His mercy and forgiveness. Chapter 16 An Nahl, verse 62:

"…and their tongues assert the lie that they will have the best…"

Wishful thinking involves continuing in the disobedience of Allah, the Exalted, while anticipating His mercy and forgiveness in both this life and the hereafter. This mindset holds no significance in Islam. In contrast, genuine hope involves obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in accordance with Islamic principles and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as it will not benefit them in this life or the next. Chapter 16 An Nahl, verse 62:

"…and their tongues assert the lie that they will have the best. Assuredly, they will have the Fire…"

As indicated by the end of verse 62, by adopting wishful thinking a person will neglect the rights of Allah, the Exalted, and people, by misusing the blessings they have been granted. As a result, they will be neglected in the hereafter. Chapter 16 An Nahl, verse 62:

"…and they will be [therein] neglected."

In order to avoid this outcome, one must obey Allah, the Exalted, by correctly using the blessings He has granted them according to the divine guidance He has granted them, just like He granted divine guidance to the previous generations. Chapter 16 An Nahl, verse 63:

“By Allah, We did certainly send [messengers] to nations before you…”

Regardless of how advanced a society may become, and despite the knowledge they acquire across various domains, both mental and physical, it remains impossible to establish a code of conduct that is entirely in line with human nature and capable of addressing every situation, condition, and scenario that individuals or societies encounter throughout their existence on Earth. This endeavor is fundamentally unattainable, as humanity perpetually uncovers new insights into specific aspects of human existence, such as the functions of different regions of the human brain, not to mention the challenge of amassing sufficient knowledge to formulate a flawless 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 ideally positioned to provide humanity with a code of conduct, a standard that distinctly differentiates between good and evil, beneficial and harmful, guiding individuals toward peace of mind in a life often filled with stress through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Historical evidence clearly illustrates that when this divine code of conduct was effectively implemented in people's lives, it resulted in the flourishing of tranquility and justice 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 comprehends and adheres to their doctor's recommendations, understanding that it is ultimately for their own benefit, even if it necessitates enduring unpleasant treatments and following a strict regimen.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, the Devil has always exploited this fact in order to misguide people. Chapter 16 An Nahl, verse 63:

“…but Satan made their deeds attractive to them…”

The Devil misleads people by making their selfish and wicked desires appealing, causing them to misuse the blessings granted by Allah, the Exalted. Chapter 16 An Nahl, verse 63:

“…And he is their ally today [as well], and they will have a painful punishment.”

This mindset prevents them from achieving a balanced mental and physical state and causes them to misplace everything and everyone in their lives. As a result, elements such as family, friends, careers, and wealth become

sources of stress. If they continue to ignore Allah, the Exalted, they will wrongly blame others, like their spouse, for their stress. By eliminating these positive influences, they will worsen their mental health issues, possibly leading to depression, substance abuse, and suicidal thoughts. This is evident when looking at those who misuse their blessings, like the wealthy and famous, who, despite enjoying worldly luxuries, are plagued with mental health issues. Additionally, as their attitude hinders them from preparing for accountability on Judgement Day, it will lead to a punishment in the hereafter that will be far more severe.

Chapter 16 An Nahl, verse 63:

"…but Satan made their deeds attractive to them…"

The Devil also makes life in this world appealing to people, encouraging them to cling to false hopes of a long life. Holding onto such false hopes for an extended existence in this world is a deeply reproachable trait, as it diverts attention towards amassing worldly possessions instead of preparing for the afterlife. One only needs to evaluate their typical 24-hour day and reflect on the time allocated to worldly pursuits versus that dedicated to the afterlife to recognize this reality. Indeed, fostering false hope for a lengthy life is one of the most potent tactics the Devil employs to mislead individuals. When a person is convinced they will live a long life, they postpone their preparations for the afterlife, mistakenly believing they can address it later. Often, this expected future never materializes, resulting in individuals passing away without adequately preparing for what comes next.

Moreover, the illusion of a long life leads people to postpone genuine repentance and character reform, as they assume they have ample time to implement these changes. It fosters a mindset fixated on accumulating material wealth, under the misguided belief that these possessions will be crucial during their extended time on Earth. The Devil instills fear in people, convincing them that they must amass wealth for their later years, fearing they will lack support when they age and can no longer work. They overlook the fact that just as Allah, the Exalted, provided for their needs in their youth, He will also sustain them in their old age. In reality, the provisions for creation was allocated over fifty thousand years before the creation of the Heavens and the Earth, as mentioned in a Hadith found in Sahih Muslim, number 6748. It is indeed peculiar how a person will spend 40 years saving for retirement, which seldom lasts more than 20 years, yet fails to prepare in a similar manner for the eternal afterlife.

Islam does not discourage Muslims to prepare for worldly matters. Saving for the near future is acceptable, provided that the afterlife is prioritized by using the blessings bestowed upon them according to Islamic principles. Although individuals understand that death can come at any moment, many act as if they will live indefinitely in this world. In truth, even if they were assured of eternal life on Earth, they would still struggle to motivate themselves to accumulate more material wealth due to the limitations of time. How many individuals have departed this life unexpectedly? And how many take this as a lesson to alter their actions?

Indeed, one of the greatest sorrows a person experiences at the moment of death or at any point in the afterlife is the regret stemming from procrastinating preparation for the hereafter. Chapter 63 Al Munafiqun, verses 10-11:

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

It is unwise for anyone to invest a lot of time and resources into a home they only plan to occupy for a short period, rather than one they intend to live in for a longer duration. However, many people put more effort into this temporary existence than into the everlasting afterlife.

Individuals should strive for success in both this life and the next, but they need to recognize that death can occur at any time, in any situation, or at any age. Thus, it is essential to prioritize preparations for death and what follows over uncertain future plans in this world, such as retirement. This means properly utilizing the blessings they have received, as outlined in Islamic teachings. Doing so will ensure they achieve a balanced mental and physical state, they will correctly place everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace in both worlds. But the one who prefers their worldly desires to obeying Allah, the Exalted, will inevitably follow the path of the Devil and persist on misusing the

blessings they have been granted, while falsely believing they have plenty of time to reform their behaviour. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 16 An Nahl, verse 63:

“…but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.”

In order to avoid this outcome one must learn and act on Islamic teachings, which clarify the right path which leads to peace of mind in both worlds, from the wrong paths which lead to stress and trouble in both worlds. Chapter 16 An Nahl, verse 64:

“And We have not revealed to you the Book except for you to make clear to them that wherein they have differed and as guidance…”

Thus, 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 wise patient will attain optimal 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 harmonious 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 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 that one accurately places everything and everyone in their life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses 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. This reality becomes evident when one observes the lives of 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 scientific principles behind their prescribed medications and thus blindly trust their doctors, 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 veracity through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an open and unbiased mindset. Chapter 12 Yusuf, verse 108:

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

The one who approaches Islamic teachings with the correct mindset will believe in it and support their faith in it with actions by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 16 An Nahl, verse 64:

“…and as guidance and mercy for a people who believe.”

This will ensure they attain a balanced mental and physical state and correctly place everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will promote peace in both worlds.

Chapter 16 An Nahl, verse 64:

“…and as guidance and mercy for a people who believe..”

As indicated by this verse, in order to fully benefit from the guidance and mercy of Islamic teachings one must adopt strong faith so that they become a believer thereby rising above the level of a muslim. Muslims are individuals who do not possess a deep understanding of Islamic teachings and instead embrace Islam primarily because of their family ties, like their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

Due to their lack of understanding of Islamic teachings, they have a fragile faith. This weak faith leads them to frequently disobey Allah, the Exalted, by misusing the blessings they have received, particularly when their desires clash with Islamic principles, even if they perform the essential obligatory acts. In contrast, a true believer embraces Islam based on knowledge gained from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which in turn fosters a robust faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Their strong faith ensures they remain committed to obeying Allah, the Exalted, during both challenging and easy times, demonstrating patience in hardship and gratitude in prosperity. To show gratitude in one's intentions means to act solely for the pleasure of Allah, the Exalted. Expressing gratitude in speech involves either speaking positively or choosing silence. Furthermore, showing gratitude through actions requires utilizing the blessings one has received in ways that please 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 results in additional blessings, peace, and success in both this life and the hereafter, by promoting a balanced mental and physical state and by properly aligning all aspects of one's life. Chapter 14 Ibrahim, verse 7:

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

Additionally, patience involves holding back from expressing complaints through both speech and behaviour while remaining committed to obeying Allah, the Exalted. It necessitates a conviction that He consistently chooses what is best for them, even when it may not be obvious 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."

Thus, those who rise to the level of a believer will behave correctly in every circumstance. As a result, they will receive the unwavering support and mercy of Allah, the Exalted. Consequently, this fosters peace in both worlds by achieving a balanced mental and physical state and by properly positioning everything and everyone in their lives. This guidance is cited in a Hadith located in Sahih Muslim, number 7500.

Just like rain comes from the sky and revives a dead land, divine revelation also descends from the sky and can revive dead spiritual hearts. Chapter 16 An Nahl, verse 65:

“And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness…”

Therefore, one must revive their spiritual heart through adopting the positive characteristics discussed within Islamic teachings, such as generosity, patience and compassion and avoid the negative characteristics discussed therein, such as pride, envy and greed. Adopting positive characteristics always leads to peace of mind. This peace of mind will further increase through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, as positive characteristics will encourage one to obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 16 An Nahl, verse 65:

“…Indeed in that is a sign for a people who listen.”

As indicated by this verse, to revive one’s spiritual heart through Islamic teachings one needs to listen to it correctly. This requires attentively absorbing Islamic knowledge, linking it to personal experiences, assessing

how to apply the teachings moving forward, and genuinely working towards that goal. Such actions will guarantee that one gains from the Islamic knowledge they learn. Simply listening to Islamic teachings without following these steps will not lead to a positive change in behavior. This is the primary reason why Muslims often do not experience positive transformation, despite having greater access to Islamic knowledge than ever before.

In addition, after urging mankind to act on Islamic teachings, for their own sake, Allah, the Exalted, discusses some signs within the universe which indicate why He alone deserves to be obeyed in every situation. For example, the ground was designed to be balanced, allowing weak branches and shoots to break through for crop growth, while also being strong enough to support heavy buildings constructed on it. This perfectly balanced system cannot be random and clearly indicates the hand of a Creator. Chapter 16 An Nahl, verse 65:

“And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.”

Furthermore, Allah, the Exalted, employs rain to revive lifeless, barren land and brings a dead seed to life, ensuring sustenance for His creation. In the same way, Allah, the Exalted, has the power to resurrect the human seed, which lies buried in the Earth, just as the dead seed emerges to life, allowing them to confront their ultimate judgement on the Day of Resurrection. Chapter 16 An Nahl, verse 65:

“…Indeed in that is a sign for a people who listen.”

Evolution represents a type of mutation, inherently flawed. However, upon examining the myriad species, one can see that they have been crafted in a flawlessly balanced manner, enabling them to achieve their purpose and flourish in their respective environments. Take the goat, for instance; it has been engineered so impeccably that any impurities within its body are completely filtered out from the milk it produces. Any contamination would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

The camel is built to endure extreme heat and can survive for extended durations without needing to drink 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?”

Furthermore, 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 would become unbalanced, potentially overpowering 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 again helps to keep their populations in check. None of this can be mere coincidence, nor can it be adequately explained by the process of evolution.

Even though people have a hand in agriculture, yet they do not possess the power to grant life to a dead seed, without which they would not obtain provision for themselves or animals, irrespective of their agricultural advancements. Chapter 16 An Nahl, verse 67:

“And from the fruits of the palm trees and grapevines…”

One must contemplate how the same land, nourished by the same source, yields fruits of varying qualities. Chapter 13 Ar Ra’d, verse 4:

“And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered

with one water; but We make some of them exceed others in [quality of] fruit…"

Indeed, even one tree does not yield fruits of uniform quality. This clearly shows that the determination of the result extends beyond agricultural influences. Chapter 16 An Nahl, verse 67:

"And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason."

Even though this verse was revealed before the prohibition of alcohol, yet Allah, the Exalted, indicated that alcohol was not considered good provision as He separated it from the good provision He provides people through agriculture. For the one who uses their common sense, this indication is enough to avoid alcohol, as its harms outweigh any perceived benefits, even though this verse does not prohibit it. Chapter 2 Al Baqarah, verse 219:

"*They ask you about intoxicants and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…"*

The core principle of Islam states that if the negative consequences of something surpass its perceived advantages, it should be abandoned, even if it has not been explicitly deemed unlawful in Islam. Adhering to this guideline will safeguard an individual from harm in both this life and the hereafter. Furthermore, Islam is a straightforward and truthful faith, acknowledging that there may be some perceived benefits in things considered unlawful, like enjoyment. However, a wise individual will overlook these seemingly minor and fleeting benefits if the overall harm to themselves and others, including their family, is greater.

In today's world, the detrimental impacts of alcohol on both the human mind and body are well established, even when consumed in small amounts. Moreover, the societal repercussions of alcohol are also widely recognized, as it contributes to various crimes, including assaults, due to a drunk person's loss of control over their speech and actions. It adversely affects all three dimensions of an individual: their body, mind, and spirit. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Ibn Majah, number 3376, that those who habitually consume alcohol without genuine repentance will not gain entry to Paradise. The association of alcohol and gambling with polytheism in the Holy Quran underscores its gravity in the perspective of Islam. Chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

In general, alcohol was not originally banned in Islam since it was deeply rooted in Arab culture. Similar to how a prudent doctor gradually raises the dosage of medication for a patient to ensure the treatment is tolerable, Allah, the Exalted, applied this method regarding certain commands and prohibitions, including alcohol and gambling. This approach was used to facilitate the transition from being a non-Muslim to becoming a devout Muslim. Implementing all final commands and prohibitions at once would make this process challenging. Chapter 2 Al Baqarah, verse 219:

“They ask you about intoxicants and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

When one observes the countless animals within the world and how differently each of them searches and obtains its provision without any formal education clearly indicates that this education and knowledge comes from Allah, the Exalted. Even if this knowledge is imprinted within their genetic code, this also indicates the hand of a Creator and Sustainer, Allah, the Exalted. Nor do animals possess a higher level of intelligence, like humans, to develop complex structures, which are perfectly suited for them, such as bee hives. Chapter 16 An Nahl, verses 68-69:

“And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]."…”

Despite bees possessing the ability to harm people and other animals, yet they produce honey, which is a source of healing used in medicines across different cultures and societies. This perfect balance between harm and benefit within one creature is beyond the control of mutation, as mutation is random and uncontrollable, and it therefore indicates the hand of the Creator, Allah, the Exalted. Chapter 16 An Nahl, verse 69:

"…There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who reflect."

In addition, since life and death are beyond human control, it indicates that people have restricted freedom to operate in this world. Chapter 16 An Nahl, verse 70:

"And Allah created you; then He will take you in death…"

Consequently, they ought to utilize the time and resources provided to them appropriately, as described in Islamic teachings, to achieve peace of mind both in this life and the hereafter, by attaining a balanced mental and physical condition and by properly organizing everything and everyone in their lives.

Chapter 16 An Nahl, verse 70:

"And Allah created you; then He will take you in death…"

In addition, as Allah, the Exalted, created people from nothing and decrees death for them, resurrecting them after they have turned into bones and dust is easier for Him. Chapter 17 Al Isra, verses 49-51:

“And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?" Say, "Be you stones or iron. Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time."…”

In addition, the decline in a person’s physical and mental strength with age, is another clear sign of their mortality which should encourage them to use the faculties granted to them correctly before they lose them. Chapter 16 An Nahl, verse 70:

“And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing…”

In a Hadith recorded in Jami At Tirmidhi, number 2306, the Holy Prophet Muhammad, peace and blessings be upon him, encouraged Muslims to quickly engage in righteous actions before they become senile. One should take advantage of their youth and sharp intellect before reaching old age. This involves acquiring and applying knowledge, as well as using one's mental capabilities to obey Allah, the Exalted, by following His commands,

avoiding His prohibitions, and facing fate with patience in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will help ensure that they utilize the blessings they have received in ways that are pleasing to Allah, the Exalted, and leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. One should not postpone this behaviour by thinking they can learn and practice Islamic knowledge when they are older, as there is no assurance they will live to an old age. Moreover, even if they do reach old age, it will be challenging for them to absorb Islamic knowledge, since the best time to learn is during youth. Lastly, even if they succeed in acquiring Islamic knowledge later in life, it will be more difficult for them to apply it, as older individuals tend to become set in their ways, making it harder to positively alter their behavior. Therefore, it is crucial not to delay using one's mental faculties to learn and act on beneficial knowledge while they are still young. Ultimately, it is vital to adopt this mindset before senility sets in, as even the Holy Prophet Muhammad, peace and blessings be upon him, sought refuge from senility in a Hadith found in Sahih Bukhari, number 6390.

Chapter 16 An Nahl, verse 70:

"…And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing…"

As the knowledge of people increases and decreases with time, one must take advantage of their Islamic and useful worldly knowledge, by acting on it so that they correctly use the blessings Allah, the Exalted, has granted

them as outlined in Islamic teachings. Knowledge without action has no value, just like a map which is not acted upon does not lead one to their destination. The one who acts on their knowledge by obeying Allah, the Exalted, 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. In addition, the increasing and decreasing of a person's knowledge is a powerful reminder that their knowledge is imperfect and transient. Therefore, they must manage their lives according to the knowledge Allah, the Exalted, has granted mankind, whose knowledge is perfect, permanent and infinite. This is similar to how a person takes advantage of an expert's opinion for the different situations they face, such as a doctor. Chapter 16 An Nahl, verse 70:

"…Indeed, Allah is Knowing and Competent."

Consequently, an individual must embrace and implement Islamic principles for their own benefit, even when these principles conflict with their personal inclinations. They should conduct themselves like a wise 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 wise patient will attain optimal mental and physical well-being, so too will the individual who embraces and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge and wisdom necessary to ensure that a person achieves a harmonious mental and physical condition and appropriately organizes everything and everyone in their life.

Another sign of how Allah, the Exalted, manages societies is how He grants people different abilities and qualities which allows them to fulfil a particular aspect within their society so that the society can correctly function and progress. Chapter 43 Az Zukhruf, verse 32:

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

And chapter 16 An Nahl, verse 71:

"And Allah has favored some of you over others in provision…"

In truth, every worldly blessing one obtains in this world is only a test, whether they will use it correctly as outlined in Islamic teachings or not. If they use it correctly, it will lead them to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. But if they misuse the blessings they have been granted then they will obtain stress, difficulties and trouble in both worlds through obtaining an unbalanced mental and physical state, through misplacing everything and everyone within their life and they will fail to prepare for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 71:

“And Allah has favored some of you over others in provision…”

Moreover, it is crucial to understand that when Allah, the Exalted, bestows specific worldly things upon individuals, it does not imply that they hold superiority over others, nor does it indicate that Allah, the Exalted, has love for them. In Islam, individuals are assessed primarily on one essential criterion: their sincere submission to Allah, the Exalted. This entails making use of the blessings they have been granted in manners 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 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other factors used to evaluate an individual's status, such as gender, ethnicity, and social class, are irrelevant and should be ignored by Muslims; failing to do so may result in racism and fragmentation within the community. It is essential to recognize that because a person's intentions are hidden from others, it is impossible for individuals to ascertain superiority based on outward actions. Consequently, they ought to refrain from making assertions regarding the status of themselves or others, as only Allah, the Exalted, possesses knowledge of the intentions, words, and deeds of all individuals. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

Chapter 16 An Nahl, verse 71:

“And Allah has favored some of you over others in provision…”

A human being who has been granted worldly blessings, such as wealth, does not regard themself equal to others who possess less worldly blessings than them, from a social class point of view, yet strangely people equate Allah, the Exalted, the Creator and Bestower of all blessings, to others who are created and sustained by Allah, the Exalted, by obeying these other things instead of Allah, the Exalted. Chapter 16 An Nahl, verse 71:

“…But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they oppose?”

It is important to keep in mind that false gods, similar to idols, are not the sole entities that individuals might obey instead of Allah, the Exalted. In truth, anything to which a person obeys in defiance of Allah, the Exalted—like social media, modern trends, societal standards, and other people—reflects what they worship. Chapter 9 At Tawbah, verse 31:

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

The 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 also similarly referenced in connection 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 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 beings in opposition to Allah, the Exalted, as this constitutes worship of those beings. Chapter 16 An Nahl, verse 71:

“…Then is it the favor of Allah they oppose?”

If a person continues to disobey Allah, the Exalted, they will inevitably become subservient to various other influences, including people, social media, trends, culture, and their employers. Attempting to manage multiple and unjust authorities only leads to stress, as it is unrealistic to satisfy them all given their unpredictable nature. Just as 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 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 please their worldly masters fail to bring the fulfillment they desire. This reality becomes evident when one observes those who behave in this way, such as celebrities. Moreover, worshipping other entities by obeying them in disobedience to Allah, the Exalted, will not provide any benefit in the afterlife, as these entities will not assist them in their time of need.

As humans are social creatures, Allah, the Exalted, has granted people spouses so that they can find comfort and happiness with each other. Chapter 30 Ar Rum, verse 21:

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

And chapter 16 An Nahl, verse 72:

“And Allah has made for you from yourselves mates…”

Through marriage, Allah, the Exalted, provides people with children and grandchildren so that the needs of their parents and grandparents can be fulfilled, such as physical, financial and emotional needs. And through one’s child, their legacy continues. Chapter 16 An Nahl, verse 72:

“…and has made for you from your mates sons and grandchildren…”

In fact, Allah, the Exalted, has provided all types of good and pure things for people so that they can 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. Chapter 16 An Nahl, verse 72:

“…and has provided for you from the good things…”

But this outcome is only achieved when they use the things Allah, the Exalted, has granted them correctly, as outlined in Islamic teachings. Chapter 16 An Nahl, verse 72:

“…and has provided for you from the good things…”

As Allah, the Exalted, is the sole creator of the universe and everything in it, He is the only One who truly understands what is beneficial and what is harmful for individuals, even if it may not be clear to them. For instance, recent scientific studies have revealed many of the detrimental effects of alcohol on both the body and mind, despite Allah, the Exalted, having prohibited it over 1400 years ago.

In general, the few things that are deemed unlawful in Islam are those where the harm significantly surpasses the perceived advantages. For instance, prior to the ban on alcohol and gambling, Allah, the Exalted, highlighted this principle by stating that the harm of these activities outweighs any potential benefits one might gain from them. This is evident to anyone with common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…””

However, the principles of Islam exist solely for the benefit of individuals. Allah, the Exalted, does not gain anything nor suffer any loss from people's obedience or disobedience. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Thus, for their own well-being and advantage, individuals should embrace and implement the teachings of Islam. This means utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in Islamic teachings. Only by doing so can one achieve peace of mind 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 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."

If not, the material possessions they have will turn into a source of suffering, anxiety, and problems for them in both worlds, as they will misuse these blessings they have been granted. This will cause them to adopt an unstable mental and physical state and cause them to misplace everything and everyone within their life. 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.""

One should therefore act like the wise patient who follows their doctor's advice, understanding that it is in their best interest, even if it means taking unpleasant medications and adhering to a strict diet. But as this contradicts the worldly desires of people, many of them will persist on misusing the blessings Allah, the Exalted, has granted them, thereby failing to show gratitude to Him. Chapter 16 An Nahl, verse 72:

“…Then in falsehood do they believe and in the favor of Allah they disbelieve?”

It is important to note that ingratitude has been described as disbelief in this verse. Therefore, one must support their verbal declaration of belief in Allah, the Exalted, with actions otherwise they may well leave 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 die if it is not nurtured with acts of obedience. This represents the most significant loss.

Furthermore, an individual who meets specific needs of another, like offering shelter, truly deserves gratitude. Thus, given that 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. Chapter 16 Nahl, verse 72:

“…and has provided for you from the good things…”

Expressing gratitude with intention means acting solely to please Allah, the Exalted. Those who have different motivations will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of good intention is that a person does not seek or anticipate any recognition or reward from others. Verbal gratitude involves either saying positive things or choosing to remain silent. Conversely, gratitude 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 next, by achieving a balanced mental and physical state and by correctly positioning everything and everyone in their life. Chapter 14 Ibrahim, verse 7:

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

Moreover, when someone owns an item, it is deemed appropriate and right for them to utilize it according to their own judgment. Given that Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humankind, He possesses the supreme authority over what should happen in the universe and what should not. Thus, it is only just for a person to follow the directives of Allah, the Exalted, as He is the sole owner of the entire universe, including each individual. Chapter 16 Nahl, verse 72:

"…and has provided for you from the good things…"

In the same way, when an individual lends their belongings to someone else, it is only fair that the borrower uses the item in accordance with the owner's intentions. Allah, the Exalted, has bestowed every blessing that a person has as a loan instead of a gift. Similar to earthly loans, this loan requires repayment. The way to repay it is by utilizing these blessings in manners that are pleasing to Allah, the Exalted. On the other hand, since

the blessings of Paradise are considered gifts, people 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 confuse the temporary worldly blessings, which are simply a loan, with the everlasting gifts of Paradise.

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will fail to show gratitude to Him for the countless and continuous blessings He grants them. As a result, they will obey other things which suit their desires while disobeying Allah, the Exalted, such as social media, fashion and culture. Chapter 16 An Nahl, verse 73:

"And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable."

In this world, their mindset will hinder them from attaining a harmonious mental and physical condition and cause 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 circumstances, such as their spouse. 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 individuals who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of worldly pleasures. Furthermore, as their attitude obstructs them from adequately preparing for their accountability on Judgement Day, the repercussions they face in the afterlife will be significantly more severe.

In order to avoid this outcome, one must accept that Allah, the Exalted, alone provides them with countless and continuous blessings and is therefore worthy of being obeyed in every situation over all other things, such as social media, fashion and culture. Chapter 16 An Nahl, verse 74:

“So do not assert similarities to Allah…”

Individuals must also acknowledge that as Allah, the Exalted, alone possesses complete knowledge of all matters, He alone can offer them the ideal code of conduct that fosters tranquillity in both worlds, by facilitating a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives. The understanding of human mental and physical conditions held by society will never suffice to attain this result, regardless of the extensive research conducted, as it cannot

address every challenge an individual may encounter in life. Their guidance cannot enable one to evade all forms of mental and physical strain, nor can it assist in the proper arrangement of all aspects and individuals in one's life, owing to limitations in knowledge, experience, foresight, and inherent biases. Chapter 16 An Nahl, verse 74:

“…Indeed, Allah knows and you do not know.”

In order to adopt a steadfast attitude whereby one remains firm on obeying Allah, the Exalted, all times, they must adopt strong faith. Cultivating a strong faith is crucial, as it ensures that a person remains committed to obeying Allah, the Exalted, no matter the situation, whether in times of ease or difficulty. This strong faith is developed through gaining knowledge and applying the clear evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources clarify that true obedience to Allah, the Exalted, leads to peace 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 16 An Nahl, verse 74:

“…Indeed, Allah knows and you do not know.”

On the other hand, someone who lacks knowledge of Islamic teachings will have weak faith. Such an individual is more likely to disobey Allah, the

Exalted, by misusing the blessings He has granted them, when their personal desires clash with His commands, as they fail to understand that prioritizing obedience to Allah, the Exalted, over their desires brings tranquillity in both worlds. Chapter 16 An Nahl, verse 75:

“Allah presents an example: a slave [who is] owned and unable to do a thing…”

As a result, they will experience a lack of mental and physical equilibrium, they will misplace all the things and people in their life and fail to prepare for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy.

Therefore, it is essential to achieve certainty of faith through learning and acting on Islamic principles, ensuring unwavering obedience to Allah, the Exalted, at all times. This involves using the blessings granted to them in line with Islamic teachings, which will secure their peace of mind in both worlds through achieving a balanced mental and physical state and by properly prioritizing all aspects of their life. Chapter 16 An Nahl, verse 75:

“…and he to whom We have provided from Us good provision, so he spends from it secretly…”

In general, utilizing the blessings one has received, as described in Islamic teachings—like their wealth—secretly, demonstrates sincerity to Allah, the Exalted. It is essential 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, openly. Chapter 16 An Nahl, verse 75:

"…and he to whom We have provided from Us good provision, so he spends from it secretly and publicly…"

It is clearly obvious that the one who correctly uses the blessings Allah, the Exalted, has provided them as outlined in Islamic teachings thereby obtaining peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, can never be equal to the one who misuses the blessings they were granted and as a result obtain stress, trouble and difficulties in both worlds. Chapter 16 An Nahl, verse 75:

“Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal?...”

The fact that Allah, the Exalted, provides countless and continuous blessings to people, even though they have not earned them, and provides the guidance on how to use them correctly clearly proves He deserves gratitude and obedience at all times. Chapter 16 An Nahl, verse 75:

“…All praise and thanks is for Allah!...”

But as obeying Allah, the Exalted, often contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings they have been granted. Chapter 16 An Nahl, verse 75:

“…All praise and thanks is for Allah! But most of them do not know.”

In general, most muslims find it easy to believe that sincere obedience to Allah, the Exalted, leads to Paradise. This belief is instilled in them from a young age and is quite straightforward to accept. The true leap of faith lies in the belief that those who utilize the blessings they have been granted as described in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him, will achieve peace of mind and body in this 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."

And chapter 13 Ar Ra'd, verse 28:

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

One reason this reality is difficult to accept is that it appears to contradict logic. Logic suggests that a person can only achieve peace by fulfilling their desires. Furthermore, when individuals look at social media, culture, fashion, and the majority of others, they all indicate and promote the idea that peace and happiness come from satisfying one's desires. Even the Devil acknowledges that obeying Allah, the Exalted, leads to Paradise, yet he discourages Muslims from correctly using the blessings they have been granted as outlined in Islamic teachings, beyond the basic obligatory duties, by persuading them that doing so would result in a miserable life in this world.

All these factors and more hinder individuals from utilizing the blessings they have been granted correctly as outlined in Islamic teachings, as they fear that relinquishing their desires will rob them of happiness and peace of mind. Instead, people often unconsciously assert that if Allah, the Exalted, provides them with peace, they will then use the blessings He has granted them correctly. However, Allah, the Exalted, has made it clear that true peace cannot be attained until one first correctly uses the blessings they have been given as outlined in Islamic teachings. This results in individuals becoming inactive, which in turn prevents them from acting rightly and achieving peace of mind and body through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

To strengthen their faith, one must study, learn, and act upon the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will encourage them to take a leap of faith by correctly using the blessings He has granted them so that they achieve peace of mind and body in both worlds. For instance, when one firmly believes that the only Controller of hearts is Allah, the Exalted, they realize that no worldly desire can bring peace of mind if they do not utilize the blessings they have been given properly. Conversely, no hardship can stop them from achieving peace of mind, provided they use the blessings they have been granted correctly, similar to how the Holy Prophet Ibrahim, peace be upon him, found peace and security even in the midst of a fire. Chapter 21 An Anbiya, verses 68-69:

“They said, "Burn him [Prophet Ibrahim, peace be upon him] and support your gods - if you are to act." We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham."”

Chapter 16 An Nahl, verse 75:

“…All praise and thanks is for Allah! But most of them do not know.”

Furthermore, as previously mentioned, a significant reason people reject Islamic teachings or fail to implement them is their tendency to blindly imitate the prevailing views in society. Thus, it is crucial to resist the urge to follow others without question, as the actions of the majority often lead to the disobedience of Allah, the Exalted. When individuals see most of society disregarding Islamic principles, they may mistakenly assume that the majority's behavior is correct, leading them to follow suit without critical thought. However, it is important to recognize that the majority opinion is not infallible. History has repeatedly demonstrated that widely held beliefs can be proven wrong with the emergence of new evidence and understanding, such as the once-accepted notion that the Earth was flat. It is vital to avoid behaving like sheep by thoughtlessly conforming to the majority's views, as this can lead to poor decisions in both worldly and spiritual matters. Chapter 6 Al An’am, verse 116:

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

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence. This empowers them to make well-informed choices, even when those choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of unthinkingly following others in matters of faith for this very reason, and thus urges Muslims to study 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….””

The previous verses discussed the difference between the one who obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings and how this leads to peace of mind in both worlds and the person who disobeys Allah, the Exalted, thereby obtaining stress in both worlds. In the next verse, Allah, the Exalted, discusses how obeying Him also causes the spread of peace and justice within society whereas disobeying Him only leads to injustice and corruption. Chapter 16 An Nahl, verse 76:

“And Allah presents an example of two men, one of them mute and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?”

The one who disobeys Allah, the Exalted, by misusing the blessings He has granted them will inevitably fail to fulfil the rights of people. They will therefore become a useless member of their society, a burden on them that brings others no good and as a result of their attitude, they will behave like a mute and deaf person towards the evil things within society. As a result of their behaviour they will increase the spread of corruption and injustice within their society. Chapter 16 An Nah, verse 76:

“And Allah presents an example of two men, one of them mute and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good…”

Whereas the one who obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings will fulfill the rights of people. As a result, they will be an asset to their society as they will spread justice and peace within it and encourage others to do the same. Chapter 16 An Nahl, verse 76:

“…Is he equal to one who commands justice, while he is on a straight path?”

Verse 76 could also be referring to the things people obey in the disobedience of Allah, the Exalted, such as social media, fashion and culture, which are often a cause of corruption and injustice within society as they encourage people to misuse the blessings they have been granted, thereby failing to fulfil the rights of people. As a result, these things do not bring people good, as they do not lead them towards peace of mind on an individual or societal level. Chapter 16 An Nah, verse 76:

“And Allah presents an example of two men, one of them mute and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good…”

Whereas, Allah, the Exalted, commands, prohibits and advises only beneficial things so that a person obtains peace of mind in both worlds on an individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and people achieve justice and peace within their society, as the rights of people are fulfilled also. Chapter 16 An Nahl, verse 76:

“…Is he equal to one who commands justice, while he is on a straight path?”

Only Allah, the Exalted, possesses the power to accomplish this, being the Creator of all things, with infinite knowledge that encompasses every facet of the past, present, and future. Thus, He is singularly equipped to provide humanity with a moral framework that distinctly separates right from wrong, beneficial from detrimental, and helps attain peace in a life often marked by anxiety. Chapter 16 An Nahl, verse 77:

“And to Allah alone belongs the unseen [aspects] of the heavens and the earth…”

But the one who fails to appreciate this truth as it contradicts their worldly desires will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will experience a lack of mental and physical harmony, they will misplace their relationships and responsibilities, ultimately impeding their readiness for accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy. And as life passes by in a moment in this world, they will reach their accountability on the Day of Judgement unprepared. Chapter 16 An Nahl, verse 77:

“…And the matter for the Hour is not but as a glance of the eye or even nearer…”

And nothing they have obtained in this world will aid them against Allah, the Exalted, nor will anyone save them from facing the consequences of their actions. Chapter 16 An Nahl, verse 77:

"…Indeed, Allah is over all things competent."

Chapter 16 An Nahl, verse 77:

"…And the matter for the Hour is not but as a glance of the eye or even nearer…"

In addition, this verse encourages one to avoid adopting hopes for a long life as it deters from preparing for their death and accountability on Judgement Day. Everything in this material can be purchased, even through unlawful means, except for time. It is the only blessing that does not return once it has left a person. Although this truth is acknowledged by everyone, regardless of their beliefs, many fail to value and effectively utilize the time they have. A common mindset among them is that they will prepare for the afterlife tomorrow. However, as each day goes by, this tomorrow keeps getting postponed until, in many instances, it never arrives. They often only come to this realization when it is too late, specifically at the moment of their death. Those who are lucky enough to reach this tomorrow during their lifetime may frequent the Mosques in their old age,

but having invested so much time and energy in the material world, their bodies may be present in the Mosques, yet their hearts and minds remain preoccupied with worldly matters. This is evident to those who regularly visit Mosques. These Muslims are unlikely to absorb and implement Islamic teachings due to their advanced age and worldly perspectives. Thus, they may attend the Mosques but continue to misuse the blessings they have been granted. Consequently, they will experience an imbalanced mental and physical condition, they will misplace their relationships and responsibilities in life and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may indulge in.

Furthermore, as time goes on, in most situations, a person's responsibilities tend to grow, including marriage and raising children. Therefore, postponing the preparation for the hereafter until one is more available is simply unwise. Islam does not instruct Muslims to neglect the world; rather, it encourages them to utilize their time and other blessings wisely. They should take enough from the material world to meet their needs and responsibilities without excess or waste, and then devote the remainder of their efforts to preparing for the everlasting hereafter. Muslims should aim to reduce their time spent on sinful and trivial pursuits—activities that offer no benefit in this life or the next—and instead focus more on endeavors that will be advantageous in both worlds. This is the proper way to manage one's time. How many can genuinely claim that they prioritize their efforts towards preparing for the eternal hereafter over enhancing their temporary existence?

Allah, the Exalted, indicated an aspect of His power and control over people, when He mentioned in an earlier verse, how people who reach

senility lose the knowledge they once possessed. Chapter 16 An Nahl, verse 70:

“…And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing…”

Then Allah, the Exalted, mentions how He alone controls this cycle, when He grants people knowledge when they were born knowing nothing. Chapter 16 An Nahl, verse 78:

“And Allah has extracted you from the wombs of your mothers not knowing a thing…”

Allah, the Exalted, grants people the ability to listen, so that they can respond to good things and learn useful knowledge. Chapter 16 An Nahl, verse 78:

“…and He made for you hearing…”

But it is important to note that one's hearing will not benefit them until they listen to useful things, such as religious knowledge, correctly. This requires attentively absorbing Islamic knowledge, linking it to personal past experiences, assessing how to apply the teachings moving forward, and earnestly working towards that goal. Such actions will guarantee that one gains from the Islamic knowledge they engage with. Simply listening to Islamic teachings without following these steps will not lead to a positive transformation in their behavior. This is the primary reason why Muslims often do not experience positive changes, despite having greater access to Islamic knowledge than ever before. Chapter 16 An Nahl, verse 78:

"…and He made for you hearing…"

Allah, the Exalted, also granted people the ability to see with understanding so that they learn from the world and people around them. Chapter 16 An Nahl, verse 78:

"…and He made for you hearing and insight…"

Generally, this seeks to foster a mindset that discourages self-absorption, urging individuals to expand their perspective beyond their own lives and struggles. Those who embrace this attitude forfeit the opportunity to learn from historical events, their own experiences, and the situations of those around them. Gaining insights 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, witnessing wealthy and famous individuals misuse the blessings they have been granted, only to face stress, mental health challenges, addiction, and even thoughts of suicide—despite brief moments of happiness and luxury—provides a vital lesson. It instructs observers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace does not arise from material riches or the fulfillment of every earthly craving. Likewise, seeing someone in poor health should inspire appreciation for one's own well-being and encourage its proper utilization before it is lost. As a result, Islam consistently urges individuals to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them. Chapter 16 An Nahl, verse 78:

“…and He made for you hearing and insight…”

And Allah, the Exalted, granted people the ability to feel different emotions which are required to live in this world successfully. Chapter 16 An Nahl, verse 78:

“…and He made for you hearing and insight and emotional hearts…”

In general, Islamic teachings indicate that expressing emotions within certain boundaries is permissible when dealing with various circumstances, such as feeling sadness during tough times, as expressing emotions is a human trait. As long as these emotions remain within the confines of Islam, it is entirely acceptable to express them. No one expects a person to behave like a robot in challenging situations. In every scenario, one should strive to maintain a balance, allowing themselves to express their emotions to relieve tension without exceeding the limits set by Islam. This has been indicated in chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

This verse does not forbid a person from experiencing sadness or happiness. However, it cautions against extremes in these two feelings, specifically grief and exultant, as both can lead to sinful behavior.

One should always keep in mind that as long as they stay within these boundaries, they will successfully navigate all challenges, gaining peace, rewards and blessings 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 16 An Nahl, verse 78:

“…and He made for you hearing and insight and emotional hearts…”

One must show gratitude for these faculties, which they did not deserve nor did they obtain through their own power. Chapter 16 An Nahl, verse 78:

“…that perhaps you would be grateful.”

Showing gratitude in one's intentions means acting solely to please Allah, the Exalted. When it comes to expressing gratitude in speech, it involves either speaking positively or choosing silence. Additionally, demonstrating gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will lead to more blessings, peace, and success in both worlds by fostering a balanced mental and physical state and by properly aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

After mentioning some of the blessings people have been granted, Allah, the Exalted, discusses some of the signs in the world which indicate His power and control and how He alone deserves obedience. Chapter 16 An Nahl, verse 79:

“Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah…”

Allah, the Exalted, has provided the laws within the Earth, such as gravity, that allows for a balanced and harmonious system. If the gravity was too strong, than mobility would become an issue for all creatures. If gravity was too weak on Earth, then that would lead to mobility issues as well. The perfect amount of gravity and other laws which ensure the maximum benefit for the creatures on Earth therefore cannot be declared random. Chapter 16 An Nahl, verse 79:

“…Indeed in that are signs for a people who believe.”

These signs will only positively affect believers as they understand that controlling their worldly desires by obeying Allah, the Exalted, by correctly using the blessings He has granted them, leads to peace of mind in both

worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In addition, it is obvious when one listens to scientists that study the Earth that they do acknowledge, often indirectly, that the creation of the Earth and its countless perfectly balanced systems cannot be a random event. But as obeying Allah, the Exalted, contradicts their worldly desires, they are not influenced enough by the clear signs within the universe to accept and obey Him. Chapter 16 An Nahl, verse 79:

“…Indeed in that are signs for a people who believe.”

In addition, the term believers has been used instead of muslims. Therefore, one must understand the difference between the two so that they strive to obtain strong faith thereby joining the ranks of the believers. Muslims are people who do not have a thorough comprehension of Islamic principles and often adopt Islam mainly due to familial connections, such as those with their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

Due to their insufficient comprehension of Islamic teachings, their faith remains weak. This fragile faith often results in disobedience to Allah, the

Exalted, as they misuse the blessings bestowed upon them, especially when their desires conflict with Islamic principles, despite fulfilling the obligatory acts. Conversely, a genuine believer practices Islam grounded in the knowledge acquired from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which cultivates a strong faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Their unwavering faith guarantees their dedication to obeying Allah, the Exalted, in both difficult and easy times, showcasing patience during trials and gratitude during times of ease. To express gratitude in one's intentions signifies acting solely for the pleasure of Allah, the Exalted. Articulating gratitude through speech can involve either speaking positively or opting for silence. Moreover, demonstrating gratitude through actions necessitates using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to further blessings, peace, and success in both this life and the hereafter, by fostering a balanced mental and physical state and by properly aligning all facets of one's life. Chapter 14 Ibrahim, verse 7:

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

Furthermore, patience requires refraining from voicing complaints through both words and actions, while staying devoted to obeying Allah, the Exalted. It demands a belief that He always selects what is best for them, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

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

Therefore, individuals who obtain strong faith will behave correctly in all situations. As a result, they will gain the steadfast support and mercy of Allah, the Exalted, in both worlds. As a result, they will obtain tranquillity in both worlds by attaining a harmonious mental and physical condition and by appropriately placing everything and everyone in their lives. This has been indicated in a Hadith found in Sahih Muslim, number 7500.

In addition, Allah, the Exalted, has created the Earth in such a balanced manner that even though weak shoots of a seed can penetrate its surface, yet large buildings, such as a home, can be constructed on top of it. He has also granted mankind the ability to construct homes, which are absolutely vital for rest and dealing with the personal and family matters. Chapter 16 An Nahl, verse 80:

"And Allah has made for you from your homes a place of rest…"

If the ground was not created in a balanced manner, constructing homes on the surface of the Earth would not be possible, which would prevent people from obtaining the rest they need to fulfil the different responsibilities of their life. He even granted people the knowledge to construct temporary homes so that they can rest adequately during their journeys. Chapter 16 An Nahl, verse 80:

"…and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment…"

Allah, the Exalted, has created animals in such a perfect way that people can derive numerous benefits from them, such as food. Chapter 16 An Nahl, verse 80:

"…and from their wool, fur and hair is furnishing and enjoyment for a time."

As these resources are not permanent, Allah, the Exalted, provides a continuous supply of all blessings to people, something which deserves gratitude. In addition, as all worldly blessings are temporary, it reminds people that life in this world is also temporary and a person can only persist on showing ingratitude to Allah, the Exalted, for a limited time until they

face the consequences of their actions. Certainly, a person who misuses the blessings they have received should not be fooled into believing that the lack of immediate consequences or their failure to notice any repercussions means they will avoid punishment entirely. In this life, their perspective will obstruct their ability to achieve a balanced mental and physical state and cause them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in defying Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and things in their lives, like their spouse. By cutting ties with these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Moreover, their mindset will hinder them from properly preparing for their accountability on Judgement Day, leading to a much harsher punishment in the afterlife.

As the Arab climate was extremely harsh, Allah, the Exalted, specifically provided them with shade and mountains which were used as shelter from the extreme weather they faced. Chapter 16 An Nahl, verse 81:

“And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters…”

But this truth is apparent in all parts of the world, where Allah, the Exalted, has provided resources and knowledge so people can withstand the different climates they experience. Chapter 16 An Nahl, verse 81:

"…and has made for you garments which protect you from the heat…"

Heat has been mentioned as that was the normal weather experienced by the Arabs, the first recipients of the Holy Quran. But by extension, clothing also protects people from every climate they can face, such as the cold. Allah, the Exalted, provides the resources and knowledge to fashion clothing for the sake of concealment and beauty. Chapter 7 Al A'raf, verse 26:

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment…"

As human conflict has been present since the dawn of time and will continue to be present till the end, Allah, the Exalted, has provided the resources and knowledge for people to create armor. Chapter 16 An Nahl, verse 81:

"…and garments which protect you from your [enemy in] battle…"

A person who fulfils the particular needs of someone else, such as providing shelter, deserves gratitude. Therefore, since Allah, the Exalted, has granted every blessing in this universe to humanity, it is only fair and fitting for individuals to show their appreciation to Him. Chapter 16 Nahl, verse 81:

“…Thus does He complete His favor upon you that you might submit.”

Expressing gratitude with intention involves acting solely to please Allah, the Exalted. Those who have different motivations will not earn rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. A clear sign of good intention is that an individual does not seek or expect any acknowledgment or reward from others. Verbal gratitude consists of either expressing positive words or opting to remain silent. In addition, gratitude through actions entails using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This results in an increase in blessings and ultimately brings peace of mind in both this world and the next, by achieving a balanced mental and physical state and by correctly positioning everything and everyone in their life. Chapter 16 Nahl, verse 81:

“…Thus does He complete His favor upon you that you might submit.”

Furthermore, when an individual owns an item, it is considered fitting and correct for them to use it based on their own discretion. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He holds the ultimate authority over what should occur in the universe and what should not. Therefore, it is only fair for a person to adhere to the guidance of Allah, the Exalted, as He is the exclusive owner of the whole universe, encompassing every individual.

Similarly, when a person lends their possessions to another, it is only just that the borrower uses the item according to the owner's wishes. Allah, the Exalted, has granted every blessing a person possesses as a loan rather than a gift. Like earthly loans, this loan necessitates repayment. The repayment method involves using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are gifts, individuals will have the liberty to enjoy them as they please. 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 mistake the transient worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

But as obeying Allah, the Exalted, contradicts the worldly desires of people, many of them will persist on disobeying Him by misusing the blessings He has granted them. But as Allah, the Exalted, does not force right guidance on people, He will allow them to choose their path in life and then hold them accountable in both worlds. Chapter 16 An Nahl, verse 82:

“But if they turn away, then only upon you is [responsibility for] clear notification.”

It is generally a person's duty to educate those around them about the difference between right guidance and misguidance, while also encouraging them to follow the right path in life. However, they cannot force anyone to make that decision. Those who do not understand this reality will repeatedly experience frustration and disappointment towards individuals who choose misguidance, and this sadness may deepen into depression if they do not recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

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

Only those who desire right guidance will respond favorably. Individuals striving for peace of mind in both worlds, even at the cost of resisting their earthly cravings, realize that controlling one’s desires in this life is a small

price to pay for attaining peace in both worlds. Moreover, these individuals comprehend that fulfilling every worldly desire does not lead to true inner peace. This is evident when examining the lives of the affluent and renowned.

But it is strange how people recognize that every blessing they possess has been granted to them by another, yet they still deny Allah, the Exalted, or fail to obey Him, if they claim belief in Him. Chapter 16 An Nahl, verse 83:

“They recognize the favor of Allah; then they deny it. And most of them are disbelievers.”

It is important to note that Islam connects ingratitude to disbelief throughout the Holy Quran, just like it connects gratitude and belief in Allah, the Exalted. Therefore, the one who claims to believe in Allah, the Exalted, must show gratitude to Him by correctly using the blessings He has granted them as outlined in Islamic teachings. But if they fail to, then they are in great danger of losing their faith, as they failed to support their verbal declaration of faith in Allah, the Exalted, with actions. It is crucial to understand that faith is akin to a plant that needs nurturing through obedient actions to flourish and survive. Similar to a plant that fails to get vital nutrients, such as sunlight, and ultimately dies, a person's faith can also die if it is not supported by acts of obedience. This signifies the greatest loss. Chapter 16 An Nahl, verse 83:

“They recognize the favor of Allah; then they deny it. And most of them are disbelievers.”

If one persists on showing ingratitude to Allah, the Exalted, by misusing the blessings He has granted them, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties, even if they enjoy some worldly luxuries. And as their attitude prevents them from preparing for their accountability on the Day of Judgement, their stress and difficulties will only increase. Chapter 16 An Nahl, verse 84:

“And [mention] the Day when We will resurrect from every nation a witness…”

The Holy Prophets, peace be upon them, will be called upon as witnesses on the Day of Judgement. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, against these [people] as a witness?”

It is important to note that a witness can testify for someone or against them. One should therefore avoid adopting wishful thinking by persisting on disobeying Allah, the Exalted, while assuming someone will save them on Judgement Day, such as the Holy Prophet Muhammad, peace and blessings be upon him. The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is upheld by numerous Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308. Nevertheless, it is a sad reality that some Muslims will inevitably find themselves in Hell, despite his intercession. Even a fleeting experience in Hell is intolerable, therefore underscoring the importance of rejecting adopting wishful thinking. Moreover, engaging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this mocking may result in their exclusion from his intercession, and he might even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

This verse refers to Muslims, as they are the sole community that has accepted the Holy Quran, whereas non-Muslims have not embraced it and thus cannot forsake it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, bears witness against on Judgement Day is evident.

Consequently, it is crucial to avoid wishful thinking and instead cultivate authentic hope in the mercy of Allah, the Exalted, by faithfully obeying Him

through the proper use of the blessings He has granted them in accordance with Islamic teachings.

Another form of wishful thinking is then criticized whereby people falsely believe they can persist on disobeying Allah, the Exalted, and they will be saved from the consequences of their actions through some act of making peace with Allah, the Exalted, such as repentance or making excuses, whereby they blame someone else for their bad behaviour. Chapter 16 An Nahl, verse 84:

"…Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah]."

Every person will be held accountable for their intentions, speech and actions and nothing will save them from it. Therefore, one must avoid wishful thinking and instead correct their intentions, so that they perform good deeds in order to please Him. The one who performs good deeds for any other reason will not obtain any reward in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must correct their speech, by speaking good or remaining silent. And they must correct their actions by using the blessings Allah, the Exalted, has granted them correctly as outlined in Islamic teachings. This will ensure they 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 they will correctly prepare for their accountability on Judgement Day.

But as correcting one’s intentions, speech and actions often contradicts the worldly desires of people, many of them will persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will be in a state of mental and physical imbalance and they will misplace everything and everyone around them. This will lead to stress, difficulties, and struggles, despite any material comforts they may enjoy. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, their difficulties and trouble will increase exponentially and nothing will save them from it. Chapter 16 An Nahl, verse 85:

“And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.”

A major cause of people adopting the wrong behaviour is when they blindly follow the majority opinion within their society, which is controlled and influenced by their leaders and the elite of society. One should steer clear of following the crowd without question, 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 might assume that the actions of the majority are justified, leading them to follow suit without any critical thought or introspection. However, it is important to recognize that the majority's viewpoint is not always accurate. History has demonstrated time and again how the prevailing opinion or belief has been debunked by new evidence and understanding, such as the once widely held misconception that the Earth was flat. It is crucial to avoid behaving like sheep by mindlessly conforming to the

majority's views, as this often leads to poor 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, people ought to utilize the reasoning and intellect granted to them to assess every situation grounded in knowledge and evidence, enabling them to make well-informed choices, even if these choices differ from the dominant views of the society. Indeed, Islam strongly condemns the unthinking imitation of others in religious affairs for this very reason and thus urges Muslims to study 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….””

But those who fail to use their common sense and instead blindly follow and obey the elite and influencers of society, the people behind social media, fashion and culture, will inevitably persist on disobeying Allah, the Exalted, by misusing the blessings He has granted them. And when they face the consequences of their actions in the hereafter, the people and things they obeyed will not aid them in the least. In fact, the people and

things they obeyed will sever their connections with them. Chapter 16 An Nahl, verse 86:

“And when those who associated others with Allah see their "partners," they will say," Our Lord, these are our partners whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."”

As all the ways of life other than Islam that people adopted by obeying other things, such as social media, fashion and culture, will perish and not aid them on Judgement Day, just like they did not lead them to peace of mind in this world, all people will submit to Allah, the Exalted, on Judgement Day. But submission at this time will not aid them, as the place of submission and obedience to Allah, the Exalted, is this world, not the hereafter. Chapter 16 An Nahl, verse 87:

“And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent.”

In truth, anyone who neglects the Islamic code of conduct in favor of other human-created guidelines does so primarily to satisfy their earthly cravings, as all alternative codes stem from human desires. The affluent and influential often find themselves deeper in this mentality, understanding that accepting the truth of Islam would necessitate following a specific moral

code, which could 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 often been the first to reject and oppose the Holy Prophets, peace be upon them. This behavior is not about whether Islam is the right or wrong faith based on clear evidence; it simply revolves around the quest to fulfill personal desires. Chapter 16 An Nahl, verse 88:

“Those who disbelieved and averted [others] from the way of Allah…”

Often, when someone opts for a different route than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over obedience to Allah, the Exalted. As a result, this may lead to criticism directed at those who firmly uphold their faith, frequently from family members.

Additionally, societal factors like social media, fashion trends, and cultural expectations often exert pressure on individuals who follow Islamic values. The advocacy of Islam is often perceived as a hindrance to their aspirations for wealth and social status. Areas that Islam critiques typically resist the integration of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the widespread anti-Islamic attitudes observed across various platforms, including social media.

Moreover, those who aim to follow Islamic principles, which promote moderation in personal desires and the responsible use of the blessings they have been granted, often face resistance and criticism from those who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These critics frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unrestrained desires. They often focus on specific aspects of Islam, such as the dress code for women, to undermine its attractiveness. However, discerning individuals can easily 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 apply the same scrutiny to other important professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness 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 attacks on Islam, prompting them to criticize it in any way they can. As they misguide others from the right path, they sins will increase depending on how many people accept and follow their lead. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 16 An Nahl, verse 88:

“Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.”

In order to avoid this outcome one must accept and act on divine guidance. This will ensure they correctly use the blessings they have been granted so

that they achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and it will ensure they fulfil the rights of people, so that justice and peace spreads within their society.

But if one fails to adopt the right guidance brought by the Holy Prophets, peace be upon them, they will be left with no excuses to save themselves from punishment in both worlds, especially, when the Holy Prophets, peace be upon them, testify against them. Chapter 16 An Nahl, verse 89:

“And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [i.e. Prophet Muhammad, peace and blessings be upon him], as a witness over your people…”

It is crucial to recognize that a witness may provide testimony either in favor of or against an individual. Therefore, one should refrain from indulging in wishful thinking by continuing to disobey Allah, the Exalted, while presuming that someone will rescue them on Judgement Day, such as the Holy Prophet Muhammad, peace and blessings be upon him. The concept of intercession by the Holy Prophet Muhammad, peace and blessings be upon him, is supported by various Islamic teachings, including the Hadith recorded in Sunan Ibn Majah, number 4308. However, it is a sad truth that some Muslims will inevitably end up in Hell, despite his intercession. Even a brief encounter in Hell is unbearable, highlighting the necessity of rejecting wishful thinking. Furthermore, indulging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace

and blessings be upon him. As a result, this mocking may lead to their exclusion from his intercession, and he might 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, as indicated by verse 89, it is essential to refrain from wishful thinking and instead foster genuine hope in the mercy of Allah, the Exalted, by faithfully obeying Him through the appropriate utilization of the blessings He has bestowed upon them in line with Islamic principles. This will ensure they attain a balanced state of mind and body, they align all facets of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace in both worlds. Chapter 16 An Nahl, verse 89:

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

Regardless of how advanced a society becomes and the knowledge it gains across various fields, both mental and physical, it is impossible for that society to establish a code of conduct that perfectly aligns with human nature and addresses every situation, condition, and scenario individuals or societies may encounter throughout their lives on Earth. This endeavour is inherently unattainable, as humanity continually uncovers new insights into different facets of existence, such as the functions of various regions of the human brain. Moreover, it is unrealistic to gather sufficient understanding to create an infallible code of conduct that fosters peace and justice at both personal and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, as He is the Creator of all things, with infinite knowledge that encompasses the entirety of the past, present, and future. Thus, He is uniquely qualified to provide humanity with a code of conduct that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a stressful life. Historical evidence demonstrates that when this divine code was effectively implemented in individuals' lives, it resulted in the promotion of 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 ought to 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 dietary regimen. Chapter 16 An Nahl, verse 89:

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

In general, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed in a clear manner. The eloquence of its words and verses is unparalleled, and no other text can exceed it. It is devoid of contradictions, which are prevalent in all other religious scriptures and teachings. The Holy Quran provides a detailed account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It instructs individuals to embrace all that is good and to reject all that is evil, impacting both the individual and society at large, thereby fostering justice, security, and peace within every household and community. The Holy Quran refrains from exaggeration, falsehood, or deceit, in contrast to poetry, tales, and fables. Each verse is beneficial and can be practically applied to daily life. Even when a story is reiterated within the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran remains engaging even upon repeated study. It offers promises and warnings, substantiated by undeniable and clear evidence. When addressing abstract concepts, such as the practice of patience, the Holy Quran consistently provides straightforward and practical methods for implementation in daily life. It motivates individuals to fulfil their purpose of creation, which entails sincerely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him. This approach ensures that they achieve peace of mind and success in both this world and the hereafter, by maintaining a balanced mental and physical state and appropriately positioning everyone in their lives while adequately preparing for their accountability on the Day of Judgement. It clarifies and makes appealing the straight path for those who seek peace of mind and genuine success in both worlds. This guidance, which pertains to the fundamental essence of humanity, offers timeless wisdom that is advantageous to every individual, community, and era. It serves as a remedy for all emotional, economic, and physical challenges when comprehended and utilized appropriately. It presents solutions for every issue that a person or society may encounter. A mere examination of history reveals how societies that have accurately embraced the teachings

of the Holy Quran have reaped the benefits of its comprehensive and enduring principles. Despite the passage of centuries, not a single character in the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text throughout history exhibits this remarkable 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, addressed the fundamental issues present within a community and elaborated on the effective solutions for each of them. By rectifying these root issues, the numerous secondary problems that arise from them would be resolved as well. This is the manner in which the Holy Quran encompasses all the elements necessary for an individual and society to thrive in both worlds. Chapter 16 An Nahl, verse 89:

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

This represents the most significant and eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who sincerely learn and act on its teachings will obtain right guidance through every situation, whether times of ease or difficulty, that they obtain peace of mind and an abundant reward in both worlds by achieving harmony between mind and body, and by

thoughtfully aligning the roles of people and priorities in their life. Chapter 16 An Nahl, verse 89:

"…and as guidance and mercy and good tidings for the Muslims."

While those who follow their own desires and selectively choose from it will ultimately face 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."

An example of the widespread benefits of Islamic teachings is then mentioned in the next verse. Chapter 16 An Nahl, verse 90:

"Indeed, Allah orders justice and excellence and giving to relatives and forbids immorality and bad conduct and oppression…"

In all of one's dealings, whether worldly or religious, Allah, the Exalted, commands people to adhere to justice and fairness. Justice with Allah, the

Exalted, involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Justice with people can be summarized by treating others how they themself desire to be treated by other people, in all religious or worldly matters, such as financial transactions. In fact, this is the definition of a true believer according to a Hadith found in Sahih Bukhari, number 13. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and excellence…”

Even though justice is the most basic code of conduct one must adhere to in respect to Allah, the Exalted, and people, one must strive to achieve excellence of faith, as this leads to further peace of mind and reward in both worlds by attaining a harmonious integration of mental and physical well-being, and by correctly organizing the roles and significance of all aspects and individuals within one’s life. 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. This concept is elaborated in a Hadith from Sahih Muslim, number 99. When a person recognizes that a powerful authority is watching them, they are less likely to misbehave due to the respect and awe they feel. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, once counseled an individual to always conduct themselves as if they were under the watchful eye of a virtuous person they admired. This guidance is found 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 to perform 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 afterlife. This awareness not only helps one to meet their obligations to Allah, the Exalted, but also inspires them to fulfill their duties towards others. The highest expression of this is to treat others with genuine kindness. By doing so, they embody the Hadith from Jami At Tirmidhi, number 251, which states that a true believer cannot be one until they wish for others what they wish for themself.

This level of excellence guarantees that one acts with pure intentions, 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 commendable behavior with the right intention, specifically to seek the pleasure of Allah, the Exalted. The more exemplary 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 existence and their hereafter in accordance with Islamic teachings.

Those who do not manage to reach the level of behaving 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 genuinely 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 powerful means of cultivating a true sense of 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 strive to

embrace this mentality will receive shade from Allah, the Exalted, on the Day of Judgment.

Embracing the awareness of the divine presence of Allah, the Exalted, not only deters sinful actions and promotes good deeds but also alleviates feelings of loneliness and depression. Individuals are seldom impacted by mental health challenges when they are consistently surrounded by someone who loves and supports them. No one cares for creation more than Allah, the Exalted, and it is undeniable that He is the ultimate source of assistance. Consequently, acting with excellence enhances one's faith, actions, emotional well-being, and the broader community.

One should strive to avoid becoming like those who regard Allah, the Exalted, as the least significant observer of their actions. This represents a grave spiritual ailment that can lead to various forms of sin and negative behavior towards Allah, the Exalted, and His creation.

The individual who operates on a lower level while consistently recalling the divine vision will ultimately ascend to a higher level, experiencing life as if they are in the constant presence of Allah, the Exalted, who observes both their external and internal states. This way of living guarantees unwavering obedience to Allah, the Exalted, in every situation by correctly using the blessings He has granted them. Such conduct facilitates the attainment of equilibrium between mental and physical well-being, and enables individuals to correctly order the elements and relationships within their lives. In doing so, they prepare themselves conscientiously for their

ultimate accountability on the Day of Judgement. This approach therefore fosters a profound sense of tranquility in both worlds.

Both levels of faith excellence are achieved when one acquires and applies Islamic knowledge. The more one engages in this practice, the greater their awareness of the divine presence will become. Maintaining this behavior steadfastly will then result in the attainment of faith excellence. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and excellence and giving to relatives…”

Allah, the Exalted, consistently provides comprehensive guidance in the Holy Quran. In this context, Allah, the Exalted, frequently emphasizes the importance of treating one’s relatives with kindness, as following this single piece of advice can lead to prosperity, peace, and justice within society. If everyone treated their relatives with kindness, there would be no need for assistance from external sources. This would guarantee that every family member is treated with compassion, positively impacting the entire community.

It is essential to support relatives in all actions that are commendable in Islam and to caution them against any actions that are disreputable. Chapter 5 Al Ma’idah, verse 2:

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

Sadly, many today overlook this guidance and choose to assist others based on their personal connections, regardless of whether the assistance is beneficial or harmful. One should follow the order of verse 83 and only support their relatives in matters that are directly related to the sincere obedience of Allah, the Exalted. Chapter 2 Al Baqarah, 83:

“…*Do not worship except Allah; and to parents do good and to relatives…”*

One should support their family members according to their capabilities, which encompasses emotional, physical, and financial assistance. This is most effectively done when one treats others as they wish to be treated. Furthermore, one should not pay too much attention to the standards and definitions of a good relative as defined by others, since these often conflict with the standards and definitions established by Islam. Instead, one should fulfill the rights of their relatives based on Islamic teachings for the sake of Allah, the Exalted, regardless of whether they are deemed a good relative by their family or not. Lastly, one must never cut ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Bukhari, number 5984, that those who sever family ties for worldly matters will not enter Paradise. Additionally, while one may distance themselves from a relative for religious reasons, it is still preferable to maintain the relationship

by assisting them in good deeds and advising them against wrongdoings, as this may inspire the relative to genuinely repent from their misguidance. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality…”

Allah, the Exalted, promotes marriage and prohibits unlawful relationships. When a couple lacks true devotion to one another, unlike a married couple, any real challenges they encounter will result in increased emotional strain, as they fail to adequately support each other. Engaging in multiple relationships throughout one’s life undoubtedly harms mental health. It is not surprising that individuals who separate from their partners frequently seek counseling. They often experience mental health issues, such as depression, more than those who avoid such relationships. Moreover, individuals known in society for having multiple partners are less likely to find a suitable spouse who will fulfill their rights. This is because someone with a history of multiple partners tends to develop a loose and undesirable character, which is unattractive to those seeking a serious commitment like marriage. This situation only heightens the emotional stress for individuals with multiple partners. In casual relationships, partners often do not share the same mindset. This means that one partner usually takes the relationship more seriously, wishing to settle down, while the other does not share the same vision for the future. When this disparity in attitudes becomes apparent, it often results in long-lasting emotional trauma for the partner who was more serious about the relationship. In contrast, a married couple is aligned from the very beginning regarding their long-term commitment to each other. Married couples are dedicated to one another in all circumstances, whether they encounter planned or unplanned situations,

such as having children. This mindset is seldom seen among typical couples. Being in a unlawful relationship can mislead someone into thinking they fully understand their partner, leading to complaints about their spouse changing after marriage. In reality, most of the time, they have not changed at all. What has changed are the responsibilities and pressures that come with their marriage. This situation often results in marital problems for couples who were together before getting married. Even cohabiting before marriage does not prevent this issue from arising. Moreover, it is well-known that when someone encounters difficulties with their partner, it can significantly impact all other areas of their life. For instance, many young individuals leave their education simply because they struggle to see their ex-partner daily. Since marriage represents a profound bond and commitment between two individuals, they are less inclined to separate over trivial matters that typically cause breakups among regular couples.

Furthermore, an individual should not be misled by the superficial aspects of an unlawful relationship, thinking it poses no danger to themselves or society at large. Due to limited understanding, short-sightedness, and their emotions, people may mistakenly perceive that engaging in a relationship outside of marriage is harmless, overlooking the underlying toxicity that can adversely impact them and others. A Muslim involved in an unlawful relationship may find themselves increasingly encouraged to take further steps and commit additional sins with their partner over time. Since emotions and feelings are challenging to manage, and sins like fornication have become commonplace in many societies, a non-married couple can easily succumb to these transgressions. This can lead to numerous issues for both the couple and society, including unwanted pregnancies and the trivialization of other significant sins in Islam. Moreover, even if one refrains from committing other major sins in their unlawful relationship, such as fornication, their emotions may cloud their judgment, potentially leading them to marry their partner without recognizing that they are not a suitable match, despite appearing to be a good partner. As previously mentioned,

this is due to the fact that the pressures and responsibilities of marriage, such as meeting the rights of one’s spouse and children, alter the dynamics of the relationship, often resulting in marital difficulties. This explains why couples who were together prior to marriage frequently accuse each other of changing their behavior post-marriage. Additionally, regardless of how much time one spends with their partner, they will never truly understand their character in the same way that a married couple understands each other. Hidden negative traits in both individuals will emerge after marriage, leading to further marital challenges. A common misconception for those in an unlawful relationship is that a person who is a good partner will also be a good spouse or parent. However, the qualities needed to be a good spouse and parent differ from those of a good partner. Due to their feelings for their partner, individuals often neglect the significance of marrying someone who is pious, as such a person is more likely to uphold the rights of their spouse and children and refrain from causing harm, even in moments of anger. In contrast, someone lacking piety will fail to honor the rights of their spouse or children and will mistreat them, particularly when upset. Those who are in a relationship may overlook this crucial aspect and choose to marry their partner based solely on their feelings, regardless of the partner's lack of piety. Emotions like love can blind individuals to the negative traits of their beloved. This warning is echoed in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, those who embrace an immoral character and engage with multiple partners will consistently draw immoral individuals into their lives. These immoral individuals will primarily seek to exploit them, focusing solely on satisfying their desires, which leads to a lack of respect and fulfillment of their partner's rights, even in marriage. Whenever one partner feels hurt by the other, they may resort to verbal abuse, likening them to a prostitute due to their previous indecent behavior. Even if apologies are offered later, these verbal attacks leave lasting emotional wounds that can be more harmful to a person's mental well-being than physical violence.

Furthermore, individuals who attract immoral people because of their own loose morals are also at a higher risk of experiencing physical abuse from their partner or spouse. Once the immoral person loses the external traits that initially attracted their partner, such as beauty, their immoral partner will seek someone new. This tendency is a significant factor in why immoral individuals frequently engage in extramarital affairs. They often regard their partner or spouse as a vehicle that can be used temporarily and then replaced. The emotional damage inflicted by such behavior is profound. Additionally, if the couple has children, those children, when upset with their parents, may also unleash verbal attacks, particularly against the mother, and compare her to a prostitute due to her past indecency. The emotional trauma resulting from abuse by one's own child is incredibly challenging to heal from. Conversely, a person with a modest character will draw modest and good individuals into their lives. These individuals, like a partner or spouse, will honor their rights, and any verbal abuse directed at them will be disregarded, as all parties understand that the insults are unfounded. If this couple has children, those children are more likely to respect both parents due to their modest and upright natures.

Moreover, any children born unintentionally from the relationship will add extra strain to their bond, often leading to separation, as they are unwilling to share the responsibilities of parenting. This results in a fractured home for the child, lacking the support and guidance of both parents, which frequently causes issues for everyone involved. It is a well-known fact that most youth engaged in criminal activities, gangs, and those who fall prey to sexual predators or experience domestic violence come from broken families. Raising a child properly when one desires to have a child is incredibly challenging; therefore, one can only imagine the emotional turmoil of raising a child correctly when the parent did not wish for the child in the first place. This adversely affects the child's upbringing and often leads to the aforementioned issues. This stress can lead the single parent to give the child up for fostering or adoption, which, in most cases, has a

harmful and long-lasting effect on the child, some of which have been previously mentioned. This further heightens the likelihood of the child becoming misguided.

All of these negative aspects and more within unlawful relationships cannot be recognized by someone who is emotional or uninformed, even if such relationships seem harmless. Getting involved in unlawful relationships is akin to consuming a meal that looks appetizing but is actually poisoned. Since this poison is concealed, one must depend on someone knowledgeable about it and trust their guidance to avoid consuming the seemingly delicious meal, even if it goes against their wishes. As Allah, the Exalted, knows all things, particularly the hidden dangers within certain actions and relationships, His guidance must be followed and implemented, even if it conflicts with one's desires. This is comparable to a wise patient who accepts and follows their doctor's medical advice, understanding it is in their best interest, even when prescribed 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 embraces and follows Islamic teachings. This is because the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and correctly place everything and everyone within their life is Allah, the Exalted,. The understanding of human mental and physical conditions held by society will never suffice to achieve this result, despite extensive research, as they cannot resolve every issue a person may encounter in life, nor can their advice prevent all forms of mental and physical stress due to their limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes those who adhere to Islamic teachings by properly utilizing the blessings they have received and those who do not.

Allah, the Exalted, tackled numerous secondary issues by focusing on the fundamental problem, which is the prohibition of unlawful relationships and the promotion of marriage. This encourages couples to genuinely commit to one another and to their children.

By discussing marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the foundation for a thriving society. When family members, whether living together or separated, respect each other's rights and establish a stable and joyful environment for their children, it creates a positive ripple effect throughout the community. On the other hand, when a family is discontent and neglects each other's rights, it leads to a negative ripple effect that permeates society.

Numerous thinkers have come and gone, attempting to address the challenges faced by individuals and society. However, since these solutions often focus on surface-level issues, their impact is limited. In contrast, Allah, the Exalted, by addressing the root causes that influence both individuals and society, has provided clarity on all matters, enabling people to attain success 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 as guidance and mercy…”

But only those who correctly utilize the intelligence they have been given will grasp the deep wisdom found in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

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

And chapter 16 An Nahl, verse 90:

“…and forbids immorality and bad conduct…”

The Arabic word used for bad conduct refers to anything that is widely accepted by decent and upright people, irrespective of their faith, as bad, such as stealing and killing. As Islam has been molded to fit human nature, the vast majority of things it forbids is easily recognizable as bad by any decent person. Bad conduct can be avoided when one treats others the way they desire people to treat them. The one who fails to avoid bad conduct will cross the limits of Islam. Chapter 16 An Nahl, verse 90:

“…and forbids immorality and bad conduct and transgression…”

This will cause them to misuse the blessings they have been granted. In this world, this mindset will obstruct them from achieving a harmonious mental and physical state and cause them to misplace everything and everyone around them. As a result, various aspects of their lives—such as family, friends, career, and wealth—will become sources of stress. If they persist in defying Allah, the Exalted, they may mistakenly blame their stress on others, like their spouse. By distancing themselves from these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even suicidal thoughts. This reality is evident when we observe those who continue to misuse the blessings they have been granted, like the wealthy and famous, despite having access to worldly luxuries. Moreover, as their mindset hinders them from adequately preparing for their accountability on Judgement Day, they will face a far more severe punishment in the hereafter. Furthermore, individuals who perpetrate injustices against others will inevitably encounter retribution on Judgement Day, regardless of their ability to escape it in this world. The oppressor will be required to give their good deeds to their victims, and if needed, they will carry the burden of their victim's sins until justice is served. This may lead to the oppressor facing condemnation in Hell on Judgement Day. This crucial warning is emphasized in a Hadith from Sahih Muslim, number 6579.

In order to avoid all the negative consequences discussed, one must adhere to the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and excellence and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

Adopting the right behaviour is a covenant all muslims took when they accepted Islam as their way of life and must therefore be fulfilled. Chapter 16 An Nahl, verse 91:

“And fulfill the covenant of Allah when you have taken it…”

In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions, thereby breaking the covenant they took with Him, 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.

As Islam is a complete code of conduct which affects every situation one faces, they must fulfil the rights of Allah, the Exalted, and people. Chapter 16 An Nahl, verse 91:

“And fulfill the covenant of Allah when you have taken it and do not break oaths after their confirmation while you have made Allah, over you, a witness...”

The most significant promise a Muslim makes is with Allah, the Exalted, which is established when one acknowledges Him as their Lord and God. This commitment entails obeying His commands, avoiding His prohibitions, and facing fate with patience in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Additionally, all promises made to others should be honored, unless there is a legitimate reason not to, particularly those made by a parent to their children. Failing to keep promises only instills poor character in children and leads them to think that deceitfulness is an acceptable trait. In a Hadith from Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and then breaks it without a valid reason. Chapter 16 An Nahl, verse 91:

“…and do not break oaths after their confirmation while you have made Allah, over you, a witness...”

How can someone who has Allah, the Exalted, against them on Judgement Day hope to succeed? It is generally wiser to avoid making promises to others when possible. However, when a promise is made, one must make every effort to fulfill it.

As Allah, the Exalted, knows the intentions, speech and actions of all people, He knows who fulfils their promises and who does not and will therefore hold each person accountable accordingly. Chapter 16 An Nahl, verse 91:

"…Indeed, Allah knows what you do."

A specific type of promise the Arabs would make is when one tribe would ally with another tribe, which resulted in mutual business transactions and support during warfare. But these tribes would often break their allegiance in order to ally with another stronger tribe. This was a widespread act of treachery which is still found amongst societies in this day and age, when companies break their contracts with their partners in order to make connections with other companies or when governments break their allegiance agreements with specific countries in order to form new agreements with other countries. Chapter 16 An Nahl, verse 92:

"And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one

community is more plentiful [in number or wealth] than another community…"

Generally speaking, behaving in this manner only prevents people to fulfil the rights of others and as a result of their treachery, it causes the spread of corruption, injustice, enmity and hatred within society.

As this world is a place of tests, the opportunities to behave in a treacherous manner for the sake of worldly gain is only a part of the test of life in this world. Chapter 16 An Nahl, verse 92:

"…Allah only tries you thereby…"

Therefore, one must pass this test by fulfilling their promises and agreements, both to Allah, the Exalted, and people. This will ensure the rights of people are fulfilled, which in turn leads to the spread of justice and peace within society. Even if one avoids the worldly authorities when they behave in a treacherous manner, they will not escape the consequences of their behaviour on Judgement Day. Chapter 16 An Nahl, verse 92:

"…And He will surely make clear to you on the Day of Resurrection that over which you used to differ."

One must therefore correct their intentions, speech and actions so that they fulfill their promises to Allah, the Exalted, and people. But as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, each person will face the consequences of their choices in both worlds. Chapter 16 An Nahl, verse 93:

“And if Allah had willed, He could have made you [of] one religion, but He allows to go astray whom He wills and guides whom He wills…”

The one who fulfils their promise to Allah, the Exalted, and people will correctly use the blessings He has granted them as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. And as their fulfil the rights of people, they will cause the spread of justice and peace within society. Chapter 16 An Nahl, verse 93:

“…And you will surely be questioned about what you used to do.”

Whereas, the one who chooses to break their promises to Allah, the Exalted, and people will inevitably misuse the blessings He has granted them. As a result, 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. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. And as their attitude prevents them from fulfilling the rights of people, they will cause the spread of corruption and injustice within society. Chapter 16 An Nahl, verse 94:

“And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm…”

In addition, when a muslim breaks the promises they have made with people and fails to fulfil their rights, then they will mispresent Islam to the outside world thereby discouraging non-muslims and other muslims from accepting and acting on Islamic teachings. As it is a duty on all muslims to correctly represent Islam to the outside world, they will be held accountable for their failure in both worlds. Chapter 16 An Nahl, verse 94:

“…and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have a great punishment.”

Allah, the Exalted, then warns muslims not to compromise on Islamic teachings for the sake of worldly gain. Chapter 16 An Nahl, verse 95:

“And do not exchange the covenant of Allah for a small price…”

This can occur when muslims ignore Islamic teachings which contradict their worldly desires thereby treating Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

It is vital to understand that as Islam is a complete code of conduct it must acted upon in every situation, whether religious or worldly, and with every blessing one interacts with. Islam, therefore, goes far beyond a few acts of ritual worship. The one who understands this truth will obey Allah, the Exalted, in every situation by correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure they attain a balanced mental and physical state and properly arrange everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 16 An Nahl, verse 95:

“And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.”

The final part of this verse encourages one to adopt strong faith so that they remain firm on obeying Allah, the Exalted, at all times. This deep-seated faith is nurtured through the understanding and implementation of the clear signs and teachings found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings about tranquility in both this life and the hereafter, even if their worldly desires are contradicted. Chapter 16 An Nahl, verse 96:

“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.”

On the other hand, those who lack awareness of Islamic principles often possess a fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This absence of understanding can obscure the truth that surrendering their desires in favor of following the commands of Allah, the Exalted, is vital for attaining genuine peace in both worlds. Therefore, it is imperative for individuals to strengthen their faith by pursuing Islamic knowledge and putting it into practice, so that one remains firm on obeying Allah, the Exalted, knowing that this alone leads to 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 16 An Nahl, verses 96-97:

“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do. Whoever does good deeds, 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 according to the best of what they used to do.”

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 single 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. Chapter 16 An Nahl, verse 96:

“Whatever you have will end, but what Allah has is lasting…”

The material world can be divided into four main categories: fame, wealth, power, and social relationships, including family and friends. Regardless of the worldly advantages one may acquire within these categories, they will always be flawed, fleeting, and ultimately, death will sever one from these blessings. 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 life 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, one ought to acquire from this material world 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 per 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, this will lead to the attainment of 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 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."

An intelligent person will not prioritize a drop of water over an endless ocean and an intelligent person would not prioritize the temporal material world over the eternal hereafter. Chapter 16 An Nahl, verse 96:

“Whatever you have will end, but what Allah has is lasting…”

Whenever one seeks to relish the lawful pleasures of the material world, they will invariably observe how the joy it brings to their heart dissipates remarkably swiftly. For instance, upon returning from a vacation, the joy derived from the holiday experience vanishes quickly, prompting individuals to plan their next holiday to recapture that joy. Similarly, after finishing a film or television show, the pleasure experienced fades rapidly, leading to a desire to watch something else to relive that joy. This phenomenon applies to all vain or sinful pursuits. It is this yearning to recapture the joy of experiences that fuels the entertainment industry. Conversely, the joy derived from anything associated with the pleasure of Allah, the Exalted, is

something that remains in one's heart indefinitely. For example, the one who has sincerely performed the Holy Pilgrimage continues to feel the joy of that experience in their heart for decades. Likewise, the one who genuinely completes a charitable endeavor, such as constructing a Mosque or supporting an orphan, continues to experience the joy of that charitable act for many years. Given this reality, those who wish to experience lasting inner joy should seek it in pursuits that please Allah, the Exalted, rather than in trivial or sinful activities. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

Furthermore, this reality serves as a significant indicator of what truly holds value in this world. Anything that endures possesses value, while those things that fade quickly are transient and, therefore, lack genuine worth. The worth of an individual is determined by their pursuits. Should they seek that which is lasting and meaningful, they will possess value, and their deeds and peace of mind will persist through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Conversely, if they chase after the transient and worthless, their enjoyment will swiftly fade, rendering their existence devoid of value, and they will not obtain peace of mind. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

To accurately assess the value of things, one should not rely on the opinions of social media, fashion, and culture, as they frequently misrepresent this. For instance, social media and culture suggest that possessing a lot of wealth is important. However, the reality is that excessive wealth often results in stress, especially when misused.

A great method for evaluating the worth of things, which generally aligns with Islamic teachings, is to consider whether something lasts or not. True value is found in enduring things like peace of mind and good deeds. For example, an individual who performed a righteous act, such as the Holy Pilgrimage years ago, continues to feel the peace it brings whenever they reflect on it. In contrast, things with little genuine value do not last, such as entertainment and fun. For example, many people make sacrifices for the sake of friendship, even though those relationships rooted in worldly matters often diminish over time and close friends eventually become strangers.

Thus, evaluating things based on their endurance is an excellent approach to discern what holds true value and what does not. This understanding can guide individuals on where to focus their efforts and resources. Chapter 16 An Nahl, verse 96:

"Whatever you have will end, but what Allāh has is lasting..."

As obeying Allah, the Exalted, by correctly using the blessings He has granted as outlined in Islamic teachings often contradicts the worldly desires of people, those who patiently remain firm on the obedience of Allah, the Exalted, will be granted countless reward and peace in the hereafter. Chapter 16 An Nahl, verse 96:

"…And We will surely give those who were patient their reward according to the best of what they used to do."

And this behaviour will ensure they obtain peace of mind in this world also, 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 good deeds, 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 according to the best of what they used to do."

One must understand the difference between happiness and peace of mind in order to appreciate the importance of striving for peace of mind. Happiness is an emotion that relies on the circumstances one faces. For instance, a person feels happiness during enjoyable moments, like at a party. However, since happiness is an emotion, it is quite fleeting; a single word or event can remove one's happiness, and it does not endure.

Therefore, those who chase after happiness will find it elusive, no matter how many material comforts they possess. This is particularly clear when observing the wealthy and famous, who desperately try to cling to happiness through their frequent social events. Such behavior often leads them to misuse the blessings they have been granted. Consequently, they end up in a vulnerable state regarding their mental and physical well-being, they misplace everything and everyone within their life and inadequately prepare for their accountability on the Day of Judgement. This leads to stress, challenges, and hardships in both worlds even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

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

Whereas, peace of mind is a state that does not rely on external circumstances. In fact, a person who possesses peace of mind will retain it even in the face of sorrow, such as losing a loved one. The sadness they experience cannot overshadow their peace of mind, while sadness can easily diminish happiness. Consequently, peace of mind is both stable and enduring, provided that one meets the necessary conditions to maintain it. Since Allah, the Exalted, created the human body, He alone understands how to attain peace of mind through achieving a balanced mental and physical state and by properly organizing everything and everyone in one’s life. Therefore, individuals must embrace and implement Islamic teachings for their own benefit, even if these teachings conflict with their personal desires. They should act like a wise patient who acknowledges and follows their doctor's medical advice, understanding that it is in their best interest, even when faced with uncomfortable treatments and a strict diet. Just as this wise patient will attain optimal mental and physical health, likewise, a

person who accepts and adheres to Islamic teachings will obtain peace of mind in both worlds.

If someone cannot distinguish between happiness and peace of mind, they will misuse the blessings they have received and consequently, they will never achieve peace of mind, even if they encounter fleeting moments of happiness. Chapter 9 At Tawbah, verse 82:

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

Whereas the one who understands the difference between the two will strive to obtain peace of mind, even if it contradicts their worldly desires. Peace of mind is only obtained through 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, they will effectively align all elements and people in their lives, while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 16 An Nahl, verse 97:

“Whoever does good deeds, whether male or female, while he is a believer - We will surely cause him to live a good life…”

In addition, this verse does not demand people to perform a specific amount of good deeds or specific good deeds, which are beyond the ability of certain people, such as giving large amounts of charity. Instead, peace of mind is obtained by correctly using whatever blessings one has been granted, whether a lot or a little, as outlined in Islamic teachings.

Generally speaking, some individuals have adopted a detrimental trait that prevents them from making positive changes. Specifically, they compare their own situations to those of others who have it easier, using this as a justification for not enhancing their obedience to Allah, the Exalted. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. For instance, a full-time worker may justify their lack of effort in obeying Allah, the Exalted, by comparing themselves to a part-time worker, claiming that the latter has more free time to devote to obedience. Similarly, a poor person might refrain from giving charity, observing wealthier individuals and asserting that they can give more easily. They fail to realize that while these excuses may provide temporary comfort, they do not benefit them in this life or the hereafter. Allah, the Exalted, does not want people to act based on the circumstances of others; He desires that they act in obedience according to their own capabilities. For example, a full-time worker can still dedicate their available free time to obeying Allah, the Exalted, even if it is less than what a part-time worker can offer. In this regard, the actions of the part-time worker do not impact the full-time worker, making it a poor excuse to not strive harder. Likewise, the poor person should contribute according to their means, even if it is significantly less than what a wealthy person can give, as Allah, the Exalted, will evaluate them based on their own actions, not those of other people. People need to abandon these unproductive excuses and simply obey Allah, the Exalted, according to their own means, by correctly using the blessings He has granted them as outlined in Islamic teachings.

Furthermore, as Allah, the Exalted, does not burden a person with a duty they cannot fulfil, if a person does not obtain peace of mind in both worlds, then they have no one to blame but themself. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

And chapter 16 An Nahl, verse 97:

“Whoever does good deeds, whether male or female, while he is a believer - We will surely cause him to live a good life…”

The two genders have specifically been mentioned in order to indicate that achieving peace of mind in both worlds has nothing to do with worldly standards, such as gender, ethnicity and social status. Therefore, both women and men should not be concerned with worldly status and instead concentrate on achieving peace of mind in both worlds.

Generally speaking, the Devil has deceived many women into discussing the status of women in relation to men. Despite the fact that Islam has bestowed upon women an honour unmatched by any other institution or faith, such as placing Paradise, the ultimate bliss, at the feet of a woman, specifically one's mother. This is affirmed in a Hadith found in Sunan An Nasai, number 3106. Additionally, in another Hadith from Jami At Tirmidhi, number 3895, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the best man is the one who treats his wife the best. There are numerous other examples. However, the key point is that women should not concern themselves with comparing themselves to men, as this is not what Allah, the Exalted, wishes. Instead, women should focus on cultivating piety, and if they achieve it, they will surpass every man or woman who possesses less piety than they do. This is the standard that determines who is superior. It is evident from this verse that it is not limited to men. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

If one examines the pages of history, they will find remarkable female Muslims who dedicated themselves to this vital task rather than engaging in arguments and debates about the differences between men and women. Consequently, they became superior to the vast majority of men and women. Even if women were granted all the rights they aspired to, it would not elevate them above others until they embraced piety. This is clearly observable when one looks at the news and those who act according to their desires. This truth will be made abundantly clear in the hereafter. Therefore, if one wishes to be superior to others, they should pursue it through piety, not through arguments and debates.

Chapter 16 An Nahl, verse 97:

“Whoever does good deeds, whether male or female, while he is a believer - We will surely cause him to live a good life…”

It is important to note that doing good deeds has been mentioned before belief. This is because belief in Allah, the Exalted, only has value when it is supported by acts of obedience. In fact, the one who fails to do this is in great danger of losing their faith. It is important to understand that faith is akin to a plant that requires nurturing through acts of obedience to flourish and survive. Similar to a plant that fails to receive essential nutrients, such as sunlight, a person's faith can die if it is not supported by obedient actions. This signifies the greatest loss. Only when one combines their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings will they 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. Chapter 16 An Nahl, verse 97:

“Whoever does good deeds, 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 according to the best of what they used to do.”

In order to obey Allah, the Exalted, one must learn and act on Islamic teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But in order to correctly learn from Islamic teachings one must avoid the trap of the Devil and instead approach it with an open and unbiased mind. Chapter 16 An Nahl, verse 98:

“So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].”

The Devil will first attempt to prevent people from studying Islamic teachings, scaring them that it will contradict their worldly desires and as a result, they will never be happy in this world. One must understand that as Allah, the Exalted, knows all things, He alone can provide the perfect code of conduct which leads to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. If his initial trick does not work, he will encourage people to approach the Holy Quran with a biased mindset whereby they pick and choose which Islamic teachings to follow and which ones to ignore based on their own desires, thereby treating Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

It is essential to recognize that Islam, as a comprehensive way of life, must be upheld in all circumstances—be they religious or worldly—and in relation to every blessing one encounters. Islam transcends mere ritual practices, encompassing the entirety of human conduct. Those who fail to grasp this holistic nature are likely to continue in the disobedience of Allah, the Exalted, by misappropriating the blessings He has bestowed upon them, regardless of their engagement with Islamic teachings. In this world, their mindset will obstruct their ability to achieve a balanced mental and physical state and they will misplace everything and everyone around them. As a result, elements of their lives, such as family, friends, careers, and wealth, will become sources of stress. If they persist in opposing Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and circumstances, including their spouse. By cutting ties with these positive influences, they will only worsen their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse the blessings they have been granted, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Furthermore, as their mindset hinders them from properly preparing for their accountability on Judgment Day, they will face a harsher punishment in the afterlife.

Therefore, one must avoid the traps of the Devil by approaching and acting on Islamic teachings with an unbiased and open mind. In order to obtain refuge from his tricks, one must adopt strong faith. Chapter 16 An Nahl, verse 98:

“So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].”

The cultivation of firm faith is of paramount importance, as it guarantees steadfast obedience to Allah, the Exalted, in all circumstances—be they moments of ease or adversity. Such faith is nurtured through a deep comprehension and sincere application of the unequivocal signs and teachings contained within the Holy Quran, as well as the exemplary guidance of the Holy Prophet Muhammad, peace and blessings be upon him. These divine instructions affirm that genuine submission to Allah, the Exalted, is the pathway to attaining tranquility in both the worldly life and the eternal hereafter. Chapter 16 An Nahl, verse 99:

“Indeed, there is for him no authority over those who have believed and rely upon their Lord.”

On the other hand, a person who lacks knowledge of Islamic principles will have a weak faith. Such an individual will disobey Allah, the Exalted, when their personal desires conflict with His commands, failing to realize that prioritizing obedience to Allah, the Exalted, over their desires brings tranquility in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 100:

“His authority is only over those who take him as an ally and those who through him associate others with Allah.”

Therefore, it is essential to attain certainty in faith by seeking and applying Islamic knowledge, which helps one overcome the traps of the Devil by maintaining steadfastness in obeying Allah, the Exalted, at all times. This obedience involves correctly using the blessings one has received, as outlined in Islamic teachings. By doing so, one can achieve peace of mind in both worlds, through fostering a balanced mental and physical state while appropriately prioritizing all aspects of life.

Chapter 16 An Nahl, verse 100:

“His authority is only over those who take him as an ally and those who through him associate others with Allah.”

This verse underscores the profound importance of acknowledging that false deities, akin to idols, are not the sole entities that individuals may worship or obey in place of Allah, the Exalted. In truth, anything to which a person obeys in defiance of the commands of Allah, the Exalted, be it social media, prevailing cultural trends, societal expectations, or even other people—serves as a reflection of their worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and spiritual leaders among the people of the book were not worshipped in the conventional sense; rather, they were obeyed in their defiance of Allah, the Exalted. This act of obedience, in itself, was regarded as a form of worship. Within Islamic teachings, this concept is also associated with the Devil, who similarly incites disobedience to divine guidance. 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.”

While the majority of individuals have not explicitly engaged in the worship of the Devil, many have nonetheless been accused of doing so due to their obedience to him in defiance of Allah, the Exalted. It is therefore imperative to avoid obeying any entity that contradicts divine guidance, as such obedience constitutes a form of worship. Persistent disobedience to Allah inevitably leads one to fall under the sway of various worldly influences—be they people, social media, cultural trends, societal norms, or professional obligations. Attempting to appease multiple, often conflicting authorities results in psychological strain, as their demands are inconsistent and insatiable. Just as an employee burdened with numerous supervisors struggles to meet divergent expectations, those who abandon servitude to Allah, the Exalted, become enslaved to countless masters, thereby forfeiting inner peace. Over time, this mental disorientation may manifest in

emotional distress, including sadness, isolation, depression, and even suicidal ideation, as the pursuit of worldly validation fails to deliver true contentment. This reality is evident in the lives of public figures, such as celebrities, whose behavior often reflects such inner turmoil. Moreover, obedience to entities in opposition to Allah, the Exalted, offers no benefit in the Hereafter, for these entities will not intercede or provide support when it is most needed. Chapter 16 An Nahl, verse 100:

“His authority is only over those who take him as an ally and those who through him associate others with Allah.”

As Islamic teachings contradicted the worldly desires of the leaders of the non-muslims of Mecca and as they feared losing their social status and leadership with the coming of Islam, they rejected it and encouraged others to do the same. They behaved liked the Devil, who was mentioned earlier, by questioning certain things about the Holy Quran, such as when Allah, the Exalted, would substitute a command with another one. Chapter 16 An Nahl, verse 101:

“And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [i.e. Prophet Muhammad, peace and blessings be upon him], are but an inventor [of lies].”…”

This statement was misguided, as Allah, the Exalted, intended to ease the journey from non-belief to genuine faith by replacing specific commands in the Holy Quran, like those regarding alcohol and gambling. If all final commands and prohibitions were enforced simultaneously, it would complicate this transition. This approach mirrors that of a prudent doctor who incrementally increases a patient's medication dosage to ensure the treatment remains manageable. Chapter 2 Al Baqarah, verse 219:

“They ask you about intoxicants and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

The leaders of the non-muslims of Mecca were aware of this process of gradually strengthening the faith of the muslims through replacing some commands with others, yet behaved ignorantly in order to discourage others from accepting Islam. Chapter 16 An Nahl, verses 101-102:

“…they say, "You are but an inventor [of lies]." But most of them do not know. Say, "The Pure Spirit has brought it down from your Lord with purpose, to make firm those who believe…””

Therefore, one must understand that Allah, the Exalted, does not demand perfection from people, nor does He expect them to apply all the teachings of Islam in one go. Rather, He expects them to sincerely learn and act on Islamic teachings so that they improve their behaviour towards Allah, the Exalted, and people, stage by stage. But one should not fool themself into believing they have adopted this attitude if they fail to improve their behaviour towards Allah, the Exalted, and people. The more one learns and acts on Islamic teachings, the stronger their faith will become. This will ensure they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them. This will ensure they are rightly guided through every situation, whether times of ease or difficulty, so that they obtain peace of mind and reward in both worlds. Chapter 16 An Nahl, verse 102:

“…The Pure Spirit has brought it down from your Lord with purpose to make firm those who believe and as guidance and good tidings to the Muslims.”

In times of ease they will show gratitude and in times of difficulty they will show patience. Gratitude, when expressed through one’s intentions, reflects a sincere dedication to act solely for the pleasure of Allah, the Exalted. In speech, it is manifested through positive expression or the conscious choice of silence. In action, true gratitude requires utilizing the blessings bestowed in a manner that accords with divine approval, as prescribed in the Holy Quraan and the noble teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Adhering to this holistic approach to gratitude invites an increase in blessings, inner tranquility, and success in both the worldly life and the hereafter. It nurtures a harmonious balance between mental and physical well-being and enables the rightful prioritization of all facets and relationships within one’s life. Chapter 14 Ibrahim, verse 7:

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

Moreover, patience entails the conscious restraint from voicing or demonstrating dissatisfaction, coupled with unwavering commitment to the commandments of Allah, the Exalted. It is incumbent upon the believer to maintain trust in His divine wisdom, with the conviction that whatever He decrees is ultimately for their benefit, even if its merit is not immediately evident. 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 possesses strong faith will consistently behave rightly in every circumstance and as a result, they will shall receive the unwavering support and grace of Allah, the Exalted. This divine favour, in turn, fosters tranquillity in both worlds, achieved by attaining a harmonious mental and physical condition and by appropriately positioning all aspects and individuals within their existence. This guidance is echoed in a Hadith recorded in Sahih Muslim, number 7500. Chapter 16 An Nahl, verse 102:

“…The Pure Spirit has brought it down from your Lord with purpose to make firm those who believe and as guidance and good tidings to the Muslims.”

Another method employed by the leaders of the non-muslims of Mecca in order to discourage people from accepting Islam was to claim that the Holy Quran was authored by a foreigner, living in Mecca, who had taught the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 103:

“And We certainly know that they say, "It is only a human being who teaches the Prophet."…”

This assertion was misguided because the non-Muslims of Mecca were proficient in the Arabic language and thus understood that the Holy Quran was not authored by a created being. Given that the Holy Prophet Muhammad, peace and blessings be upon him, had no interaction with previous divine scriptures—a truth recognized by both the People of the Book and the non-Muslims in Mecca—he would not have been aware of the modified or original teachings found in these holy texts. This reality further supports the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

Having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they were certain 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?"

In addition, the person they claimed authored and taught the Holy Prophet Muhammad, peace and blessings be upon him, was a foreigner whose Arabic was flawed whereas the Holy Quran was revealed in flawless and elegant Arabic, which could not be matched or surpassed even by the Arabs who considered themselves the best of orators. Chapter 16 An Nahl, verse 103:

"…The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language."

The Holy Quran stands as an unparalleled masterpiece in both expression and meaning. Its eloquence remains unmatched, and it is devoid of contradictions that are often found in other religious texts. Despite the Holy Prophet Muhammad, peace and blessings be upon him, not receiving formal education in history, the Holy Quran presents a comprehensive account of past nations. It calls upon individuals to embrace righteousness and reject evil, thereby fostering justice, security, and peace within homes and communities. Unlike poetry, stories, and fables, the Holy Quran is free from exaggeration, falsehood, and deceit. Every verse offers practical guidance for daily life, and even repeated narratives unveil distinct lessons. Its verses remain captivating through repeated readings, offering promises and warnings supported by clear and undeniable evidence. When addressing abstract concepts such as patience, the Holy Quran provides straightforward and applicable methods for implementation. It inspires believers to fulfil their purpose by sincerely obeying Allah, the Exalted, by utilizing the blessings He has granted correctly. This path ensures peace of mind and success in both this world and the hereafter, through promoting mental and physical balance, the correct placement of everything and

everyone within their life and preparation for accountability on the Day of Judgement. The Holy Quran illuminates the straight path for those seeking true success and tranquillity. Its guidance resonates with the innate nature of humanity, offering timeless wisdom that benefits every individual, community, and generation. When understood and applied correctly, it serves as a remedy for emotional, financial, and physical challenges, providing solutions to all societal and personal dilemmas. History bears witness to the prosperity of communities that have faithfully adhered to its teachings. Not a single word of the Quran has been altered over the centuries, as Allah, the Exalted, has promised its preservation. No other document in history possesses such an extraordinary attribute. 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, tackled the core challenges faced by a community and provided detailed solutions for each one. By addressing these fundamental issues, many of the subsequent problems that stem from them can also be resolved. This illustrates how the Holy Quran contains all the essential components required for both individuals and society to prosper in 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…”

This embodies the greatest and everlasting miracle that Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Yet, it is only those who genuinely study and implement its teachings who will find true guidance in every circumstance, whether in times of comfort or hardship, leading them to peace of mind and a generous reward 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. Conversely, those who pursue their own whims and pick and choose from its wisdom 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.”

Their behaviour will cause them to persist on misusing the blessings Allah, the Exalted, has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition, they will misplace everything and everyone in their lives, and they will struggle to properly prepare 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 experience. Chapter 16 An Nahl, verse 104:

“Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.”

This is the outcome of ignoring divine guidance and instead following man-made codes of conduct. Chapter 16 An Nahl, verse 105:

“They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.”

Regardless of how advanced a society becomes or the knowledge it acquires in various domains, both mental and physical, it remains impossible to establish a code of conduct that perfectly aligns with human nature and addresses every conceivable situation, condition, and scenario that individuals or societies may encounter throughout their existence. This endeavour is fundamentally unattainable, as humanity continually uncovers new insights into specific aspects of human life, such as the functions of different regions of the brain. Achieving a comprehensive code of conduct that fosters peace and justice on both personal and societal levels is beyond reach. Only Allah, the Exalted, possesses the capability to accomplish this, as He is the Creator of all and His knowledge is boundless, encompassing the entirety of the past, present, and future. Thus, He is uniquely qualified to provide humanity with a code of conduct that clearly differentiates between right and wrong, beneficial and harmful, guiding individuals toward tranquillity in a stressful world. Historical evidence demonstrates that when this divine code was effectively implemented in people's lives, it resulted in the flourishing of peace, justice, and harmony 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 comprehends and adheres to their doctor's recommendations,

understanding that it is ultimately for their own benefit, even if it requires enduring unpleasant treatments and following a strict regimen.

Chapter 16 An Nahl, verse 105:

“They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.”

This verse also warns those who claim to believe in Allah, the Exalted, yet follow man-made codes of conduct instead of implementing the Islamic code of conduct. In fact, the one who behaves in this manner is in great danger of losing their faith. Faith is akin to a plant that flourishes only when nurtured through acts of obedience. Without essential nourishment—like sunlight for a plant—faith can die if not supported by righteous deeds. A person undermines their verbal affirmation of faith in Allah, the Exalted, when they choose worldly desires over divine obedience, thereby willingly exposing their heart to disbelief. Chapter 16 An Nahl, verses 106-107:

“Whoever disbelieves in Allah after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment. That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.”

In this world, their attitude will prevent them from attaining mental and physical equilibrium and cause them to misjudge and misplace the value of people and things around them. Consequently, aspects of life such as family, friendships, career, and wealth will become sources of distress. Continued neglect of Allah, the Exalted, causes them to misdirect their frustrations toward undeserving individuals and circumstances, like their spouse. Removing these positive influences only deepens their psychological turmoil, potentially resulting in depression, substance abuse, or even self-harm. This pattern is evident in those who misuse the blessings they have been granted—such as the wealthy and famous—despite their apparent indulgence in worldly pleasures. Furthermore, this mindset impairs their readiness for accountability on Judgement Day, culminating in a far more severe punishment in the hereafter.

Before the migration to Medina and after embracing Islam, Ammar Bin Yasir, may Allah be pleased with him, faced severe persecution and torture from his owner. The brutality of his torture was such that he was compelled to speak words of disbelief to save himself. When he reported this to the Holy Prophet Muhammad, peace and blessings be upon him, the latter inquired about the condition of his spiritual heart. Ammar, may Allah be pleased with him, assured him that his heart remained steadfast in faith. In response, the Holy Prophet Muhammad, peace and blessings be upon him, advised him to repeat his actions if it meant preserving his life. It was regarding this incident that chapter 16 An Nahl, verse 106, was revealed:

“Whoever disbelieves in Allāh after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment.”

This has been discussed in Imam Muhammad As Sallaabee’s, The Noble Life of the Prophet (PBUH), Volume 1, Pages 399-401.

If Ammar Bin Yasir, may Allah be pleased with him, did not pretend to disbelieve in order to save himself, then every muslim facing similar hardships would also be forced to do the same. Therefore, through his example, Allah, the Exalted, provided relief and a concession to those experiencing similar difficulties. His suffering therefore became a relief for countless others.

In general, one ought to feel thankful that Allah, the Exalted, does not impose upon them the severe trials endured by the Holy Prophets, peace be upon them and the Companions of the Holy Prophet Muhammad, peace and blessings be upon him. They gave up their wealth, homes, families, and lives. Instead, Allah, the Exalted, has assigned people a few essential duties and urged them to utilize the blessings He has bestowed upon them wisely, so they can achieve peace of mind in both this life and the next through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. When one reflects on the significance of peace of mind and the magnificence of Paradise in the afterlife, it becomes clear that the sacrifices they are encouraged to make are minimal compared to the promised rewards. Thus,

people should express their gratitude by obediently submitting to Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, facing their fate with patience. This will ensure they correctly use the blessings He has given them as outlined in Islamic teachings. This will help them achieve mental and physical harmony, allowing them to rightly value the people and aspects of their life while preparing sincerely for their accountability on the Day of Judgement. Such conduct fosters peace of mind in both this world and the hereafter.

Furthermore, Islam is a faith that requires both sacrifice and effort. Just as an individual cannot attain worldly achievements, like becoming a doctor, without putting in hard work and making sacrifices, one cannot find peace of mind and success in both this life and the next without struggle. It is essential to recognize that embracing and practicing Islam is not a leisurely pursuit where one can simply relax and expect to be catered to by Allah, the Exalted. Unlike other religions that misleadingly assure success without the need for struggle and sacrifice, Islam is distinct. This life is not Paradise; thus, one should not behave as if it is by anticipating to be spared from all trials, pressures, and hardships merely because they have professed their faith in Islam. Genuine faith and submission to Allah, the Exalted, are demonstrated when individuals navigate various circumstances, whether in times of comfort or hardship, while remaining obedient to Allah, the Exalted. Therefore, it is crucial to continue obeying Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them, as prescribed in Islamic teachings, in every circumstance, to validate their verbal commitment to faith and attain the peace of mind that Islam assures to those who strive and sacrifice to please Allah, the Exalted, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Those who wish for Paradise in this life and the hereafter without making an effort are living in a delusion; they should either adjust their mindset or seek to fulfill their

unrealistic dreams elsewhere, as they will not fulfill their misguided desires through Islam. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

Chapter 16 An Nahl, verse 107:

“That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.”

Generally speaking, each person to a certain degree prefers their worldly desires over the obedience of Allah, the Exalted. The one who completely prefers their worldly desires will disbelieve in Allah, the Exalted. Others will verbally claim belief in Allah, the Exalted, yet fail to obey Him practically, thereby preferring their worldly desires over obeying Him. Some will fulfil the basic obligatory duties and avoid the major sins, but do nothing more in obeying Allah, the Exalted, as they prefer their worldly desires. The more one prefers their worldly desires, the more they will misuse the blessings they have been granted. As a result, they will obtain stress and trouble in both worlds accordingly, as they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Each

person must therefore reflect on how they prefer their worldly desires over obeying Allah, the Exalted, and correct themselves so that they 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.

Chapter 16 An Nahl, verse 107:

“That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.”

It is important to note that in Islamic teachings the worldly life, represents the desires of people, which encourages them to disobey Allah, the Exalted, by misusing the blessings He has granted them, while the hereafter represents the obedience of Allah, the Exalted. Therefore, Islam does not teach mankind to abandon the world, as its resources must be used in order to obtain peace of mind in both worlds. Instead, mankind has been encouraged to control their worldly desires so that they correctly use the worldly things they have been granted. This will ensure they attain a balanced state of mind and body, they will correctly arrange all aspects of their lives and adequately prepare for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. But those who fail to control their worldly desires and allow them to dominate them will persist on disobeying Allah, the Exalted, as they will lose control over their actions, similar to how an addict loses control over their actions as their addiction has dominated them. Chapter 16 An Nahl, verse 108:

“Those are the ones over whose hearts and hearing and vision Allah has sealed…”

The sealing has been attributed to Allah, the Exalted, as nothing occurs within the universe without His will, but it is obvious that this outcome is due to one’s own actions. When one loses control over their faculties and actions because of their worldly desires, then they will not learn from their past bad behaviour, nor will they learn from the choices of others and the consequences they faced. Chapter 16 An Nahl, verse 108:

“…*and it is those who are the heedless.”*

Instead, they will plunge deeper and deeper into their worldly desires, falsely hoping they will obtain peace of mind through them. This will only cause them to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. The deeper they sink into their worldly desires, the more they will plunge into mental health issues, such as depression, addictions and even suicidal tendencies, until they destroy themself. This outcome is obvious when one observes those who adopt this behaviour, such as the rich and famous. And as they failed to prepare for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse. Chapter 16 An Nahl, verse 109:

“Assuredly, it is they, in the Hereafter, who will be the losers.”

After mentioning the case of the believers who were forced to renounce their faith and migrate in order to protect themselves from harm, Allah, the Exalted, encourages them to remain patient on His obedience so that they obtain peace of mind and success in both worlds. Chapter 16 An Nahl, verse 110:

“Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter strived in the cause of Allah and were patient - indeed, your Lord, after that, is Forgiving and Merciful.”

In general, while it is advisable to leave one's homeland if they cannot practice Islam openly, the most significant migration a person can undertake is to turn away from the disobedience of Allah, the Exalted. This guidance is found in a Hadith from Sunan An Nasai, number 2527. Thus, one should focus on spiritually distancing themselves from evil temptations and invitations rather than physically leaving the non-Muslim society they inhabit. Those who adopt this approach will receive abundant support from Allah, the Exalted, which will help them remain steadfast in His obedience, including the blessing of good companionship. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

If a Muslim is unable to practice their faith due to societal restrictions and decides to migrate, they will discover many communities that allow them to freely practice their beliefs. In such situations, there should be no fear of a lack of provision or death, as both are under the authority of Allah, the Exalted. Thus, those who genuinely follow His guidance will receive provisions in ways beyond their imagination. Chapter 65 At Talaq, verses 2-3:

“…And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him…”

Those who die in the obedience of Allah, the Exalted, will receive rewards that far surpass any earthly blessings they might have gained by disobeying Allah, the Exalted. Chapter 4 An Nisa, verse 100:

“…And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah…”

Furthermore, during this time of open evil temptations that Muslims face constantly, some people often suggest that the solution to avoiding them is to relocate, such as moving to an Islamic country, or to isolate themselves and their families, such as homeschooling. While these options are not without merit, as they can provide some relief from the temptations and trials of this world, they are not the ultimate answer. The problem with an escape mentality is that unless one retreats to a secluded cave with their family and never comes out, it is impossible to completely evade these challenges. Eventually, one will have to confront them in some form. For instance, it is well-known that single-gender schools tend to achieve better results than mixed schools, yet there will inevitably come a time when a student will meet the opposite gender in their life. In today's world of social media, one does not even need to leave their room to encounter harmful temptations and trials. Even if a family relocates to an Islamic nation, which seems increasingly rare, they will still encounter these challenges, as every country and city has its own version of evil temptations. Does the pilgrim and traveler not witness the injustices and unfairness that occur even in Mecca and Medina?

It is frequently noted that when Muslims from more traditional backgrounds travel to the West, they often find themselves more deeply entrenched in sinful temptations and trials than those Muslims who were born and raised in the West. This is because these foreign Muslims, who have experienced a more constrained and traditional lifestyle, are hit by the temptations and trials of the West like a tidal wave, leading them to falter more easily than

those who have grown up surrounded by these challenges. Thus, embracing an escape mentality is simply not feasible in today's world.

The key to effectively overcoming challenges and temptations, as emphasized by Islam, lies in cultivating strong faith through the acquisition and application of Islamic knowledge, while also imparting this mindset to future generations. A robust faith will help a Muslim remain steadfast against all temptations and trials, regardless of their circumstances, by utilizing the blessings bestowed upon them 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 enables them to attain mental and physical balance, it will cause them to correctly place everything and everyone in their life while earnestly preparing for their accountability on the Day of Judgement. This way of living therefore cultivates tranquillity in both the worldly life and the hereafter.

This education will impart to young Muslims the understanding of the reasons behind the prohibitions in Islam. Merely adopting an escape mentality will not provide this education; it will only serve to limit access to these temptations and trials, much like a criminal who is temporarily confined in prison. Once released, the criminal often returns to their previous life of crime unless they receive proper education against it. In the same way, a young Muslim will have natural desires that are ignited by worldly temptations and trials, and without this education, they are likely to falter when faced with tests.

When a person is merely informed of a prohibition without understanding the underlying wisdom, they are less inclined to follow it and may easily be deceived into violating it. Conversely, an individual who comprehends the wisdom behind the prohibition is more likely to adhere to it. For instance, someone who understands the harmful effects of alcohol—such as its detrimental impact on physical and mental health, its strong association with crime, arguments, violence, and its financial repercussions, along with the other adverse consequences of addiction that can ruin relationships and lives—is more likely to avoid it than someone who knows only that it is prohibited but lacks insight into the reasons behind that prohibition.

In conclusion, one must take actionable steps to help themselves and their family steer clear of trials and harmful temptations. However, it is essential to recognize that the primary step towards this goal is education; specifically, learning and implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding will reveal the wisdom behind avoiding the prohibitions of Islam and will serve to strengthen their faith. By doing so, they will ensure their obedience to Allah, the Exalted, in all situations, which includes utilizing the blessings they have been given in ways that are pleasing to Him. Chapter 15 Al Hijr, verses 39-40:

"[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.""

Chapter 16 An Nahl, verse 110:

“Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter strived in the cause of Allah and were patient - indeed, your Lord, after that, is Forgiving and Merciful.”

This verse also encourages people to adopt a positive attitude whereby they observe the greater difficulties of other people, in order to belittle their own difficulties.

In general, it is crucial for people to cultivate a positive mindset, as this serves as a valuable tool in navigating challenges while remaining obedient to Allah, the Exalted. This obedience involves utilizing the blessings He has bestowed 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. Whenever individuals encounter hardships, they should always recognize that things could have been far worse. If the issue at hand is a worldly one, they ought to be thankful that it does not impact their faith. Rather than fixating on the immediate sorrow that comes with the challenge, they should focus on the ultimate outcome and the rewards awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences a loss of certain blessings, they should take a moment to reflect on the multitude of blessings they still enjoy. In every trial, one should recall the verse from the Holy Quran that reminds them of the many hidden wisdoms behind difficulties and tests that may not be immediately apparent. Thus, the circumstances they are currently facing is

more favorable than the situation they had hoped 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, one ought to contemplate these facts and others to cultivate a positive mindset, which is essential for navigating challenges in a manner that brings about numerous blessings in both this life and the hereafter. Keep in mind, the cup is not half empty; rather, it is half full.

Chapter 16 An Nahl, verse 110:

"Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter strived in the cause of Allah and were patient - indeed, your Lord, after that, is Forgiving and Merciful."

Patience is often highlighted in Islamic teachings as it is a key component in obeying Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions and facing destiny.

Patience is the ability to refrain from complaining about one's struggles through actions or words while maintaining sincere obedience to Allah, the Exalted, during challenging times. This obedience means utilizing the blessings bestowed upon them 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. The foundation of patience lies in acquiring and applying Islamic knowledge. The more one learns and implements this knowledge, the more they will realize that everything Allah, the Exalted, decides is ultimately for the best, even if it is not immediately clear to them, as the challenges they encounter carry hidden wisdoms. For instance, many events are highlighted in Islamic teachings, such as the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, cast into a dark well, sold into slavery, and unjustly imprisoned. However, each of these experiences taught him valuable lessons that equipped him to save the people of Egypt from a severe famine. Without enduring these hardships, he would not have been able to rescue millions of lives nor obtain countless reward in both worlds. 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.”

Believing in these teachings and thus maintaining obedience to Allah, the Exalted, is an essential aspect of one’s faith. It is simple to have faith in Allah, the Exalted, and to praise Him during times of comfort, but the true challenge arises when one encounters hardships and continues to obey

Him by correctly using the blessings He has granted them as outlined in Islamic teachings.

Studying Islamic principles also enables individuals to compare their struggles with those of others who were more cherished by Allah, the Exalted, and who faced even greater trials. This comparison allows one to diminish the significance of their own challenges, which in turn helps them to remain patient. This perspective can also be gained by observing others in their current circumstances who are enduring more severe difficulties than themselves.

Islamic teachings further provide insight into the significance of destiny and how every experience in life, whether during times of ease or hardship, is unavoidable. Complaining about something that is certain and unavoidable will yield no benefits. A person risks missing out on the numerous rewards they could earn by exercising patience in the face of the unavoidable challenges they are destined to encounter. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

A person has the option to either confront an unavoidable event with patience and receive an immeasurable reward, or to confront it with impatience and forfeit the reward they could have earned. Regardless, they

will encounter the unavoidable event, so it is logical to derive benefits from it. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Studying and implementing Islamic teachings helps individuals realize that their worldly desires may not always be what is best for them. Chapter 2 Al Baqarah, verse 216:

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

Every individual encounters numerous instances in their life that illustrate this truth. There are many things a person yearns for, believing they are beneficial, only for those desires to turn into sources of stress, such as marriage to a particular person. Conversely, there are many things a person finds unappealing, thinking they are detrimental, yet those very things can lead to positive outcomes. A person who grasps this concept will exhibit greater patience when confronted with situations that oppose their wishes, as they recognize that confronting the situation is ultimately in their best interest, even if it is not immediately apparent to them.

Moreover, just as gold is refined through fire, individuals gain mental resilience by facing challenges. Those who are used to a life of ease often suffer mental crises when confronted with even minor challenges, such as issues at work. Through trials, Allah, the Exalted, strengthens the mental fortitude of a person, enabling them to tackle future challenges with greater ease.

In addition, Islam teaches that patience is essential in all circumstances, including periods of comfort. During times of ease, one must practice patience to avoid misusing the blessings they have received, such as good health or an increase in wealth.

There are numerous insights regarding how to confront challenges in this world that are elaborated upon in Islamic teachings. Thus, it is essential for people to study, learn, and implement these teachings to cultivate patience in every circumstance, enabling them to earn immense rewards and peace of mind 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. A person should maintain patience in all situations, similar to how a wise patient follows their doctor's medical advice, understanding it is for their own benefit, even when faced with unpleasant medications and a strict dietary regimen.

Patience does not imply that a person should be passive. Part of being patient involves addressing the situation and striving to rectify it in

accordance with Islamic principles. For instance, a wife enduring abuse from her husband should take measures to safeguard herself and her children, such as separating from him. Acting in this way does not contradict the concept of patience, while inaction has no relation to patience or Islam. Likewise, expressing emotions, like crying, does not negate patience in any way, as evidenced by the Holy Prophet Yaqoob, peace be upon him, who wept so profoundly over his sorrow that he lost his sight, yet he was never condemned by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are numerous instances where the Holy Prophet Muhammad, peace and blessings be upon him, shed tears over sorrowful events, such as the passing of his son, Ibrahim, may Allah be pleased with him. This is mentioned in a Hadith recorded in Sunan Abu Dawud, number 3126. Disobeying Allah, the Exalted, through one’s words and deeds goes against the essence of patience; however, expressing emotions like crying and feeling sadness is a natural part of being human.

It is crucial to understand that patience should be exhibited from the very beginning of a hardship until one leaves this world. This principle is highlighted in a Hadith found in Sahih Bukhari, number 1302. Demonstrating patience only after some time has elapsed is not true patience; it is simply acceptance that occurs naturally for everyone. One must uphold patience from the start of a difficulty by managing their speech

and actions to avoid displaying signs of impatience, maintaining this mindset until they depart from this life, as one risks losing the reward of patience by showing impatience later on.

Chapter 16 An Nahl, verse 110:

“Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter strived in the cause of Allah and were patient - indeed, your Lord, after that, is Forgiving and Merciful.”

Generally speaking, in order to remain patiently firm on the obedience of Allah, the Exalted, when must adopt strong faith. Strengthening one's faith is essential, as it enables individuals to remain committed to obeying Allah, the Exalted, in all situations—whether during ease or adversity. This profound faith is nurtured through comprehending and implementing the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that sincere obedience to Allah, the Exalted, brings serenity in both this world and the hereafter. In contrast, those who lack understanding of Islamic principles may witness a weakening of their faith. Such individuals may choose to disobey Allah, the Exalted, when faced with conflicting personal desires, unaware that prioritizing obedience to Allah, the Exalted, over their desires leads to peace in both worlds. Hence, attaining certainty in faith by acquiring and applying Islamic knowledge is crucial for maintaining unwavering obedience to Allah, the Exalted, at all times. This involves making wise use of the blessings one has been

granted, in accordance with Islamic teachings. Through this approach, individuals can attain peace of mind in both worlds, promoting a harmonious mental and physical state and ensuring that all aspects of their lives are properly aligned.

Finally, as Allah, the Exalted, does not demand or expect perfection from people, the one who sincerely strives to obey Him, by correctly using the blessings He has granted as outlined in Islamic teachings, will be forgiven for any sins they happen to commit. Chapter 16 An Nahl, verse 110:

"…*indeed, your Lord, after that, is Forgiving and Merciful."*

But if one fails to obey Allah, the Exalted, as it contradicts their worldly desires, then they will inevitably misuse the blessings He has granted them. Consequently, they will find themselves in an unbalanced mental and physical condition 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. And as their behaviour prevents them from preparing for their accountability on the Day of Judgement, they will reach it unprepared. Chapter 16 An Nahl, verse 111:

"On the Day when every soul will come disputing for itself…"

This could mean that when people observe the consequences of their bad actions, they will try to avoid them through some means, such as repenting or by blaming someone else, such as the Devil. Even though the others who misguided them, such as the Devil, will be held accountable for their bad advice, none the less, each adult will still be held responsible for their own intentions, speech and actions, as no one forced misguidance on them. 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].”

And chapter 16 An Nahl, verse 111:

“On the Day when every soul will come disputing for itself and every soul will be fully compensated for what it did, and they will not be wronged.”

This verse could also mean that a person will be so preoccupied with their own judgement that they will not care about the judgement of anyone else nor will they attempt to aid them. Meaning, they will renounce those who blindly followed and obeyed them in society. Therefore, one should avoid blindly following others, as the conduct of the majority in society often leads to the disobedience of Allah, the Exalted. Observing widespread neglect of Islamic teachings may lead individuals to mistakenly believe that the

majority's behaviour is correct, prompting them to follow without reflection. However, the majority opinion is not always reliable. History has repeatedly shown that dominant beliefs were later disproven by new evidence and understanding—for instance, the once widely accepted notion that the Earth was flat. It is essential to resist conforming thoughtlessly to popular views, as such behaviour can result in poor 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, individuals should make use of the reasoning and intellect bestowed upon them to evaluate each situation through knowledge and evidence. This empowers them to make informed decisions, even when those decisions diverge from prevailing societal norms. Islam explicitly discourages blind imitation in matters of faith for this very reason, urging Muslims to study and implement its teachings with thoughtful understanding. Chapter 12 Yusuf, verse 108:

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

But if one fails to adopt the right behaviour and instead blindly follows and obeys others, then their leaders will renounce their connections with them on Judgement Day and they will be left to face the consequences of their actions alone. Chapter 16 An Nahl, verse 111:

“On the Day when every soul will come disputing with itself and every soul will be fully compensated for what it did, and they will not be wronged.”

This verse could also mean that the one who persisted on disobeying Allah, the Exalted, will harshly criticize themself on the Day of Judgement out of regret when they face the consequences of their actions.

In general, people need to recognize that regrets can be divided into two types. The first type includes regrets about worldly matters, like not marrying or having children. The second type consists of regrets that will arise in the grave and on Judgment Day, such as failing to utilize their resources and blessings correctly as outlined in Islamic teachings. Worldly regrets, regardless of their nature, are not permanent; they will cease when a person fulfills their desires, changes their perspective, or passes away. These regrets are temporary, as the longest one can experience them is until death. They are not particularly significant, as while they may cause sadness, they do not result in severe punishment or torment. Furthermore, these regrets will dissipate if a person attains Paradise through the mercy of Allah, the Exalted.

Conversely, the regrets of the hereafter are enduring, as the duration in the grave and on Judgment Day far exceeds one's earthly life. They will persist until a person enters Paradise, which may not occur or could take an exceedingly long time, since a single day in the hereafter is equivalent to a thousand years on Earth. Chapter 22 Al Hajj, verse 47:

"…And indeed, a day with your Lord is like a thousand years of those which you count."

Ultimately, these regrets hold greater importance, as they could result in serious punishment and suffering in the afterlife.

Thus, one ought to reflect on this and show compassion to themselves by working to eliminate the possible regrets they might face in the grave and on Judgment Day, prior to addressing the regrets of this world. Chapter 89 Al Fajr, verses 23-24:

"And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life.""

And chapter 16 An Nahl, verse 111:

“On the Day when every soul will come disputing with itself and every soul will be fully compensated for what it did, and they will not be wronged.”

This verse could also be referring to the time when one’s own body will testify against them on Judgement Day. Chapter 24 An Nur, verse 24:

“On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.”

As one’s own body is enough to testify against them on Judgement Day, they must ensure that their body and the other worldly blessings they were granted testify in their favor, otherwise they will suffer. This is only possible when they use each blessing they were granted correctly as outlined in Islamic teachings. This will ensure they obtain peace of mind in this world through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and this will ensure the blessings they were granted testify on their behalf on Judgement Day.

But as obeying Allah, the Exalted, contradicts the desires of people, many of them will persist on disobeying Him by misusing the blessings He has

granted them. As indicated by the next verse, this behaviour will cause them harm in this world, before they reach their accountability on Judgement Day. Chapter 16 An Nahl, verse 112:

“And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.”

There are countless examples of societies in history that were granted an abundance of blessings which utilised correctly, as outlined in Islamic teachings, would have caused them to obtain peace of mind on individual level, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and peace and justice on a societal level, by fulfilling the rights of others. But as many of them became ungrateful to Allah, the Exalted, by misusing the blessings He had granted them, they suffered on an individual and societal level. On an individual level everything in their life, including family, friends, career, and wealth, can became a source of stress. When they continued to disobey Allah, the Exalted, they would wrongly blame various aspects of their lives, like their spouse, for their stress. By removing these good individuals from their lives, they only exacerbated their mental health issues, leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly luxuries. And on a societal level, they suffered, as their ingratitude to Allah, the Exalted, prevented them from fulfilling the rights of people, which led to injustice and corruption spreading within their society.

In addition, every time in history a society deviated away from divine guidance, Allah, the Exalted, appointed a Holy Prophet, peace be upon them, from amongst them, who was well known and recognized as honest and trustworthy, and with him, Allah, the Exalted, sent divine revelation in order to encourage them back to the right course. Chapter 16 An Nahl, verse 113:

“And there had certainly come to them a Messenger from among themselves…”

No matter how advanced a society becomes or how much knowledge it accumulates across various disciplines—mental or physical—it remains incapable of formulating a code of conduct that perfectly aligns with human nature and addresses every possible situation, condition, or scenario encountered throughout life. This limitation stems from the ever-evolving nature of human understanding, as new discoveries continue to emerge, such as insights into the functions of different regions of the brain. Given this, humanity cannot attain the comprehensive knowledge required to establish a flawless moral framework that ensures peace and justice on both personal and societal levels. Only Allah, the Exalted, possesses the boundless knowledge of the past, present, and future, and as the Creator of all things, He alone is qualified to provide a divine code of conduct. This code clearly distinguishes between good and evil, benefit and harm, and offers guidance for achieving peace of mind in a world filled with stress. Historical evidence affirms that when this divine guidance was sincerely implemented, it led to widespread justice and harmony within society.

Therefore, individuals should wholeheartedly embrace the divine code of conduct, recognizing it as the most beneficial path for their well-being—even when certain aspects challenge their personal desires. They should emulate a wise patient who follows a doctor's advice, understanding that even unpleasant treatments and strict regimens serve their best interests. However, because obedience to Allah, the Exalted, often conflicts with worldly inclinations, many people reject or neglect His commands, despite professing belief. Consequently, they persist in disobedience by misusing the blessings He has bestowed upon them. Chapter 16 An Nahl, verse 113:

“And there had certainly come to them a Messenger from among themselves, but they denied him…”

Consequently, they will find themselves in a state of mental and physical imbalance, 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 some worldly pleasures. Chapter 16 An Nahl, verse 113:

“…so punishment overtook them while they were wrongdoers.”

Chapter 16 An Nahl, verses 112-113:

“And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.”

Moreover, this verse serves as a vital reminder for individuals to avoid a self-centred mindset that focuses solely on their own circumstances. Those who adopt such a perspective may overlook valuable lessons embedded in historical events, personal experiences, and the trials faced by others. Learning from these sources is among the most effective ways to refine one's character and prevent the repetition of past mistakes, ultimately fostering inner peace. For instance, observing wealthy and famous individuals who misuse the blessings they have been granted burdened by anxiety, mental health issues, substance abuse, or even suicidal thoughts—despite fleeting moments of luxury and happiness—offers a powerful lesson. It teaches onlookers to avoid misusing the blessings they have been granted and reinforces the truth that genuine tranquillity does not stem from material wealth or indulging every worldly desire. Similarly, witnessing someone in poor health should inspire gratitude for one's own well-being and encourage its proper use before it is lost. Thus, Islam consistently urges people to remain vigilant and aware, rather than becoming so engrossed in personal matters that they ignore the broader realities around them.

The one who learns from the actions of others will adopt the right behaviour whereby they obey Allah, the Exalted, by correctly using the blessings He

has granted them as outlined in Islamic teachings. Chapter 16 An Nahl, verse 114:

“Then eat of what Allah has provided for you [which is] lawful and good…”

The act of eating is referenced as a practice rather than a form of worship, like prayer, to emphasize that Islam serves as a comprehensive guide for conduct that includes every circumstance and earthly blessing one encounters, including food and drink. Islam offers a detailed structure for behavior that should be integrated into all facets of life and every situation encountered; thus, it should not be regarded as something that can be donned or removed at will, similar to a coat. Those who act in this way are ultimately fulfilling their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

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

The one who understands that Islam is a complete code of conduct that encompasses every step of their life, will show gratitude to Allah, the Exalted, for the guidance He has provided them. Chapter 16 An Nahl, verse 114:

“…And be grateful for the favor of Allah, if it is [indeed] Him that you worship.”

Gratitude through intention means acting with the sole purpose of pleasing Allah, the Exalted. Verbal gratitude can be shown either by speaking good words or by choosing silence when appropriate. In contrast, gratitude through actions involves using the blessings one has been given in ways that are pleasing to Allah, as guided by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Practicing gratitude in this holistic way invites greater blessings, peace, and success in both this world and the hereafter. It nurtures a balanced state of mind and body and helps one place everything and everyone in their proper place in life. Chapter 14 Ibrahim, verse 7:

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

The one who shows gratitude to Allah, the Exalted, in this way supports their verbal declaration of belief in Him with actions. Chapter 16 An Nahl, verse 114:

“…And be grateful for the favor of Allah, if it is [indeed] Him that you worship.”

Chapter 16 An Nahl, verse 114:

“Then eat of what Allah has provided for you [which is] lawful and good…”

In general, this verse suggests that everything Allah, the Exalted, has deemed lawful is inherently pure and beneficial for humanity, while everything He has prohibited is inherently harmful and impure. As the sole Creator of the universe and all that exists within it, Allah, the Exalted, has the ultimate insight into what is beneficial and harmful for individuals, even if these truths are not immediately obvious. For example, recent scientific research has revealed many harmful effects of alcohol on both physical and mental health, despite Allah, the Exalted, having prohibited it over 1400 years ago.

People are encouraged to seek and consume only what is wholesome and nutritious. This principle is emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2380. He recommends that one should fill their stomach in a balanced way: one-third for food, one-third for drink, and one-third for air. This balance is best achieved by stopping before feeling completely full, which allows for the possibility of enjoying another meal without it being obvious that one has already eaten. Overeating and poor dietary choices can lead to various mental and physical health issues. On the other hand, following a balanced and healthy diet as prescribed in Islam can greatly help in achieving harmony in both mind and body, ultimately promoting a

sense of peace. In contrast, ignoring these dietary guidelines and consuming forbidden items will lead to a mental and physical imbalance, resulting in various health problems.

Chapter 16 An Nahl, verse 115:

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah…”

Contemporary science has demonstrated the harmful effects of consuming decaying bodies, blood, and pork. Eating animals that are sacrificed to entities other than Allah, the Exalted, can cause a spiritual ailment that weakens a person's faith. Engaging in such practices may lead individuals to think that these other entities can offer advantages in this life and the afterlife. This way of thinking has historically fueled polytheism and can quietly sway a Muslim towards comparable beliefs, even if these tendencies are not immediately apparent. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Committing to others in this way can create a dependency on them for help and salvation in both this life and the hereafter, which may unintentionally encourage laziness and wishful thinking whereby people persist in disobeying Allah, the Exalted, under the mistaken notion that someone else will save them in both worlds. The intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in numerous Islamic sources, including the Hadith recorded in Sunan Ibn Majah, number 4308. Nevertheless, it remains a reality that some Muslims will still enter Hell despite his intercession. Even a moment in Hell is unbearable, underscoring the importance of not adopting a complacent or misguided attitude. Relying on mere wishful thinking trivializes the significance of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, and may ultimately deprive a person of it. Worse still, such a mindset could lead to the Holy Prophet Muhammad, peace and blessings be upon him, testifying against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

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

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

Thus, it is crucial to avoid relying on wishful thinking and instead cultivate genuine hope in the mercy of Allah, the Exalted, by earnestly obeying His commands by making proper use of the blessings He has granted, in accordance with Islamic teachings.

Therefore, the verses being discussed highlight that people are urged to develop complete sincerity towards Allah, the Exalted, by aiming to please Him instead of seeking the approval of others. Those who act to please anyone other than Allah, the Exalted, will not receive any reward from Him. This warning is noted in a Hadith found in Jami At Tirmidhi, number 3154.

As Islam has been designed for the nature of humans, it takes into consideration extenuating circumstances and therefore provides concessions so that one can maintain their obedience to Allah, the Exalted, at all times. Chapter 16 An Nahl, verse 115:

"…But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful."

In general, Islam considers only a few actions to be unlawful, particularly those that pose more harm than any possible benefits. For example, before the prohibitions on alcohol and gambling, Allah, the Exalted, emphasized this principle by stating that the harm caused by these activities greatly

outweighs any advantages one might receive. This is evident to anyone with a basic level of common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…””

Furthermore, the tenets of Islam are established exclusively for the benefit of humanity. Allah, the Exalted, gains no benefit or loss from whether individuals choose to follow or reject these principles. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Therefore, for their own benefit and welfare, people ought to adopt and practice the principles of Islam, making use of the blessings granted to them in a way that is pleasing to Allah, the Exalted, as outlined in Islamic teachings, for this is the route to peace and achievement in both this life and the afterlife 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."

If they do not obey Allah, the Exalted, they will inevitably misuse the blessings He has granted them. As a result, they will experience an imbalanced mental and physical state, they will misplace everything and everyone in their life, and fail to properly prepare for their accountability on the Day of Judgement. This will lead to stress, struggles, and hardships in both this world and the Hereafter, even if they experience temporary worldly 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.""

They ought to imitate the wise patient who listens to and adheres to their doctor's advice, recognizing that it serves their best interest, even when confronted with unpleasant medications and a strict diet.

After discussing some lawful and unlawful foods, as an example, Allah, the Exalted, makes it clear that as Islam is a complete code of conduct which effects every aspect of a person’s life, they must adhere to it and not fabricate their own code of conduct. Chapter 16 An Nahl, verse 116:

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah…”

The previous nations changed the laws granted to them through divine revelation for the sake of worldly gain, such as wealth and leadership and as a result they lost their faith in Allah, the Exalted. One must avoid behaving in this manner as the worldly things they obtain will only become a source of stress for them as they were obtained unlawfully. As earning and utilising the lawful is the outside foundation of Islam, just like one’s intention is the inward foundation of Islam, the one who corrupts their foundation will corrupt their entire faith. Chapter 16 An Nahl, verse 116:

“…Indeed, those who invent falsehood about Allah will not succeed.”

In addition, this attitude will encourage them to misuse the blessings they have been granted. In this world, their mindset will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone around them. As a result, areas of life such as family, friendships, careers, and finances will become sources of constant stress. If they persist in opposing Allah, the Exalted, they may unjustly shift the blame for their stress onto others, including their spouse. By distancing themselves from these good individuals, they only deepen their mental health struggles, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is especially evident among those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite their indulgence in material excess. Furthermore, this mindset prevents them from properly preparing for their accountability on the Day of Judgement, leading to far more severe consequences in the Hereafter. Chapter 16 An Nahl, verse 117:

“[It is but] a brief enjoyment, and they will have a painful punishment.”

Chapter 16 An Nahl, verse 116:

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.”

Another way the code of conduct Allah, the Exalted, has granted people can be changed is when people act on other sources of religious knowledge instead of acting on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more a person turns to alternative sources of religious knowledge, even if these lead to positive outcomes, the less they will rely on the two main sources of guidance, which can lead to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not based on the two sources of guidance will be rejected by Allah, the Exalted. Additionally, the more one interacts with other sources of religious knowledge, the more they might begin to act in ways that contradict Islamic teachings. This gradual misguidance is how the Devil leads individuals astray. For example, someone facing difficulties may be encouraged to engage in certain spiritual practices that oppose and challenge Islamic teachings. If this person is unaware and tends to follow alternative sources of religious knowledge, they may easily fall into this trap and start participating in spiritual activities that directly contradict Islamic principles. They might even develop beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the idea that people or supernatural beings can control their destiny, as their understanding comes from sources other than the two primary sources of guidance. Some of these misguided beliefs and practices are outright disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore unknowingly lose their faith due to their tendency to rely on various sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 16 An Nahl, verse 116:

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.”

Another way the code of conduct Allah, the Exalted, has granted people can be changed is when people follow cultural and societal practices over

Islamic teachings. In many cases, things which one's culture and society deem acceptable to do will be unlawful in Islam and many things their culture and society deems unacceptable will be lawful in Islam. For example, parents will forbid their child to marry someone who is lawful to them in Islam but is considered unacceptable by their culture, such as getting married to a person from a different country. By behaving in this manner, they have made unlawful what Allah, the Exalted, made lawful, even if they avoid using the word unlawful when forbidding their child. Behaving in such a manner whereby one makes unlawful what Allah, the Exalted, made lawful or they make lawful what Allah, the Exalted, made unlawful, is a clear act of disbelief. As a result, these people may lose their faith without realizing it and leave this world as non-muslims. This outcome can only be avoided through learning and acting on Islamic teachings and prioritizing its code of conduct over all other codes of conduct, such as culture and fashion.

Another way the code of conduct Allah, the Exalted, has granted people can be changed is when scholars adopt an extreme mentality. Some of them label things unlawful as they have the potential to lead to the unlawful, even though these things are not unlawful by themselves, they only have the potential to lead to the unlawful. For example, some will declare mixed gender schools unlawful as there is the potential of unlawful relationships being formed between boys and girls, even though mixed gender schools by themselves are not unlawful, they only have the potential to lead to the unlawful. But this concept is not supported by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore these scholars go beyond Islamic teachings with the desire of keeping people away from the unlawful. Islamic teachings does advise to avoid some lawful things out of fear it may lead to the unlawful, but it never labels these lawful things as unlawful, which these scholars do. This complicates the religion beyond what Allah, the Exalted, revealed. Applying this wrong mentality can cause most things to become

unlawful within society, such as going shopping, as one can potentially fall into an unlawful relationship by meeting someone of the opposite gender. Even leaving one's house could be considered unlawful according to this mentality, as one can easily look or interact with something which is unlawful. This extreme mentality, which is not supported by Islamic teachings, only discourages muslims and non-muslims from accepting and acting on Islamic teachings. In order to avoid this outcome one must avoid blindly following scholars and instead learn and act on Islamic teachings for themselves, as Islam was revealed to all people, not just scholars. In fact, the first recipients of the Holy Quran were uneducated people, many of whom could not read and write. Chapter 62 Al Jumu'ah, verse 2:

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error."

And chapter 16 An Nahl, verse 44:

"[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought."

In addition, Allah, the Exalted, expects people to accept and act on Islamic teachings with understanding, not blind imitation of others. Chapter 12 Yusuf, verse 108:

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

Chapter 16 An Nahl, verse 116:

“And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.”

As mentioned earlier, many scholars from the people of the book, behaved in this manner for the sake of worldly gain, such as leadership and wealth. As a result, an aspect of their punishment was that Allah, the Exalted, made certain things which were initially lawful, unlawful for them. This punishment fitted their crime of changing the laws Allah, the Exalted, had granted them. Chapter 16 An Nahl, verse 118:

“And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.”

And chapter 6 Al An’am, verse 146:

“And to those who are Jews We prohibited every animal with undivided hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.”

Although the ultimate Islamic code of conduct remains unchanged despite Muslims continuing to disobey Allah, the Exalted, they will still face consequences for their actions. This disobedience will cause them to misuse the blessings they have received. Consequently, they will experience instability in both their mental and physical well-being, they will misplace everything and everyone in their lives, and their attitude will hinder their ability to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and difficulties in both worlds, even if they enjoy some temporary worldly pleasures. Therefore, it is essential for individuals to sincerely repent from misinterpreting and ignoring Islamic teachings and instead consistently apply the Islamic code of conduct in every situation for their own benefit; otherwise, they will not achieve peace of mind in this life or the hereafter. Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must truly commit to not repeating the same or a

similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should consistently obey Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. Chapter 16 An Nahl, verse 119:

“Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.”

Ignorance in this verse refers to a person losing control over their emotions and thus sinning. In fact, the major cause of sins is when one loses control over their emotions, such as anger or lust. In order to improve one’s control over their emotions, they must learn and act on Islamic teachings so that they adopt the positive characteristics discussed therein, such as patience, steadfastness and gratitude, and avoid the negative characteristics discussed therein, such as envy, greed and pride. This will ensure they have better control over their emotions which will reduce the chances of them committing sins and they will achieve peace of mind, as adopting positive characteristics leads to peace of mind.

Allah, the Exalted, then provides a role model for all people, who controlled his emotions and strictly adhered to the divine code of conduct which was granted to him thereby avoiding innovating things within his faith. Chapter 16 An Nahl, verse 120:

“Indeed, Abraham was a nation [by himself] devoutly obedient to Allah…”

As a result of his adherence to the divine code of conduct granted to him, the Holy Prophet Ibrahim, peace be upon him, single handedly spread goodness, justice and peace within society equivalent to an entire nation of obedient people. Chapter 16 An Nahl, verse 120:

“Indeed, Abraham was a nation [by himself] devoutly obedient to Allah…”

This verse could also mean that as he sincerely obeyed Allah, the Exalted, in every aspect of his life, he became a comprehensive leader for others to follow in every aspect of their life. One should therefore inspire others, such as the younger generation, to sincerely obey Allah, the Exalted, by setting a good example, similar to how the Holy Prophet Ibrahim, peace be upon him, did. Setting a good example means learning and implementing the teachings of Islam so that others can see its truth through their actions and words. Furthermore, people need to invest time in teaching the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the younger generation, enabling them to grasp the truth of Islam through evidence rather than mere imitation. This approach will help them stay committed to the teachings of Islam throughout their lives. It is disheartening to see that many Muslim parents are very enthusiastic about imparting worldly knowledge that leads to material success, yet they overlook the importance of religious education, often delegating this responsibility to others, despite it being their obligation to directly teach their children the fundamentals of Islam. While it is commendable to encourage the younger generation to pursue worldly knowledge, parents

must not ignore the importance of religious education. Simply sending children to Mosques to learn how to recite the Holy Quran without comprehension is inadequate. A teenager must embrace Islam based on evidence, not blind imitation; otherwise, they will drift away from Islam over time, viewing it merely as a cultural aspect that can be abandoned. When one accepts Islam based on evidence, they will realize that it is a comprehensive way of life that should be integrated into every aspect of their existence and applied in every blessing they have received, as this alone will lead them to 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 16 An Nahl, verse 120:

“Indeed, Abraham was a nation [by himself] devoutly obedient to Allah…”

Obedience is a practical issue that goes beyond merely having faith in one’s spiritual heart. To truly obey Allah, the Exalted, one must perform good deeds intended to gain His pleasure. Those who act with alternate reasons will not receive rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, includes fulfilling various aspects of the Holy Quran. The first aspect is to recite it accurately and regularly. The second is to comprehend its teachings through a reliable source and instructor. The ultimate 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 devoted Muslim places the teachings of the Holy Quran above the pursuit of desires that contradict it. Cultivating one's character in accordance with the Holy Quran demonstrates a true commitment to the book of Allah, the Exalted. This endeavor aligns 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 apply all its teachings, irrespective of any conflicting personal desires. Those who opt to follow only specific commands, prohibitions, and guidance based on their preferences expose 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 understand 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 should not simply recite it to resolve their earthly concerns, treating the Holy Quran merely as a tool to be utilized in times of need and then set aside. The main objective of the Holy Quran is to offer guidance for a secure journey to the hereafter. Disregarding this fundamental purpose and using it solely to tackle one's temporal problems is inappropriate, as it goes against the principles of a genuine Muslim.

Chapter 16 An Nahl, verse 120:

“Indeed, Abraham was a nation [by himself] devoutly obedient to Allah, inclining toward truth and he was not of those who associate others with Allah.”

The sacred guidelines established by Allah, the Exalted, was the lifestyle that the Holy Prophet Ibrahim, peace be upon him, embraced and followed, steering him away from associating partners with Allah, the Exalted. This included both tangible partners, like idols, and intangible ones, such as societal trends, fashion, and culture. He was so committed to the divine guidelines that Allah, the Exalted, granted him tranquility even while he was engulfed in a massive fire. Chapter 21 Al Anbiya, verses 68-69:

“They said, "Burn him and support your gods - if you are to act." We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham.""

In the same way, those who embrace the Islamic code of conduct will discover that they are bestowed with peace of mind, even when confronting the challenges of this world. This allows them to navigate each hardship with tranquility and an abundance of blessings, achieving a harmonious mental and physical state by appropriately prioritizing everything and everyone in their lives.

Chapter 16 An Nahl, verse 120:

“Indeed, Abraham was a nation [by himself] devoutly obedient to Allah, inclining toward truth and he was not of those who associate others with Allah.”

This verse also serves as a direct critique of the idol worshippers in Mecca and the people of the book residing in Medina, who took great pride in being descendants of the Holy Prophet Ibrahim, peace be upon him. However, they did not emulate his behavior and instead continued to disobey Allah, the Exalted. Both groups even asserted that they were preserving the legacy of the Holy Prophet Ibrahim, peace be upon him, despite their clear disrespect for it. Their disobedience peaked when they rejected Islam, even after recognizing its truth. The idol worshippers of Mecca spent 40 years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, and thus they knew he was truthful. Being masters of the Arabic language, they understood that the Holy Quran could not be the words of a mere human. Scholars from the people of the book recognized the Holy Quran, as they were aware of its author, Allah, the Exalted, and they acknowledged the truth of Islam, since the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were mentioned in their divine texts. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Since the Holy Prophet Muhammad, peace and blessings be upon him, had no contact with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—he could not have known about the altered or original teachings within these texts. This fact serves as further evidence of the divine origin of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

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

Muslims should refrain from emulating these two groups who take pride in being followers of the Holy Prophet Muhammad, peace and blessings be upon him, yet do not genuinely adhere to his teachings and unwavering obedience to Allah, the Exalted. This obedience requires utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they adopt gratitude to Allah, the Exalted, just like the Holy Prophet Ibrahim, peace be upon him, did. Chapter 16 An Nahl, verse 121:

“[He was] grateful for His favors…”

Demonstrating gratitude in one's intentions entails acting exclusively to please Allah, the Exalted. Demonstrating gratitude in one's speech involves articulating positive remarks or opting for silence. Moreover, demonstrating gratitude through one's actions signifies employing the blessings one has received in manners that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging in this practice will yield further blessings, tranquility and guidance through every situation by fostering a harmonious mental and physical state and by appropriately aligning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

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

And chapter 16 An Nahl, verses 121-122:

“…Allah chose him and guided him to a straight path. And We gave him good in this world…”

And as gratitude ensures one correctly prepares for their accountability on the Day of Judgement, they will obtain limitless blessings and peace, forever. Chapter 16 An Nahl, verse 122:

“…and indeed, in the Hereafter he will be among the righteous.”

Every individual, regardless of the strength of their faith, wishes to join the righteous in the afterlife. However, as stated in a Hadith from Sunan Abu Dawud, number 4031, one can only be deemed righteous and join their ranks by emulating the righteous. This emulation is a practical action, not merely a verbal affirmation. It is achieved by obeying the commands of Allah, the Exalted, avoiding His prohibitions, and facing fate with patience, in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach ensures that they utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. Chapter 29 Al Ankabut, verse 9:

"And those who believe and do righteous deeds - We will surely admit them among the righteous."

However, those who openly express their love for the righteous yet do not emulate their behavior and instead adopt traits of hypocrites and sinners, will be regarded and assessed as one of them. How can a disobedient person be recognized as obedient and be united with the righteous? Such thoughts are merely wishful thinking and hold no significance in Islam. Chapter 40 Ghafir, verse 58:

"And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember."

Finally, the Hadith mentioned earlier emphasizes the significance of surrounding oneself with good individuals, as one's companions can have a positive or negative influence. This guidance is found in a Hadith from Sunan Abu Dawud, number 4833. Thus, if someone wishes to emulate the virtuous, they should seek their friendship in this life. Such companionship and imitation will enhance the affection one feels for the virtuous. This genuine love connects one with their beloved in the afterlife. This has been advised in a Hadith from Sahih Bukhari, number 3688.

As mentioned earlier, as the Holy Prophet Ibrahim, peace be upon him, was a comprehensive leader, Allah, the Exalted, commanded the Holy Prophet Muhammad, peace and blessings be upon him, to follow the guidance of his forefather, the Holy Prophet Ibrahim, peace be upon him. Chapter 16 An Nahl, verse 123:

“Then We revealed to you to follow the religion of Abraham…”

As every divine code of conduct revealed to mankind throughout history was designed for the nature of humans it ensured that they adhered to the right path in life which led to 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 16 An Nahl, verse 123:

“Then We revealed to you to follow the religion of Abraham, inclining toward truth…”

This truthful guidance ensured people avoided following and obeying the things which would misguide them, such as social media, fashion and culture. Chapter 16 An Nahl, verse 123:

“…and he was not of those who associate with Allah.”

Failing to adhere to the truth and instead obeying other things instead of Allah, the Exalted, will only cause one to misuse the blessings He has granted them. In this world, their mindset will obstruct them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, aspects of their life—such as family, friends, career, and wealth—become sources of stress. If they continue to defy Allah, the Exalted, they may mistakenly blame others, including their spouse, for their stress, rather than recognizing the true cause. By distancing themselves from these positive influences, they only exacerbate their mental health issues, which can lead to depression, substance abuse, and even suicidal thoughts. This outcome is often seen in those who misuse the blessings they have been granted, such as the wealthy and famous, even while surrounded by worldly comforts. Furthermore, their mindset prevents them from adequately preparing for their accountability on Judgment Day, which will result in a far more severe punishment in the afterlife.

Chapter 16 An Nahl, verse 123:

“Then We revealed to you to follow the religion of Abraham, inclining toward truth and he was not of those who associate with Allah.”

This verse underscores the importance of understanding that false gods, similar to idols, are not the only things people may obey above Allah, the Exalted. In fact, anything to which a person obeys in defiance of Allah—be it social media, contemporary trends, societal expectations, or other people—indicates who and what they worship. Chapter 9 At Tawbah, verse 31:

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

The scholars and spiritual leaders from the people of the book were not worshipped; rather, they were obeyed in their disobedience of Allah, the Exalted. This act of obedience itself was considered a form of worship. In Islam, this concept was also linked to the Devil. Chapter 36 Yaseen, verse 60:

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

Most people have not directly worshipped the Devil; however, they have been accused of doing so because they have obeyed him through their defiance of Allah, the Exalted. Therefore, it is essential to refrain from obeying anything that leads to the disobedience of Allah, the Exalted, as this amounts to worship of those things. The next verse warns that those who continue to obey such entities in the disobedience of Allah, the

Exalted, will only make their lives more difficult. Chapter 16 An Nahl, verse 124:

“The sabbath was only appointed for those who differed over it…”

If a person continues to defy Allah, the Exalted, they will inevitably fall under the influence of various forces—such as people, social media, trends, culture, and their employers. Trying to appease multiple, often conflicting authorities leads to stress, as it is impossible to satisfy them all due to their unpredictable nature. It is similar to an employee with several supervisors who struggles to meet everyone's demands. Those who turn away from serving Allah, the Exalted, will end up serving many masters, sacrificing their peace of mind in the process. Over time, this may lead to feelings of sadness, loneliness, depression, and even suicidal thoughts, as trying to please worldly masters offers no true fulfilment. This reality is evident in the lives of those who fall into this pattern, such as celebrities. Moreover, worshipping other entities by obeying them in defiance of Allah, the Exalted, will provide no benefit in the afterlife, as these entities will offer no help when needed most. Chapter 16 An Nahl, verse 124:

“…And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.”

As Islam is a complete code of conduct which affects every aspect of a person's life, adhering to it involves spreading its teachings to the rest of mankind, as this is a responsibility on all muslims. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah…"

Chapter 16 An Nahl, verse 125:

"Invite to the way of your Lord with wisdom and good instruction…"

Representing Islam correctly to the outside world can only be achieved when one learns and acts on Islamic teachings so that they adopt the good characteristics discussed therein, such as generosity, forbearance and sincerity and avoid the bad characteristics discussed therein, such as envy, greed and pride. This will ensure that they invite others towards right guidance through their speech and actions in a positive and kind way, as harshness only discourages others from accepting and acting on the truth. In addition, when one disagrees with others, they must be a clear distinction between the behaviour of a muslim compared to others. Meaning, even during disagreements a muslim must adhere to good manners and explain the truth based on clear evidence and knowledge and

avoid bad manners, such as insulting others. Chapter 16 An Nahl, verse 125:

“…and argue with them in a way that is best…”

In addition, as Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, one must avoid being forceful with others. It is an individual's responsibility to inform those in their vicinity about the distinction between right guidance and misguidance, while also motivating them to pursue the correct path in life. Nevertheless, they cannot compel anyone to make that choice. Individuals who fail to grasp this truth will continually face frustration and disappointment towards those who opt for misguidance, and this sorrow may escalate into depression if they do not acknowledge that their role is not to coerce others into choosing the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

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

Only those who desire right guidance will react positively. People who aim for balance in both worlds, even if it means resisting their earthly desires, understand that managing one’s cravings in this life is a minor sacrifice for achieving tranquility in both worlds. Furthermore, these individuals recognize that satisfying every material desire does not result in genuine

inner peace. This becomes clear when observing the lives of the wealthy and famous. Chapter 16 An Nahl, verse 125:

"…Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is committed to guidance."

Even though the main attitude of a muslim must be mercy and kindness, none the less, as Islam is a perfectly balanced way of life, muslims have been granted permission to defend themselves within limits. Chapter 16 An Nahl, verse 126:

"And if you punish, punish with an equivalent of that with which you were harmed…"

But as remaining within the limits is difficult, when appropriate, it is advisable to remain patience and forgive the bad behaviour of others for the sake of Allah, the Exalted. Chapter 16 An Nahl, verse 126:

"…But if you are patient - it is better for those who are patient."

It is important to acknowledge that due to human imperfection, mistakes are unavoidable. Just as individuals seek forgiveness from Allah, the Exalted, they must also be prepared to extend forgiveness to others. In essence, the manner in which one treats others is indicative of how they will be treated by Allah, the Exalted. It is unwise to deny forgiveness to others while simultaneously hoping for the forgiveness of Allah, the Exalted. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

It is important to recognize that forgiving others and placing unconditional trust in them are distinct concepts. One is encouraged to forgive for the sake of Allah, the Exalted, but it is equally vital to take measures to avoid being harmed by the abuser once more. This implies that individuals should adjust their actions to protect themselves, ensuring they do not suffer harm again, while continuing to treat others according to Islamic principles.

Even though muslims were given the option of equal retaliation and only advised to patiently overlook the bad behaviour of others, Allah, the Exalted, however commanded the Holy Prophet Muhammad, peace and blessings be upon him, to be patient and forgiving. Chapter 16 An Nahl, verse 127:

“And be patient [i.e. Prophet Muhammad, peace and blessings be upon him]…”

As the Holy Prophet Muhammad, peace and blessings be upon him, is the perfect role model, his way should be adhered to. Therefore, one should be patient and forgiving towards the bad behaviour of others, while taking steps to protect themself from being harmed again by them in the future. It is important to note that the one who adopts the right behaviour must avoid falsely believing that by obeying Allah, the Exalted, they are doing Him a favor, as this leads to arrogance. Chapter 16 An Nahl, verse 127:

“…and your patience is not but through Allah…”

Such pride can hinder their genuine submission to Allah, particularly when their personal desires conflict with His commands, steering them away from the right path. On the other hand, those who recognize that their faith and commitment ultimately serve their own well-being will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience, regardless of whether they face challenges or experience comfort.

As the Holy Prophet Muhammad, peace and blessings be upon him, was always eager for the right guidance of others, Allah, the Exalted, repeatedly reminds him not to grieve over the misguidance of others as his duty was to

explain the right path to others and provide them with the perfect role model to live by, his duty was not to force right guidance on people. Those who find it difficult to understand this reality may feel frustrated and disappointed when advising others toward the right path, especially when they see people choosing to go astray. If they do not realize that their role is not to force others to make the right choices, this frustration can grow into sadness and potentially lead to depression. Chapter 16 An Nahl, verse 127:

“…And do not grieve over them…”

In truth, individuals who neglect the Islamic code of conduct in favor of alternative, human-created codes do so primarily to satisfy their worldly cravings, as all such codes are fundamentally based on human desires. Those who are wealthy and powerful often exhibit a deeper commitment to this attitude, as they understand that accepting Islam necessitates adherence to a specific moral framework, which would restrict their pursuit of misguided desires. Consequently, they tend to promote this mindset among others, driven by a fear of losing their influence and authority. Historically, this explains why they have often been the first to reject and oppose the Holy Prophets, peace be upon them. This conduct is not contingent upon whether Islam is the true or false faith supported by clear evidence; rather, it is simply about fulfilling one's own desires. Chapter 16 An Nahl, verse 127:

“…and do not be in distress over what they conspire.”

In general, when an individual opts for a course of action that diverges from that of their contemporaries, it may trigger feelings of inadequacy in others concerning their own choices, particularly if those choices prioritize personal aspirations over obedience to Allah, the Exalted. As a result, this can 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 norms 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 status. 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 various platforms, including social media.

Moreover, those who endeavor to follow Islamic teachings, which promote moderation in personal desires and the responsible use of the blessings bestowed upon them, often face opposition and criticism from individuals who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These critics frequently seek to dissuade others from embracing Islam and 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 target the Islamic dress code for women, they do not subject other important 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 attacks on Islam, prompting them to criticize it in any way they can. Chapter 16 An Nahl, verse 127:

"…and do not be in distress over what they conspire."

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. Chapter 16 An Nahl, verse 128:

"Indeed, Allah is with those who fear Him and those who are doers of good."

Choosing to disobey Allah, the Exalted, in order to satisfy others will inevitably result in a loss of inner tranquility, as this decision will lead them to misuse the blessings He has granted them. Consequently, they will

experience mental and physical imbalance, they will misplace everything and everyone around them, leaving them unprepared for their accountability on the Day of Judgement. This will bring about stress, challenges, and tribulations in both worlds, regardless of any material wealth they may enjoy.

To maintain a resolute mindset, one must strive to develop a robust faith. A strong faith is crucial for remaining steadfast in obeying Allah, the Exalted, in all situations, whether during times of prosperity or hardship. This deep faith is nurtured by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings show that true submission to Allah, the Exalted, brings peace in both this life and the hereafter. On the other hand, those who lack knowledge of Islamic principles will have a fragile faith, making them more prone to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can prevent them from realizing that surrendering their desires in favour of obeying Allah, the Exalted, is the key to attaining true peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it in their daily lives, ensuring they remain obedient to Allah, the Exalted, at all times. This involves using the blessings they have been given in accordance with Islamic teachings, which ultimately leads to a balanced mental and physical state and the proper prioritization of all aspects of their lives. Chapter 16 An Nahl, verse 128:

“Indeed, Allah is with those who fear Him and those who are doers of good.”

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, despite being prescribed 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 appropriately 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, regardless of the extensive research conducted, 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, 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. 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 blindly trust their doctor, 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 blindly; 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 authority over 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 the principles outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

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

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

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