

**A Summarised  
Quranic  
Commentary:  
The Path of  
Peace of Mind  
Chapter 15 Al Hijr**

**PodQuran - Vol 15**



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

**A Summarised Quranic Commentary: The Path of Peace of  
Mind – Chapter 15 Al Hijr**

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A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 15 Al Hijr

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

## **Compiler's Notes**

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

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

## **Introduction**

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 15 Al Hijr of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Chapter 15 – Al Hijr, Verses 1-99 of 99

الرَّتِلَكَ ءَايَتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ١

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ٢

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ٣

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ٤

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَخِرُونَ ٥

وَقَالُوا يَتَأْتِيهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ٦

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٧

مَا نُنَزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ٨

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٩



وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

كَذَلِكَ نَسُلكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

مَّوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا  
أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

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وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَإٍ  
مَسْنُونٍ ﴿٢٨﴾

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

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قَالَ يَتَابِلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ  
مَسْنُونٍ ﴿٣٣﴾

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إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ  
أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾

قَالَ هَذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ ﴿٤١﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنْ  
الْغَاوِينَ ﴿٤٢﴾

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

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إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

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قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونِ ﴿٥٤﴾

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فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ٦١

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وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ٦٥

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ  
مُّصْبِحِينَ ٦٦

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ٦٧

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وَلِإِنَّهَا لِبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٠﴾

وَأَئْيَنَّهُمْ ءَايَتُنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ  
السَّاعَةَ لَأَنِيَّةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ  
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كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

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فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

*"Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.*

*Perhaps those who disbelieve will wish that they had been Muslims.*

*Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.*

*And We did not destroy any city but that for it was a known decree.*

*No nation will precede its term, nor will they remain thereafter.*

*And they say, "O you upon whom the message has been sent down, indeed you are mad.*

*Why do you not bring us the angels, if you should be among the truthful?"*

*We do not send down the angels except with truth; and the disbelievers would not then be reprieved.*



*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.*

*And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples.*

*And no messenger would come to them except that they ridiculed him.*

*Thus do We insert denial into the hearts of the criminals.*

*They will not believe in it, while there has already occurred the precedent of the former peoples.*

*And [even] if We opened to them a gate from the heaven and they continued therein to ascend,*

*They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."*

*And We have placed within the heaven great stars and have beautified it for the observers.*

*And We have protected it from every devil expelled [from the mercy of Allah ]*

*Except one who steals a hearing and is pursued by a clear burning flame.*

*And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.*

*And We have made for you therein means of living and [for] those for whom you are not providers.*

*And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.*

*And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.*

*And indeed, it is We who give life and cause death, and We are the Inheritor.*

*And We have already known the preceding [generations] among you, and  
We have already known the later [ones to come].*

*And indeed, your Lord will gather them; indeed, He is Wise and Knowing.*

*And We did certainly create man out of clay from an altered black mud.*

*And the jinn We created before from scorching fire.*

*And when your Lord said to the angels, "I will create a human being out of  
clay from an altered black mud.*

*And when I have proportioned him and breathed into him of My [created]  
soul, then fall down to him in prostration."*

*So the angels prostrated - all of them entirely,*

*Except Iblees, he refused to be with those who prostrated.*

*[ Allah ] said, O Iblees, what is [the matter] with you that you are not with  
those who prostrate?"*

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

*[ Allah ] said, "Then get out of it, for indeed, you are expelled.*

*And indeed, upon you is the curse until the Day of Recompense."*

*He said, "My Lord, then reprieve me until the Day they are resurrected."*

*[ Allah ] said, "So indeed, you are of those reprieved*

*Until the Day of the time well-known."*

*[Iblees] said, "My Lord, because You have put me in error, I will surely  
make [disobedience] attractive to them on earth, and I will mislead them all*

*Except, among them, Your chosen servants."*

*[ Allah ] said, "This is a path [of return] to Me [that is] straight.*

*Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.*

*And indeed, Hell is the promised place for them all.*

*It has seven gates; for every gate is of them a portion designated."*

*Indeed, the righteous will be within gardens and springs.*

*[Having been told], "Enter it in peace, safe [and secure]."*

*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.*

*No fatigue will touch them therein, nor from it will they [ever] be removed.*

*Inform My servants that it is I who am the Forgiving, the Merciful.*

*And that it is My punishment which is the painful punishment.*

*And inform them about the guests of Abraham,*

*When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you."*

*[The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."*

*He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"*

*They said, "We have given you good tidings in truth, so do not be of the despairing."*

*He said, "And who despairs of the mercy of his Lord except for those astray?"*

*[Abraham] said, "Then what is your business [here], O messengers?"*

*They said, "Indeed, we have been sent to a people of criminals,*

*Except the family of Lot; indeed, we will save them all*

*Except his wife." Allah decreed that she is of those who remain behind.*

*And when the messengers came to the family of Lot,*

*He said, "Indeed, you are people unknown."*

*They said, "But we have come to you with that about which they were disputing,*

*And we have come to you with truth, and indeed, we are truthful.*

*So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."*

*And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.*

*And the people of the city came rejoicing.*

*[Lot] said, "Indeed, these are my guests, so do not shame me.*

*And fear Allah and do not disgrace me."*

*They said, "Have we not forbidden you from [protecting] people?"*

*[Lot] said, "These are my daughters - if you would be doers [of lawful marriage]."*

*By your life, indeed they were, in their intoxication, wandering blindly.*

*So the shriek seized them at sunrise.*

*And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.*

*Indeed in that are signs for those who discern.*

*And indeed, those cities are [situated] on an established road.*

*Indeed in that is a sign for the believers.*

*And the companions of the thicket were [also] wrongdoers.*

*So We took retribution from them, and indeed, both [cities] are on a clear highway.*

*And certainly did the companions of Thamud deny the messengers.*

*And We gave them Our signs, but from them they were turning away.*

*And they used to carve from the mountains, houses, feeling secure.*

*But the shriek seized them at early morning.*

*So nothing availed them [from] what they used to earn.*

*And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.*

*Indeed, your Lord - He is the Knowing Creator.*

*And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.*

*Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers*

*And say, "Indeed, I am the clear warner" -*

*Just as We had revealed [scriptures] to the separators*

*Who have made the Qur'an into portions.*

*So by your Lord, We will surely question them all*

*About what they used to do.*

*Then declare what you are commanded and turn away from the polytheists.*

*Indeed, We are sufficient for you against the mockers*

*Who make [equal] with Allah another deity. But they are going to know.*

*And We already know that your breast is constrained by what they say.*

*So exalt [ Allah ] with praise of your Lord and be of those who prostrate [to Him].*

*And worship your Lord until there comes to you the certainty.”*

## Discussion on Verses 1-99 of 99

The exact interpretation of the initial section of the first verse is unknown.  
Chapter 15 Al Hjr, verse 1:

*“Alif, Lam, Ra...”*

Nonetheless, it may indicate that the Holy Quran consists of Arabic letters and words familiar to the Arabs, who constituted its primary audience. This verse therefore suggests that they lacked valid reasons to dispute the authenticity of the Holy Quran, as they understood its miraculous language—phrases that they were unable to imitate in meaning, elegance, and practical application, despite their proficiency in Arabic and their self-perception as the most articulate speakers. Chapter 2 Al Baqarah, verse 23:

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

This may explain why the Holy Quran is mentioned next in verse 1. Chapter 15 Al Hijr, verse 1:

*“Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.”*

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

Overall, the expressions found within the Holy Quran are unparalleled, and its meanings are articulated with extraordinary accuracy. The verses and words demonstrate remarkable eloquence, exceeding that of any other literary creation. It is free from contradictions, which are common in all other scriptures and teachings from various religions and lifestyles. The Holy Quran offers a comprehensive account of the histories of previous nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in historical studies. It promotes all that is beneficial and forbids all that is detrimental, addressing both individual and societal effects, thereby ensuring that



justice, security, and peace are established in every household and community. The Holy Quran avoids exaggeration, falsehood, or any form of deceit, in contrast to poetry, stories, and fables. Each verse is beneficial and can be practically implemented in one's life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. Unlike other texts, the Holy Quran does not become monotonous upon repeated readings. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently offers straightforward and practical methods for application in everyday life. It encourages individuals to understand their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that are pleasing to Him, thus ensuring they attain peace and success in both this life and the hereafter by achieving a balanced mental and physical state and by appropriately positioning everything and everyone within their lives. It clarifies and makes the straightforward path appealing to those seeking peace and genuine success in both worlds. It addresses the essence of human nature, rendering the guidance provided both timeless and beneficial for every person, place, and era. When understood and implemented properly, it acts as a solution for all emotional, financial, and physical difficulties. It offers answers to every problem that individuals or communities may face. A look into history reveals that societies that truly adhered to the teachings of the Holy Quran enjoyed the rewards of its all-encompassing and eternal wisdom. Remarkably, not a single letter of the Holy Quran has been changed over countless centuries, as Allah, the Exalted, has promised to protect it. No other text throughout history possesses this extraordinary characteristic. Chapter 15 Al Hijr, verse 9:

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

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

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

And chapter 15 Al Hijr, verse 1:

*“Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.”*

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

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

Chapter 15 Al Hijr, verse 1:

*“Alif, Lam, Ra...”*

This chapter of the Holy Quran, like many others, begins with letters whose meanings are not clear to people. This serves as a reminder for individuals to approach the Holy Quran with humility, acknowledging the limits of their own understanding. By doing so, they can derive greater insights from the teachings contained within the Holy Quran. On the other hand, those who approach the Holy Quran with an air of superiority due to their knowledge may find themselves easily questioning it, especially when confronted with difficulties in comprehending the wisdom found in its teachings. Just as a committed student exhibits humility towards their teacher and thus reaps benefits, only those who show humility towards the Holy Quran will truly gain from its teachings, leading to peace of mind in both worlds, by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives.

Chapter 15 Al Hijr, verse 1:

*“Alif, Lam, Ra...”*

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

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

The most significant knowledge bestowed upon humanity is subsequently referenced in the remainder of verse 1. Chapter 15 Al Hijr, verse 1:

*“Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.”*

To genuinely gain from the Holy Quran, one must follow its various aspects in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is vital to recite the Holy Quran with accuracy and regularity. Grasping its meanings and implementing its teachings in daily life is crucial. Simply reciting it in a language that one does not understand is inadequate, as the Holy Quran is not merely a text for recitation but also a source of guidance. True guidance can only be achieved when one actively engages with its principles, much like a map can only lead someone to a destination when it is used. Additionally, it should not be exploited for materialistic gains, where individuals repetitively recite certain verses to acquire worldly possessions, such as a child or a spouse, since the Holy Quran is not a means to fulfill earthly desires. There are established worldly methods to attain worldly things, like having a child. Those who genuinely follow its teachings will ensure they make proper use of the blessings they have received, thereby achieving a harmonious mental and physical state while effectively managing all aspects of their lives in preparation for their accountability on the Day of Judgement. This ultimately leads to peace in both worlds. As the Holy Quran has been explained in a clear and easy to understand way, fulfilling its different aspects can be achieved by anyone, irrespective of their background, social class or educational level. Chapter 15 Al Hijr, verse 1:

*“...These are the verses of the Book and a clear Qur'an.”*

But as learning and acting on Islamic teachings contradicts the desires of people, many of them will not accept it or act on it, even if they claim belief in Islam. Chapter 15 Al Hijr, verse 2:

*“Perhaps those who disbelieve will wish that they had been Muslims.”*

As Islam is a practical religion, which requires one to practically obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, the one who fails to support their verbal declaration of faith with actions, is in great danger of losing their faith before departing from this world. Just as a plant that does not receive necessary nutrients, like sunlight, will perish, so too can a person's faith perish if it is not sustained through acts of obedience. This represents the most significant loss. Chapter 15 Al Hijr, verse 2:

*“Perhaps those who disbelieve will wish that they had been Muslims.”*

But those who fail to appreciate this truth will inevitably persist on misusing the blessings they have been granted. Chapter 15 Al Hijr, verse 3:

*“Let them eat and enjoy themselves...”*

An individual 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 implies they will escape punishment entirely. In this life, their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone around them. 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, such as their relative. By distancing themselves from these positive influences, 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 continue to misuse the blessings they have been granted, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures. And as their attitude prevents them from preparing for their accountability on Judgement Day, their punishment in the hereafter will be far worse. Chapter 15 Al Hijr, verse 3:

*“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”*

In addition, this verse warns against adopting wishful thinking whereby one persists on disobeying Allah, the Exalted, while assuming they will be forgiven by Him. This mindset holds no significance in Islam. In contrast, genuine hope entails striving to obey Allah, the Exalted, which means utilizing the blessings bestowed upon them in accordance with Islamic

principles and subsequently hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, 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 hereafter. Chapter 15 Al Hijr, verse 3:

*“...and be diverted by [false] hope, for they are going to know.”*

This verse could also be referring to having false hopes of a long life in this world whereby one persists on disobeying Allah, the Exalted, by misusing the blessings He has granted them, while assuming they have plenty of time to obey Him in the future. Having false hopes for a prolonged life is a deeply reproachable trait, as it primarily leads one to prioritize the accumulation of worldly possessions over the preparation for the afterlife. One merely needs to evaluate their typical 24-hour day and reflect on the amount of time allocated to worldly pursuits versus that dedicated to the afterlife to recognize this reality. Indeed, harboring false hope for a long life serves as one of the most potent tools the Devil employs to mislead individuals. When someone is convinced they will enjoy a lengthy existence, they postpone their preparations for the afterlife, mistakenly believing they can address it in the near future. In many instances, this anticipated near future never materializes, resulting in individuals passing away without having adequately prepared for the afterlife.



Moreover, the illusion of a long life leads individuals to procrastinate genuine repentance and the improvement of their character, as they assume they have ample time to make these changes. It fosters a mindset of accumulating material possessions, such as wealth, under the impression that these will be necessary during their extended time on Earth. The Devil instills fear in people, convincing them they must amass wealth for their later years, as they may find themselves without support when they become physically frail and unable to 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 were determined over fifty thousand years prior to the establishment of the Heavens and the Earth, as affirmed in a Hadith recorded in Sahih Muslim, number 6748. It is indeed peculiar how an individual will spend 40 years saving for retirement, which seldom exceeds 20 years, yet fails to prepare similarly for the everlasting afterlife.

Islam does not instruct Muslims to neglect preparation for worldly matters. There is no detriment in saving for the near future, provided that the hereafter is prioritized, by correctly using the blessings they have been granted as outlined in Islamic teachings. Although individuals acknowledge the possibility of dying at any moment, many act as if they will exist indefinitely in this world. In fact, even if they were assured of eternal life on Earth, they would still struggle to exert themselves further to amass more material wealth due to the limitations imposed by the days and nights. How many individuals have departed this life sooner than anticipated? And how many take this as a lesson and alter their conduct?

In truth, one of the most profound sorrows a person experiences at the moment of death and after this is the regret stemming from the

procrastination in preparing 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.”*

Chapter 15 Al Hijr, verse 3:

*“Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.”*

A person would be considered foolish if they invested more time and resources into a house they intended to occupy for only a brief period, rather than one they planned to inhabit for an extended duration. Yet, this is the attitude of most people who prioritise this temporary world over the eternal hereafter.

One ought to strive for success in both this world and the hereafter, yet they must recognize that death arrives unexpectedly, regardless of the

time, circumstances, or age anticipated. Thus, it is essential to prioritize preparations for death, which is certain, over things which are not certain, such as one's retirement. Chapter 15 Al Hijr, verses 4-5:

*“And We did not destroy any city but that for it was a known decree. No nation will precede its term, nor will they remain thereafter.”*

Allah, the Exalted, encourages people to adopt the right attitude by observing the choices made by the people that came before them, and by extension the people around them, and the consequences of their choices. In general terms, this aims to cultivate a mindset that discourages self-centeredness, encouraging individuals to broaden their focus beyond their own lives and challenges. Those who adopt this perspective relinquish the chance to learn from historical occurrences, their personal experiences, and the circumstances of those around them. Acquiring knowledge from these aspects is one of the most effective ways to enhance one's conduct and prevent the repetition of past mistakes, ultimately leading to a sense of inner peace. For instance, observing affluent and renowned individuals misuse the blessings they have been granted, only to encounter stress, mental health issues, addiction, and even suicidal ideation—despite fleeting moments of joy and luxury—offers a crucial lesson. It teaches observers to avoid misusing the blessings they have received, reinforcing the idea that true tranquility does not stem from material wealth or the satisfaction of every earthly desire. Similarly, witnessing someone in poor health should evoke gratitude for one's own wellness and promote its proper use before it is taken away. Consequently, Islam consistently encourages individuals to stay alert and conscious, rather than becoming so engrossed in their personal affairs that they overlook the wider world around them. However, as indicated by the next verse, if one is unable to

differentiate the right path from the wrong by observing the actions of others, they will be consumed by their worldly desires and will persist in disobeying Allah, the Exalted, by misusing the blessings He has bestowed upon them, just as those before them did, despite the numerous blessings and guidance Allah, the Exalted, has provided to help them attain peace of mind in both worlds. Chapter 15 Al Hijr, verse 6:

*“And they say, “O you upon whom the message has been sent down, indeed you are mad.””*

In truth, every individual who neglects the Islamic code of conduct in favour of alternative man-made codes does so primarily to satisfy their worldly desires, as all other codes are fundamentally based on human desires. The affluent and influential often exhibit a stronger adherence to this mentality, as they understand that accepting the truth of Islam necessitates following a specific moral framework, which would restrict their pursuit of misguided desires. Consequently, they promote this mindset among others, fearing the potential loss of their influence and authority. Historically, this explains why they have been the first to reject and oppose the Holy Prophets, peace be upon them. This behaviour is not connected to whether Islam is the correct or incorrect faith based on clear evidence; it is simply about fulfilling one's own desires. Chapter 15 Al Hijr, verse 6:

*“And they say, “O you upon whom the message has been sent down, indeed you are mad.””*

In general, when a person chooses a path that differs from that of their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal goals and desires over obedience to Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly act on their faith, often from family members.

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

Furthermore, individuals who strive to adhere to Islamic principles, which advocate for moderation in personal desires and the responsible utilization of the blessings granted to them, often encounter opposition and criticism from those who indulge in excess—acting on their impulses without restraint, which can render them seemingly animalistic according to Islamic teachings. These critics frequently attempt to dissuade others from accepting Islam and to discourage Muslims from practicing their faith, trying to lure them into a lifestyle governed by unrestrained desires. They often concentrate on specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can easily discern the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For

instance, while they may condemn the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core tenets of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner they can. Chapter 15 Al Hijr, verse 6:

*“And they say, "O you upon whom the message has been sent down, indeed you are mad.””*

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 and protect them from the negative influences of others. Choosing to disobey Allah, the Exalted, in an effort to please others will inevitably lead to a loss of inner peace, as this choice will prompt them to misuse the blessings He has bestowed upon them. As a result, they will find themselves in a state of mental and physical disarray, misplacing everything and everyone in their lives, which will hinder their preparation for accountability on the Day of Judgement. This will bring about anxiety, difficulties, and struggles in both worlds, irrespective of any material wealth they may possess and enjoy.

To maintain a steadfast mindset, one must endeavor to cultivate a strong faith. A solid faith is crucial for upholding the commitment to obey Allah, the

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

As Islam conflicted with the worldly desires of the non-Muslims in Mecca, and as they were apprehensive about losing their authority and social standing, they rejected Islam and made significant efforts to dissuade others from embracing it as well. One of these methods was to demand to be shown things from the unseen, such as the Angels, and when their demands were not fulfilled they used this as evidence against the truthfulness of Islam. Chapter 15 Al Hijr, verse 7:

*“Why do you not bring us the angels, if you should be among the truthful?”*

This demand was unwise, as true faith holds genuine value when it involves believing in certain unseen realities that cannot be perceived through the five senses, such as witnessing Allah, the Exalted. However, these unseen aspects are substantiated by numerous proofs and signs found within the Heavens and the Earth. For instance, the existence of a painting signifies the presence of a painter. Similarly, the existence of creation points to a Creator, particularly when the creation is flawlessly made. Furthermore, there are innumerable worldly phenomena that individuals cannot perceive yet utilize without complaint. For example, many individuals consume medicine without understanding how it functions within the human body. Although the moral framework provided to humanity through Islam is entirely founded on evidence and rational thought, some elements of Islam are indeed based on unseen matters, as this enhances the value of faith. Consequently, the faith of an individual who witnesses unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since believing in these unseen realities once they are observed lacks value. Chapter 15 Al Hijr, verse 8:

*“We do not send down the angels except with truth; and the disbelievers would not then be reprieved.”*

The test of individuals lies in their ability to accept reality, even when it cannot be directly perceived through their senses, and in their sincere obedience to Allah, the Exalted, despite having the strength and capability to disobey Him. In sending the Holy Prophets, peace be upon them, and in revealing the divine scriptures, Allah, the Exalted, has consistently ensured that there is room for assessing people's judgment and their compliance with Him. He has never revealed reality to such an extent that individuals



would be forced to accept it unconditionally. If this were the case, there would be nothing left to test, rendering the concepts of success or failure meaningless. Consequently, this verse emphasizes that individuals should not await the appearance of Allah, the Exalted, and His Angels. Should this occur, it would signify the conclusion of all matters, leaving no opportunity for individuals to make decisions. The belief in and sincere obedience to Allah, the Exalted, hold significance only as long as reality is presented in a manner that allows for its rejection. If the truth were to be completely revealed, and if individuals were able to witness the unseen aspects of the universe and the hereafter, their faith and obedience would lose much of their value. Were all these elements to be physically observable, even the most obstinate disbelievers and the gravest sinners would not reject or defy. The acceptance of faith and obedience is meaningful only while a veil obscures reality. The instant reality is entirely unveiled will signify the end of the time allotted for individuals to make decisions and conclude their testing period. This moment is known as the Day of Judgement.

In addition, the aim of the Holy Prophets, peace be upon them, was not to impress individuals with extraordinary miracles. The miracles bestowed upon them by Allah, the Exalted, were limited to particular times and locations, primarily intended to reinforce their message rather than serve as its main focus. Throughout history, the core of their message has consistently revolved around knowledge and clear evidence. Additionally, since miraculous occurrences are restricted by time and place, those who witness them are encouraged to accept the truth. However, for those who have not experienced these fleeting miracles, they remain simply stories, failing to evoke belief or strengthen obedience to Allah, the Exalted, among those who already possess faith, as they did not observe the miracle directly. In contrast, as indicated by the next verse, divine knowledge represents an everlasting and living miracle, available to anyone at any time, and thus, it significantly surpasses any temporary miracle that one may receive or pursue. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the remembrance...”*

The expressions found in the Holy Quran are truly unmatched, and its meanings are conveyed with remarkable precision. The verses and words exhibit an extraordinary level of eloquence, surpassing that of any other literary work. It is devoid of contradictions, which are prevalent in all other scriptures and teachings from various religions and lifestyles. The Holy Quran provides a thorough account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not undergo formal education in historical studies. It advocates for all that is beneficial while prohibiting all that is harmful, addressing both individual and societal impacts, thus ensuring that justice, security, and peace are established in every home and community. Unlike poetry, stories, and fables, the Holy Quran steers clear of exaggeration, falsehood, or any form of deceit. Each verse is advantageous and can be practically applied in one's life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. In contrast to other texts, the Holy Quran does not become tedious upon repeated readings. It presents promises and warnings, backed by undeniable and clear evidence. When the Holy Quran addresses concepts that may appear abstract, such as the practice of patience, it consistently provides straightforward and practical methods for application in daily life. It encourages individuals to comprehend their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him, thereby ensuring they achieve peace and success in both this life and the hereafter by attaining a balanced mental and physical state and by appropriately positioning everything and everyone within their lives. It elucidates and renders the clear path attractive to those in pursuit of tranquillity and

success in both worlds. It addresses the nature of humans, making the guidance offered both ageless and advantageous for every individual, location, and time period. When comprehended and applied correctly, it serves as a remedy for all emotional, financial, and physical challenges. It provides solutions to every issue that people or communities might encounter. A glance at history shows that civilizations that genuinely embraced the teachings of the Holy Quran reaped the benefits of its all-encompassing and timeless wisdom. Astonishingly, not a single letter of the Holy Quran has been altered over countless ages, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable trait. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the remembrance [i.e., the Quran], and indeed, We will be its guardian.”*

Allah, the Exalted, addressed the key challenges encountered by a community and suggested practical solutions for each one. By tackling these essential issues, many related problems can also be alleviated. This demonstrates how the Holy Quran provides direction on all the vital elements required for individuals and societies to thrive in both this life and the afterlife. Chapter 16 An Nahl, verse 89:

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

This represents the most remarkable and timeless miracle that Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who genuinely pursue and dedicate themselves to the truth will reap its rewards, while those who yield to their own whims and choose to embrace only parts of it will inevitably 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.”*

Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down the remembrance...”*

Islamic teachings serve as a reminder for all individuals, as they have been formulated to align with the inherent nature of humans. Any code of conduct that contradicts human nature will inevitably feel foreign, resulting in both mental and physical imbalances when individuals attempt to apply it. Conversely, since Islamic teachings are tailored to the essence of human beings, they are inherently familiar and promote a harmonious mental and physical state. This sense of familiarity is particularly pronounced among those who embrace Islam after practicing a different faith, as every tenet of Islam resonates with them, even if they have never previously studied it, due to its alignment with human nature, unlike other religions and lifestyles.

However, one will not fully recognize this truth until they approach Islamic teachings with an open and unbiased perspective. But those who fail to appreciate the widespread benefits of the Holy Quran, as it contradicts their desires, will not cause any harm to it by ignoring it, as the Holy Quran and its teachings will endure, long after these heedless people have perished and become forgotten by the world, just like the heedless people before them. Chapter 15 Al Hijr, verse 9:

*“Indeed, it is We who sent down remembrance and indeed, We will be its guardian.”*

Understanding this fact prevents from adopting arrogance by falsely believing they are doing Allah, the Exalted, a favor by learning and acting on Islamic teachings. Such pride may hinder their genuine submission to Allah, particularly when their personal desires conflict with His commands, causing them to stray. In contrast, those who recognize that their faith and commitment ultimately serve their own interests will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience, regardless of whether they face challenges or experience comfort. This perspective will enable them to effectively make use of the blessings granted to them by Allah, the Exalted, as outlined in Islamic teachings. As a result, they will attain a harmonious equilibrium of mind and body, aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. Ultimately, this mindset will promote peace in both worlds.

Just like Allah, the Exalted, revealed the Holy Quran to mankind, He revealed divine guidance throughout the generations so that people could achieve peace of mind in both worlds through it. Chapter 15 Al Hijr, verse 10:

*“And We had certainly sent [messengers] before you among the sects of the former peoples.”*

No matter how sophisticated a society becomes, and regardless of the knowledge it acquires in various domains, including both the mental and physical aspects of humanity, it remains impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses all situations, conditions, and scenarios that individuals or societies may face throughout their lives on Earth. This task is inherently unfeasible, as humanity continues to discover new understandings about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough knowledge to develop a flawless code of conduct that promotes peace and justice on both individual and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of all things, and His knowledge is infinite, encompassing the entirety of the past, present, and future. Therefore, He alone is rightly equipped to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and aids in achieving peace of mind amidst a life filled with stress. Historical records clearly show that when this divine code of conduct was effectively applied in the lives of individuals, it led to the spread of justice and peace within society. As a result, individuals must accept the divine code of conduct granted to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal

wishes. They should behave like a wise patient who acknowledges and follows the medical advice of their doctor, understanding that it is ultimately for their own good, despite the prescription of unpleasant treatments and a strict dietary plan.

However, since Islam promotes the regulation of worldly desires, individuals whose sole purpose in life is to satisfy their desires will often criticize Islam, as it makes them appear animalistic. Chapter 15 Al Hijr, verse 11:

*“And no messenger would come to them except that they ridiculed him.”*

Furthermore, the businesses and industries that gain from individuals expressing their desires will also oppose Islam, seeking to persuade people to refrain from adhering to Islamic principles. In light of this opposition, Muslims must remain resolute in their obedience to Allah, the Exalted, as He will grant them tranquility and safeguard them from the adverse influences of others, even if this is not immediately apparent to them. Conversely, those who seek to satisfy society while disregarding Allah, the Exalted, will not find protection from His punishment, nor will they genuinely appease society, since people and worldly matters, including social media, fashion, and culture, are inherently unstable. As long as one remains committed to obeying Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as prescribed in Islamic teachings, they will achieve a harmonious mental and physical state and will be able to prioritize everything and everyone in their life correctly. Moreover, Allah, the Exalted, will substitute their negative companions, who criticize their

adherence to Him, with positive companions who motivate them to persist in His obedience, thus enhancing their peace of mind in this world. And as their conduct prepares them for accountability on the Day of Judgement, He will reward them with unimaginable blessings in the hereafter.

But those who continue to disobey Allah, the Exalted, in an effort to gain societal approval and satisfy their earthly desires will ignore divine guidance and misuse the blessings they have been granted. Chapter 15 Al Hijr, verse 11:

*“And no messenger would come to them except that they ridiculed him.”*

In this world, their mindset will hinder them from attaining a balanced mental and physical state, leading them to 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 wrongly attribute their stress to others, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have been granted, such as the wealthy and famous, despite enjoying worldly comforts. Moreover, their attitude has prevented them from preparing for their accountability on Judgement Day, resulting in a far worse punishment in the hereafter. Chapter 15 Al Hijr, verse 12:



*“Thus do We insert it [i.e. punishment] into the hearts of the criminals.”*

In addition, as Allah, the Exalted, does not force guidance on people, as that would nullify the test of life in this world, He allows the hearts of people to deviate if they choose to ignore divine teachings. Chapter 15 Al Hijr, verse 13:

*“They will not believe in it...”*

Ignoring divine guidance is a strange choice as countless people have done this in the past and obtained nothing but suffering in both worlds as a result of their choice. Chapter 15 Al Hijr, verse 13:

*“...while there has already occurred the precedent of the former peoples.”*

In general, it is crucial for one to be attentive in their everyday life and to avoid becoming overly focused on their own worldly concerns, which can lead to neglecting the events happening around them and those that have already taken place. This quality is vital as it serves as a powerful means to enhance one's faith, which in turn aids in remaining obedient to Allah, the

Exalted, at all times. This entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when one sees someone who is ill, they should not only assist them in any way they can, even if it is merely through prayer on their behalf, but they should also contemplate their own health and recognize that they too will eventually face a decline in their well-being due to illness, aging, or death. This realization should motivate them to appreciate their good health and express this gratitude through their actions by making the most of their health in both worldly and religious pursuits that are pleasing to Allah, the Exalted.

When witnessing the death of a wealthy individual, they should not only feel sorrow for the deceased and their loved ones but also acknowledge that one day, at an unknown time, they too will face death. They should comprehend that just as the affluent person was left behind by their wealth, status, and family at their grave, they too will confront their grave with only their deeds to accompany them. This understanding will inspire them to prepare for their grave and the afterlife, by correctly using the blessings they have been granted as outlined in Islamic teachings.

Individuals who act in this way will enhance their faith each day, while those who are overly focused on their material existence will stay oblivious, hindering their ability to better their conduct towards Allah, the Exalted, and His creations. Chapter 15 Al Hijr, verse 13:

*“...while there has already occurred the precedent of the former peoples.”*

As previously stated, one approach that people have used throughout history to deter others from accepting Islam was to ask for specific miracles from the Holy Prophets, peace be upon them, as validation of their Prophethood. When divine teachings emphasized that the Holy Prophets, peace be upon them, were human beings who did not possess supernatural powers, some individuals would leverage this as proof against the legitimacy of their message. Chapter 11 Hud, verse 31:

*“And I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I tell you that I am an angel...”*

The role of a Holy Prophet, peace be upon them, is to elucidate the divine guidelines for humanity and act as a perfect example for them to follow. Their aim was never to impress people with miraculous acts, as the miracles bestowed upon them by Allah, the Exalted, were limited to certain times and locations and simply supported their message; they were not the core of it. The fundamental aspect of their message throughout history has always been knowledge and clear evidence. In the case of the Holy Prophet Muhammad, peace and blessings be upon him, the heart of his message was the Holy Quran and his outstanding character. The non-Muslims of Mecca, being skilled in the Arabic language, acknowledged that the Holy Quran could not be the words of a human. Additionally, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew he was not a deceiver. Chapter 10 Yunus, verse 16:

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

Moreover, based on the eternal tradition of Allah, the Exalted, had He granted the non-Muslims of Mecca the miracle they requested and they still rejected Islam, He would have completely annihilated them. However, since Allah, the Exalted, did not desire their destruction, He chose not to meet their erroneous demands. Consequently, they would use this as proof against the legitimacy of Islam. Chapter 17 Al Isra, verse 59:

*“And nothing has prevented Us from sending miracles except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”*

Allah, the Exalted, made it clear that the non-muslims of Mecca were not interested in seeking the truth and therefore only demanded miracles for the sake of discouraging others from accepting Islam. In fact, even if Allah, the Exalted, showed them dazzling miracles, they would make excuses in order to reject them as they had already made their minds up that they would not accept Islam, as it contradicted their worldly desires and aspirations. Chapter 15 Al Hijr, verses 14-15:

*“And [even] if We opened to them a gate from the heaven and they continued therein to ascend. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."”*

In addition, as discussed earlier, as miracles are restricted by time and place, only those who witnessed them would benefit from them. As a result, Allah, the Exalted, encouraged people to seek the truth from the timeless miracle of Islamic teachings which clearly indicate the truthfulness of Islam and to observe the creation of the Heavens and the Earth, which clearly indicate the Oneness of Allah, the Exalted, and the inevitability of Judgement Day. Chapter 15 Al Hijr, verse 16:

*“And We have placed within the heaven great stars and have beautified it for the observers.”*

Upon observing the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is but One who has created and continues to sustain the universe. For instance, the ideal distance of the Sun from the Earth serves as a clear indication, as the Earth would be uninhabitable if the Sun were even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pure atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

*“...and the alternation of the night and the day...”*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. If the days were extended, individuals would experience fatigue due to the prolonged hours. Conversely, if the nights were lengthened, there would be insufficient time for individuals to earn a living and pursue other valuable endeavors, such as acquiring knowledge. Should the nights be shorter, individuals would not have adequate time to rest, which is essential for achieving optimal health. Alterations in the duration of days and nights would also impact agricultural production, adversely affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately leading to disorder within 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...”*

As the non-muslims strived to prevent others from accepting Islam, as they feared losing their social influence and leadership, they would claim that supernatural creatures, such as the Jinn, authored the Holy Quran. But as the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. In fact, supernatural creatures were barred from the Heavens from which the Holy Quran

descended to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 15 Al Hijr, verses 16-18:

*“And We have placed within the heaven great stars and have beautified it for the observers. And We have protected it from every devil expelled [from divine mercy]. Except one who steals a hearing and is pursued by a clear burning flame.”*

Moreover, the land on Earth has been shaped in a remarkably balanced manner, allowing for both agricultural activities, such as crop cultivation, and construction simultaneously. Additionally, upon examining the diverse landscapes of the Earth, one will observe a range of altitudes. Regions with high altitudes present challenges for habitation due to the difficulty of access and the reduced oxygen levels. The majority of the landscape exists at an optimal altitude, which is advantageous for humanity. Furthermore, certain areas of the world are extremely difficult to access because of their natural terrain, complicating the ability of individuals to travel to these locations and utilize the available resources. Nevertheless, the majority of the Earth's surface has been structured to be easily reachable by people. Ultimately, the Earth has been arranged in such a manner that essential natural resources necessary for life can be accessed by humans. Indeed, the Earth is configured so that the more critical a resource is for human survival, the more readily available it becomes. All these characteristics of the Earth, among many others, cannot be mere coincidence and strongly indicate the presence of a Creator. Chapter 15 Al Hijr, verse 19:

*“And the earth - We have spread it...”*

Due to the Earth's continuous rotation at a significant velocity, mountains have been placed on it as stabilizing structures, enabling life to thrive on the planet. Chapter 15 Al Hijr, verse 19:

*“And the earth - We have spread it and cast therein firmly set mountains...”*

And 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 the retention and purification of 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 throughout the Earth which are vital for agriculture needed to support humans and animals. Chapter 15 Al Hijr, verses 19-21:



*“...and caused to grow therein [something] of every well-balanced thing. And We have made for you therein means of living and [for] those for whom you are not providers. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.”*

A person who attends to certain aspects of another individual's provision, such as their housing, deserves to be shown appreciation. Consequently, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for individuals to express their gratitude towards Him. Gratitude that stems from one's intention entails performing actions solely to please Allah, the Exalted. Those who act for alternative motives will not receive rewards from Allah, the Exalted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not anticipate or desire any recognition or recompense from others. Gratitude expressed through speech involves articulating what is good or choosing to remain silent. Furthermore, gratitude demonstrated through actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately fosters peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

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

And chapter 15 Al Hijr, verses 20-21:

*“And We have made for you therein means of living and [for] those for whom you are not providers. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.”*

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

In a similar vein, when someone lends an item they own to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a loan rather than as a gift. Just like earthly loans, this loan must be repaid. The sole method of repaying this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

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

One must not confuse the temporal blessings that are merely a loan with the divine gifts of Paradise. Chapter 15 Al Hijr, verse 21:

*“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.”*

In a Hadith recorded in Sahih Muslim, number 6748, the Holy Prophet Muhammad, peace and blessings be upon him, stated that Allah, the Exalted, designated all provisions for every creature over fifty thousand years prior to the creation of the Heavens and the Earth.

It is crucial to recognize that there are two dimensions concerning all circumstances, including the acquisition of one's provision. The first dimension pertains to what Allah, the Exalted, has ordained that are independent of the actions of people; this will inevitably take place, and nothing within creation can hinder its occurrence. Since this aspect is beyond an individual's control, it is futile to worry about it, as they have no power over it, regardless of their actions or those of others. Furthermore, this divine decree includes the essential needs for a person to survive in this world. In essence, as long as an individual is alive, they will persist in

receiving their provision, and nothing can obstruct them from obtaining and utilizing it, not even themselves.

The second aspect pertains to an individual's own efforts. This is an area over which a person has complete control, and thus, they should focus on it by utilizing the resources available to them, such as their physical strength, to obey Allah, the Exalted. This obedience involves fulfilling His commands, abstaining from His prohibitions, and facing destiny with patience—an aspect beyond their control, as per the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This also encompasses the pursuit of lawful provisions to meet their own needs and those of their dependents, while steering clear of the unlawful, excess, waste, and extravagance.

In conclusion, a one should refrain from wasting time worrying about matters beyond their control or influence. Instead, they ought to utilize the means at their disposal and act upon those aspects they can control, in accordance with Islamic teachings. They must avoid adopting an extreme mindset, whether by succumbing to laziness and depending solely on destiny for their provisions or by relying entirely on their own efforts. The ideal approach is to strive for lawful wealth in line with Islamic principles while placing trust in Allah, the Exalted, that He will provide for them. This reliance will help prevent impatience and the temptation to seek wealth through unlawful means. Chapter 15 Al Hijr, verse 21:

*“And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.”*

It is essential to always keep in mind that Allah, the Exalted, provides each individual with what is most beneficial for them, even if this may not be immediately apparent. Chapter 42 Ash Shuraa, verse 27:

*“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

Thus, one must accept whatever provisions they have received, trusting that as long as they are alive, they are assured the basic necessities for survival in this world. Furthermore, one should recognize that peace of mind, the most important worldly blessing one can attain, is not achieved through the accumulation of numerous material possessions. It is intrinsically linked to utilizing the blessings one has been bestowed in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will ensure that they attain a balanced mental and physical state, appropriately aligning everything and everyone in their lives while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behaviour will lead to serenity in both worlds. Therefore, anyone can achieve peace of mind, regardless of the quantity of worldly possessions they have been granted. Chapter 16 An Nahl, verse 97:

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

In addition, the winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, wind was vital for maritime navigation, which remains the primary method for transporting goods globally to this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for creation, which cannot thrive without it. A well-balanced wind system is evident on Earth; an absence of winds would result in disorder for creation, while an excess of winds would similarly cause chaos for creation. Chapter 15 Al Hijr, verse 22:

*"And We have sent the fertilizing winds..."*

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. If the water's composition were even slightly altered, it would create an imbalance, making it impossible for both sea life to flourish and ships to sail simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect balance is crucial for sustaining life on Earth. Chapter 15 Al Hijr, verse 22:

*“...and sent down water from the sky and given you drink from it. And you are not its retainers.”*

In addition, the mountains serve as a reliable source of clean and purified water for the rivers and streams that are strategically located across the Earth. This clean and purified water is distinct from the saline water present in the seas and oceans, which is essential to prevent contamination of seawater by the remains found in these bodies of water. The intermingling 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 Allah, the Exalted, is the Creator and Controller of life and death, the act of resurrecting individuals after their demise and holding them accountable is not a challenging endeavor for Him. Should they neglect to embrace the appropriate conduct in this world and continue to misuse the blessings bestowed upon them, they will ultimately experience an imbalance in their mental and physical well-being, leading to a misplacement of everything and everyone in their lives. Consequently, they will eventually succumb to death and confront their ultimate accountability in the hereafter without adequate preparation. Chapter 15 Al Hijr, verse 23:

*“And indeed, it is We who give life and cause death, and We are the Inheritor.”*

Since life and death are beyond human control, individuals possess a restricted freedom to operate within this world. Consequently, they ought to utilize the time and resources allocated to them appropriately, as prescribed by Islamic teachings, to achieve tranquility in both this life and the hereafter through attaining a harmonious mental and physical condition and by appropriately positioning all aspects and individuals in their lives.

Chapter 15 Al Hijr, verse 23:

*“And indeed, it is We who give life and cause death, and We are the Inheritor.”*



In a Hadith recorded in Sahih Muslim, number 7420, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that the only wealth one genuinely possesses is associated with three aspects.

The first aspect is the expenditure of one's wealth on acquiring and consuming food. A Muslim should spend judiciously on food, avoiding excess, waste, or extravagance, as such behavior may be deemed sinful. Chapter 7 Al A'raf, verse 31:

*“...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”*

It is essential for Muslims to consume only what is lawful, as one's supplication is deemed invalid if they partake in the unlawful, according to a Hadith recorded in Sahih Muslim, number 2346. If an individual's supplication is not accepted, how can any of their other actions be accepted by Allah, the Exalted? Furthermore, a Hadith in Sahih Muslim, number 2342, states that any good deed that is based on the unlawful will be rejected. Just as the inner foundation of Islam is one's intention, the outer foundation is the acquisition and use of what is lawful.

Moreover, a Muslim should cultivate a mindset that encourages them to consume simple food, ensuring that they eat to live rather than live to eat, thus avoiding distractions from their more significant responsibilities and duties.

Additionally, the next area where one invests their true wealth is in their clothing. Once again, a Muslim should steer clear of extravagance and wastefulness, as those who engage in such behavior have been described as the siblings of the Devil. Chapter 17 Al Isra, verse 27:

*“Indeed, the wasteful are brothers of the devils...”*

A Muslim should take pleasure in wearing nice, clean, and simple clothing, as this is a facet of faith according to a Hadith found in Sunan Ibn Majah, number 4118. Islam does not oppose looking presentable; however, it is essential to recognize that this can be achieved without significant expenditure of wealth or time. The commitment to looking good should never interfere with one's duties and responsibilities. In truth, the more one focuses on their appearance, the more likely they are to embrace extravagance in other areas of life, such as their vehicle, residence, and food. This tendency can hinder them from correctly utilizing the blessings they have been bestowed as outlined in Islamic teachings. Consequently, this can result in difficulties in both this world and the hereafter through obtaining an unbalanced mental and physical state and through misplacing 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.""*

The ultimate wealth that an individual genuinely possesses is represented by what they forward to the afterlife through expenditures that are pleasing to Allah, the Exalted. This encompasses spending on personal needs as well as the needs of their dependents, in accordance with Islamic teachings, while avoiding wastefulness, excess, or extravagance. It also includes all the blessings one has received, not solely financial wealth. The greater the utilization of these blessings in ways that please Allah, the Exalted, as outlined in Islamic teachings, the more tranquility and success one will achieve in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

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

In conclusion, a Muslim ought to keep in mind that the first two aspects have already been assured by Allah, the Exalted, as they constitute a part of their provision that is guaranteed and was designated to them over fifty thousand years prior to the creation of the Heavens and the Earth. This is corroborated by a Hadith located in Sahih Muslim, number 6748. Consequently, they should exercise moderation in their pursuit of these aspects and instead place greater emphasis on the final aspect. All other methods of acquiring and utilizing wealth, in truth, do not belong to an individual and will ultimately be left for others to enjoy, despite the fact that they will be held accountable for it on Judgement Day. Chapter 15 Al Hijr, verse 23:

*“And indeed, it is We who give life and cause death, and We are the Inheritor.”*

As Allah, the Exalted, created and has full control over life and death, He has the power to resurrect people in order to hold them accountable for their deeds. The other aspect required to holding people accountable, which is knowledge of the people and their deeds, is then mentioned. Chapter 15 Al Hijr, verse 24:

*“And We have already known the preceding [generations] among you, and We have already known the later [ones to come].”*

As Allah, the Exalted, possesses both the power and the knowledge to hold people accountable for their deeds on Judgement Day, it is inevitable. Chapter 15 Al Hijr, verse 25:

*“And indeed, your Lord will gather them; indeed, He is Wise and Knowing.”*

Denying the potential for human resurrection on the Day of Judgement is an unusual assertion, especially considering the numerous instances of resurrection that take place over the days, months, and years. For instance, Allah, the Exalted, employs rain to revive a lifeless, barren land and enables a dead seed to come to life, thereby sustaining creation. In a similar manner, Allah, the Exalted, has the power to resurrect the human being, likened to a dead seed buried in the Earth, just as the seed eventually sprouts to life. The transformation of the seasons serves as a clear illustration of resurrection. For example, in winter, the leaves of trees wither and fall, rendering the tree seemingly lifeless. However, in the subsequent seasons, the leaves reemerge, and the tree appears vibrant once more. The phenomenon of resurrection is also evident within the human body, where cells, such as skin cells, are perpetually dying and regenerating. Additionally, the sleep-wake cycle observed in all living beings exemplifies resurrection. Sleep can be regarded as a sibling to death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, subsequently restores a person's soul to them if they are meant to continue living, thus 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. Upon observing the universe, one can identify numerous instances of balance. For instance, the Earth maintains an ideal and balanced distance from the Sun. Should the Earth 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 its condensation to produce rain, is meticulously balanced to ensure that life can persist on Earth. The soil was designed in a manner that allows delicate branches and shoots of seeds to break through, thereby yielding crops for sustenance, while simultaneously being robust enough to support the construction of heavy buildings above it. Numerous examples exist that not only unmistakably point to a Creator but also to the concept of balance. However, there exists one significant aspect of this world that is evidently unbalanced, namely, the actions of humans. It is often observed that oppressive and tyrannical individuals evade punishment 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 minimal 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 must also be equitable. However, this is evidently not the case in this world; thus, it must take place at another time, specifically, the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish in this world. However, one of the reasons for not executing complete punishment here is that Allah, the Exalted, provides numerous opportunities for individuals to sincerely repent and amend their behaviour. He does not grant Muslims full rewards in this life since this world is not Paradise. Furthermore, faith in the unseen, particularly the complete reward awaiting a Muslim in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that renders faith unique. If one were to believe only in what can be sensed through the five senses, such as receiving full rewards in this world, it would not hold the same significance.

In addition, the fear of complete punishment coupled with the hope of receiving full reward in the hereafter serves to motivate 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 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 been completed. This suggests that the material world must eventually conclude.

Upon reflecting on this matter, one's faith in the Day of Judgement will be reinforced, thereby inspiring them to prepare for it by utilizing the blessings they have been bestowed in accordance with the guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and

blessings be upon him, so that they may 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.”*

And chapter 15 Al Hijr, verse 25:

*“And indeed, your Lord will gather them; indeed, He is Wise and Knowing.”*

As Allah, the Exalted, created mankind and the Jinn the first time from nothing, resurrecting them after they have turned into dust and bones is easier for Him. Chapter 15 Al Hijr, verses 26-27:

*“And We did certainly create man out of clay from an altered black mud. And the jinn We created before from scorching fire.”*



And chapter 50 Qaf, verse 15:

*“Did We fail in the first creation? But they are in confusion over a new creation.”*

The supernatural creature, the Jinn, have been mentioned a few times within the Holy Quran. But it is important to limit one's study on this topic to what has been mentioned about them in Islamic teachings as that is what is required from them. They must therefore not research about them or other topics any further, especially, from other sources of knowledge. Generally speaking, one should refrain from studying aspects of religious knowledge that do not enhance their genuine obedience to Allah, the Exalted. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as described in Islamic teachings. A useful criterion for determining the relevance of a religious knowledge topic is to consider whether it is something Allah, the Exalted, will inquire about on Judgement Day. If a specific topic in Islam, such as certain events in Islamic history, will not be addressed during this questioning, then it is deemed irrelevant and should be avoided. Conversely, if a topic will be brought up on Judgement Day, like the obligation to fulfill the rights of one's neighbor, then it is essential to study, understand, and implement this topic to the best of one's ability.

After discussing the reasons why He must be obeyed at all times, Allah, the Exalted, discusses the great honour He granted mankind when He created

their ancestor, the Holy Prophet Adam, peace be upon him. Chapter 15 Al Hijr, verses 28-30:

*"And when your Lord said to the angels, "I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." So the angels prostrated - all of them entirely."*

As the knowledge granted to mankind about the human soul is extremely limited, its discussion should be avoided as it is something that will not be questioned about on Judgement Day. Chapter 17 Al Isra, verse 85:

*"And they ask you about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.""*

As mentioned earlier, only those topics which will be questioned about on Judgement Day must be researched and acted upon, all other things must therefore be avoided.

Allah, the Exalted, then warns mankind to avoid following in the footsteps of their enemy, the Devil, who disobeyed Him when the command of Allah,

the Exalted, contradicted his desires and how as a result, he lost all good in both worlds. Chapter 15 Al Hijr, verses 30-32:

*“So the angels prostrated - all of them entirely. Except Satan, he refused to be with those who prostrated. [Allah] said, O Satan, what is [the matter] with you that you are not with those who prostrate?”*

Despite the fact that Allah, the Exalted, already knew the reason why the Devil did not obey Him, He still asked this question thereby giving the Devil a chance to repent from his disobedience. Generally speaking, the respite Allah, the Exalted, gives people is only temporary, therefore, one must take advantage of it by repenting and reforming their character before it is too late. But if they choose to follow in the footsteps of the Devil, then they fail to take advantage of the respite He grants them and therefore persist on the disobedience of Allah, the Exalted, like he did. Chapter 15 Al Hijr, verse 33:

*“He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud.”*

In this world, their mindset will hinder them from attaining a harmonious mental and physical equilibrium and cause them to misplace everything and everyone in their lives. Consequently, aspects such as family, friendships, career, and wealth will transform into sources of anxiety. Should they continue to defy Allah, the Exalted, they will misattribute their

stress to the wrong individuals, including their relatives. By severing ties with these virtuous individuals, they will only exacerbate their mental afflictions, ultimately descending into depression, substance dependency, and even suicidal inclinations. This outcome becomes evident when one observes those who persist in misusing the blessings bestowed upon them, such as the affluent and renowned, despite their indulgence in worldly opulence. Furthermore, as their behaviour obstructs them from adequately preparing for their accountability on Judgement Day, the repercussions in the hereafter will be exceedingly severe. Chapter 15 Al Hijr, verses 33-35:

*"He [Satan] said, "Never would I prostrate to a human whom You created out of clay from an altered black mud." [Allah] said, "Then get out of it, for indeed, you are expelled. And indeed, upon you is the curse until the Day of Recompense.""*

The Devil was not an Angel; rather, he originated from the Jinn. Chapter 18, verse 50:

*"...except for Satan. He was of the jinn..."*

However, as a result of his numerous acts of devotion, he was elevated to the rank of the Angels, and thus the command to prostrate also encompassed him. The Devil embraced arrogance, perceiving himself as

superior to the Holy Prophet Adam, peace be upon him. Chapter 7 Al A'raf, verse 12:

*"[Allāh] said, 'What prevented you from prostrating when I commanded you?' [The Devil] said, 'I am better than him. You created me from fire and created him from clay [earth].'"*

He dismissively disregarded the notion that a person's external appearance does not influence their status. Ranks are determined by Allah, the Exalted, and anyone who acknowledges Allah, the Exalted, as their Lord will not contest this. The Devil hastily judged the external attributes of the Holy Prophet Adam, peace be upon him, while neglecting the knowledge and soul bestowed upon him by Allah, the Exalted. It is essential to steer clear of this selective mindset that fosters negativity. Such an attitude can lead one to consistently view situations through a negative lens, consequently resulting in additional sins, including backbiting, gossip, and slander. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has counseled in a Hadith recorded in Sunan Abu Dawud, number 4993, that harboring positive thoughts about others constitutes a form of worshipping Allah, the Exalted, appropriately.

Furthermore, one must recognize that external appearances or societal criteria, such as wealth, ethnicity, or gender, do not confer superiority over others. Allah, the Exalted, has made it evident that true superiority is intrinsically linked to the extent of one's fear of Him. This entails genuinely obeying Him so that one utilizes the blessings they have received in ways that are pleasing to Him, as delineated 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...”*

It is essential to recognize that because an individual's intentions are hidden from others, they are unable to judge themselves or others as superior based solely on outward behavior. Consequently, they should refrain from making assertions about the status of themselves or others, as only Allah, the Exalted, has knowledge of the intentions, words, and actions of every person. Chapter 53 An Najm, verse 32:

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

Due to his arrogance, the Devil clearly did not possess any fear of Allah, the Exalted, and thus he cannot be considered superior to the Holy Prophet Adam, peace be upon him, even though he was created from clay.

Generally speaking, pride is a destructive trait that must be shunned, as it leads to ruin in both this world and the next. The Holy Prophet Muhammad,

peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Muslim, number 265, that even a minuscule amount of pride is sufficient to condemn a person to Hell. Pride leads individuals to dismiss the truth when it is presented to them, as it directly conflicts with their desires. The Devil rejected the truth by openly contesting the esteemed position that Allah, the Exalted, bestowed upon the Holy Prophet Adam, peace be upon him. Furthermore, pride causes individuals to regard others with disdain, believing themselves to be superior. Both of these outcomes of pride are unwise, as the truth is essential for maintaining proper guidance in both worldly and religious affairs. Consequently, it should be embraced regardless of its source, since the ultimate source of truth is none other than Allah, the Exalted. Looking down upon others is exceedingly unwise, as one is often unaware of their own standing or that of others in the eyes of Allah, the Exalted. Given that the final fate of individuals in the hereafter remains uncertain, it is imprudent to belittle others, as one cannot assure that they will depart this world with faith. Moreover, every worldly blessing that one possesses has been created and bestowed upon them solely by Allah, the Exalted; thus, He alone is the true owner of all blessings. To take pride in something that ultimately belongs to another is foolish, akin to someone boasting about a mansion that is not theirs. Therefore, pride is a quality that belongs exclusively to Allah, the Exalted, and anyone who dares to challenge Him will face punishment in both worlds. This warning is reiterated in a Hadith found in Sunan Abu Dawud, number 4090.

The other lethal trait embraced by the Devil was envy. Envy is considered a major sin as it directly contests the distribution of blessings determined by Allah, the Exalted. The envious individual acts as though Allah, the Exalted, erred in bestowing a specific blessing upon another person rather than upon themselves. The Devil acted as if the honor bestowed upon the Holy Prophet Adam, peace be upon him, was rightfully his. One should steer clear of envy by recognizing that Allah, the Exalted, bestows upon each individual what is most suitable for them; thus, they should focus on

utilizing the blessings they have received in ways that are pleasing to Him, rather than fixating on what others have been given. 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. Chapter 42 Ash Shuraa, verse 27:

*“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

One should harbor a dislike for envy and refrain from allowing it to affect their words or actions towards the individual who they envy. If one conducts themselves in this way, it is hoped that they will be forgiven for their feelings of envy. It is crucial to understand that desiring similar possessions to those granted to others, without wishing for their misfortune, is permissible yet frowned upon in worldly affairs. Should one wish to attain comparable blessings to those enjoyed by others, it is advisable that these desires be linked to religious blessings, such as acquiring beneficial knowledge and engaging in charitable acts. This guidance is supported by a Hadith recorded in Sahih Muslim, number 1896.

Furthermore, this event serves as a cautionary tale against the excessive yearning for leadership and authority. The Devil aspired to the position of being the representative of Allah, the Exalted, on Earth and believed himself to be more deserving of it. His intense longing for this leadership led him to defy Allah, the Exalted, and to develop other negative



characteristics, including pride and envy. This serves as one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith found in Jami At Tirmidhi, number 2376, that the desire for leadership and wealth can be more detrimental to a person's faith than two famished wolves unleashed upon a flock of sheep. This is due to the fact that an excessive craving for these two pursuits can easily lead an individual to disobey Allah, the Exalted, in their quest to acquire, retain, and increase them. It is invariably wiser to seek lawful pursuits that align with one's needs and obligations. Adopting this approach protects an individual from stress and the risk of punishment in both this life and the hereafter.

Moreover, it is essential to emulate the Angels who grasped the essence of servanthood, which entails not contesting the decrees of Allah, the Exalted, but rather submitting to them with complete obedience. Chapter 15 Al Hijr, verses 29-30:

*“And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.” So the angels prostrated - all of them entirely.”*

The Devil, on the other hand, acted as a master and imposed his own reasoning upon the commands of Allah, the Exalted. Chapter 15 Al Hijr, verses 30-32:

*"Except Iblees, he refused to be with those who prostrated. [Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?" He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud.""*

This behavior is in direct opposition to true servanthood, as a servant is expected to listen and obey their Master at all times, while understanding that the Master determines what is best for them in every circumstance. The Devil was the first to innovate by applying his own reasoning to the command of Allah, the Exalted, rather than obeying it. It is imperative to shun this mindset and instead follow the example of the Angels, who refrained from innovation and submitted to Allah, the Exalted, precisely as He commanded. This principle is one of the reasons the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that any matter not grounded in Islam—specifically, the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him—is rejected by Allah, the Exalted. This has been corroborated in a Hadith recorded in Sunan Abu Dawud, number 4606. Therefore, one must diligently commit to learning and acting upon these two sources of guidance and refrain from other actions, even if they seem beneficial. The undeniable truth is that the more one engages in other sources of religious knowledge, the less they will learn and act upon the two sources of guidance, ultimately leading to misguidance.

Furthermore, the Devil was the initial entity to embrace a mentality whereby he picked and chose when to obey Allah, the Exalted, and when to disobey Him, as he neither rejected the Oneness of Allah, the Exalted, nor the act of worshipping Him; however, he did refuse the singular command to prostrate to the Holy Prophet Adam, peace be upon him, out of deference

to what Allah, the Exalted, had bestowed upon him. One can exhibit a similar behavior by selectively choosing which Islamic teachings to accept and adhere to, while disregarding others based on their personal desires. Such an individual treats their faith akin to a garment that they put on and remove at their convenience. This behavior fundamentally contradicts the essence of being a Muslim, which entails a continuous and practical submission to Allah, the Exalted. A Muslim must steer clear of the devilish tendency to pick and choose from Islamic teachings and instead approach every circumstance, utilizing every blessing they have received in ways that are pleasing to Allah, the Exalted, thereby fulfilling their role as representatives of Allah, the Exalted, and attaining tranquility and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In contrast, embracing a selective approach will merely result in forgetting Allah, the Exalted, and misappropriating the blessings bestowed upon them. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly pleasures.

Chapter 15 Al Hijr, verse 33:

*"He [Satan] said, "Never would I prostrate to a human whom You created out of clay from an altered black mud.""*

This also signifies the significance of endeavoring to uphold the rights of creation alongside the rights of Allah, the Exalted. The Devil's contention was with honoring the right of the Holy Prophet Adam, peace be upon him, rather than with fulfilling the right of Allah, the Exalted. One must steer clear of this imbalance and instead prioritize fulfilling the rights of Allah, the Exalted, which entails utilizing the blessings one has been bestowed in manners that are pleasing to Him, as delineated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while also striving to fulfil the rights of the creation. This is accomplished by treating others in accordance with the teachings of Islam, which entails treating them as one wishes to be treated by others. One must not be misled into thinking that merely fulfilling the rights of Allah, the Exalted, suffices for success. Islam clearly states that justice will be established on Judgement Day, even if it seems they have escaped it in this world. Those who have wronged others, even if they have fulfilled the rights of Allah, the Exalted, will be compelled to transfer their good deeds to their victims, and if necessary, they will bear the sins of their victims until justice is served. This could result in the wrongdoer being cast into Hell on Judgement Day. This warning is found in a Hadith recorded in Sahih Muslim, number 6579.

As the test of life in this world is whether or not one will correctly use the blessings Allah, the Exalted, has granted them as outlined in divine teachings or not, the Devil made it his ultimate objective to ensure mankind fails this test. Chapter 15 Al Hijr, verses 36-39:

*"He said, "My Lord, then reprieve me until the Day they are resurrected." [Allah] said, "So indeed, you are of those reprieved. Until the Day of the time well-known." [Satan] said, "My Lord, because You have put me in error, I will surely make attractive to them what is on the earth, and I will mislead them all.""*

As indicated by these verses another negative characteristic the Devil possessed was not taking responsibility for his own actions and as a result he blamed Allah, the Exalted, for his misguidance. Allah, the Exalted, does not force right guidance or misguidance on anyone, as this would nullify the test of life in this world. Instead, He informs them of the right and wrong attitude and allows them to choose their own path in life and then holds them accountable for their choice. Therefore, one cannot blame Allah, the Exalted, or anyone else for their misguidance, if they choose to disobey Allah, the Exalted, by misusing the blessings He has granted them. One must avoid adopting this attitude in this world where they fail to take responsibility for their actions and shift the blame onto others. The one who fails to take responsibility of their actions will never improve their character and instead they will persist on misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly luxuries they may possess. In addition, not taking responsibility for one's actions will also prevent them from fulfilling the rights of people. As a result, they will misguide others and cause the spread of corruption and injustice within their society. Blaming others for one's own bad actions will never be accepted by Allah, the Exalted, in this world or in the next. In fact, as indicated by the following verse, Allah, the Exalted, will not even accept the attempts of people to shift the blame of their sins onto the Devil, despite his relentless effort to misguide them. Chapter 14 Ibrahim, verse 22:

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

Even though the Devil will answer for his sins, no one will be able to shift the consequences of their sins to him, as the Devil did not have the power to force people towards misguidance. He only invited them towards misguidance and the people who willingly chose to accept his invitation have therefore no one to blame except themselves.

Chapter 15 Al Hijr, verse 39:

*“[Satan] said, “My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.””*

Furthermore, it is crucial to recognize that since destiny remains concealed from individuals, it cannot be used as a justification for partaking in immoral actions. 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.""*

In addition, Allah, the Exalted, will not hold individuals accountable for their destiny on the Day of Judgement; rather, He will evaluate their intentions and actions, both of which they can 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's intentions and actions are within their control, they are required to accept responsibility for them, regardless of their claims. A police officer who deliberately misuses their training and the resources allocated by the police department cannot hold the department accountable for their behavior. Similarly, an individual cannot blame Allah, the Exalted, when they intentionally misuse the blessings He has bestowed upon them, especially after He has guided them on the proper use of those blessings.

Moreover, it is strange that a person would invoke destiny as an excuse for committing sins and avoiding responsibility, yet when faced with wrongdoing from others, they seek justice and fail to acknowledge that,

according to their belief, this injustice was also predetermined. As a result, according to their belief, they cannot hold their oppressor accountable.

In conclusion, destiny should not be used as a justification for sinful actions, as it does not mean that Allah, the Exalted, forces individuals to act in a certain way. Instead, destiny means that Allah, the Exalted, is aware of individuals' choices and actions beforehand, has recorded these actions, and allows them to carry out their intended deeds, since He does not impose correct guidance upon people, as doing so would defeat the purpose of life in this world.

Even though the Devil was aware of these facts, he blamed Allah, the Exalted, for his misguidance as he did not want to take responsibility for his actions. In addition, as he did not take responsibility for his actions, he falsely believed the Holy Prophet Adam, peace be upon him, was the cause of him losing his high position amongst the Angels and as a result, he vowed to misguide all his children so that they fail the test of life in this world and end up suffering in both worlds, just like him. Chapter 15 Al Hijr, verse 39:

*"[Satan] said, "My Lord, because You have put me in error, I will surely make attractive to them what is on the earth, and I will mislead them all.""*



The way the Devil misguides people is by making their vain and evil desires attractive to them so that they persist on misusing the blessings Allah, the Exalted, has granted them. In this world, their mindset will hinder them from attaining a harmonious mental and physical state, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to disregard Allah, the Exalted, they will end up blaming the wrong individuals and things in their lives, like 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 becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Furthermore, as their attitude prevents them from adequately preparing for their accountability on Judgement Day, they will face a punishment in the hereafter that will be significantly more severe.

Chapter 15 Al Hijr, verse 39:

*“[Satan] said, “My Lord, because You have put me in error, I will surely make attractive to them what is on the earth, and I will mislead them all.””*

The Devil also beautifies life in this world for people, leading them to embrace false hopes of a long life. Having false hopes for an extended life in this world is a highly reproachable characteristic, as it causes one to focus on gathering worldly possessions rather than preparing for the afterlife. One only needs to assess their usual 24-hour day and consider

the time spent on worldly activities compared to that devoted to the afterlife to see this truth. Indeed, nurturing false hope for a long life is one of the most effective strategies the Devil uses to mislead people. When someone believes they will have a long life, they delay their preparations for the afterlife, mistakenly thinking they can handle it later. Often, this anticipated future never arrives, leading individuals to die without having properly prepared for the afterlife.

Furthermore, the illusion of a long life causes people to delay true repentance and reforming their character, as they believe they have plenty of time to make these changes. It creates a mindset focused on accumulating material wealth, under the false impression that these possessions will be essential during their prolonged time on Earth. The Devil instills fear in individuals, persuading them that they need to gather wealth for their later years, fearing they will lack support when they become old and unable to work. They forget that just as Allah, the Exalted, provided for their needs in their youth, He will also care for them in their old age. In truth, the provisions for creation were determined over fifty thousand years before the creation of the Heavens and the Earth, as stated in a Hadith found in Sahih Muslim, number 6748. It is indeed strange how a person will spend 40 years saving for retirement, which rarely lasts more than 20 years, yet neglects to prepare in the same way for the eternal afterlife.

Islam does not tell Muslims to ignore preparation for worldly affairs. There is no harm in saving for the near future, as long as the afterlife is given priority by correctly using the blessings they have been granted as outlined in Islamic teachings. While people recognize that they could die at any time, many behave as if they will live forever in this world. In reality, even if they were guaranteed eternal life on Earth, they would still find it difficult to

push themselves to gather more material wealth due to the constraints of the days and nights. How many people have left this life sooner than expected? And how many learn from this and change their behaviour?

Indeed, one of the deepest sorrows a person faces at the time of death or at any moment in the afterlife is the regret that arises from delaying 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 would be unwise for someone to invest significant time and resources into a home they plan to live in for just a short while, instead of one they intend to stay in for a longer period. Yet, most people dedicate more efforts to this temporary world than the eternal hereafter.

One should aim for success in both this life and the afterlife, but they must understand that death can come at any moment, situation, or age. Therefore, it is crucial to prioritize preparations for death and its aftermath over uncertain future plans in this world. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will

guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds.

But the Devil acknowledged that those who adopt sincerity to Allah, the Exalted, thereby prioritising their obedience to Him over fulfilling their worldly desires will not be influenced by his attempts at misguiding them. Chapter 15 Al Hjr, verses 39-40:

*"[Satan] said, 'My Lord, because You have put me in error, I will surely make attractive to them what is on the earth, and I will mislead them all. Except, among them, Your sincere servants.'"*

Genuine sincerity to Allah, the Exalted, involves carrying out all the responsibilities He has assigned through His commands and prohibitions, purely for His satisfaction. A Hadith in Sahih Bukhari, number 1, confirms that everyone will be evaluated based on their intentions. Therefore, if someone lacks sincerity towards Allah, the Exalted, while doing good actions, they will receive no reward in this life or the hereafter. Moreover, as stated in a Hadith from Jami At Tirmidhi, number 3154, those who have acted without sincerity will be instructed on Judgement Day to seek their rewards from those for whom they performed their deeds, which will not be feasible. Chapter 98 Al Bayyinah, verse 5:

*"And they were not commanded except to worship Allah, [being] sincere to Him in religion..."*

And chapter 15 Al Hijr, verse 41:

*"[Allah] said, "This is a path [of return] to Me [that is] straight.""*

Neglecting one's responsibilities to Allah, the Exalted, indicates a lack of sincerity. Thus, it is essential to genuinely repent and strive to fulfill all obligations. One must remember that Allah, the Exalted, does not impose duties on anyone that they cannot manage or carry out. Chapter 2 Al Baqarah, verse 286:

*"Allah does not charge a soul except [with that within] its capacity...."*

Being sincere towards Allah, the Exalted, also entails consistently prioritizing His pleasure above one's own and that of others. One must always favor actions done for the sake of Allah, the Exalted, over everything else. One should fulfill the rights of others while disapproving of their sins for the sake of Allah, the Exalted, rather than for personal desires.

When assisting others or abstaining from sins, it should be done for the sake of Allah, the Exalted. Those who embrace this mindset have truly perfected their faith. This is supported by a Hadith in Sunan Abu Dawud, number 4681.

An important aspect of sincerity to Allah, the Exalted, is having faith that His decisions and choices are the best for those involved, even when the reasons behind His decrees are not clear to people. Chapter 2 Al Baqarah, verse 216:

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

To only accept the decrees that align with one's desires while feeling being angered about those that oppose them is a clear sign of insincerity towards Allah, the Exalted. A person who genuinely obeys Allah, the Exalted, by following His commands, avoiding His prohibitions, and facing fate with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in every circumstance is indeed the truly sincere individual.

Being sincere to Allah, the Exalted, also means being sincere to His divine book, the Holy Quran. This involves having profound respect and love for the words of Allah, the Exalted. Such sincerity is demonstrated when one

fulfills the three essential aspects of the Holy Quran. The first aspect is to recite it accurately and consistently. The second is to comprehend its teachings through a trustworthy source and instructor. The final aspect is to implement the teachings of the Holy Quran with the intention of pleasing Allah, the Exalted. The sincere one prioritizes acting on its teachings over following their desires that contradict the Holy Quran. Shaping one's character according to the Holy Quran signifies true sincerity towards the book of Allah, the Exalted. This aligns with the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith found in Sunan Abu Dawud, number 1342. An important part of being sincere to the Holy Quran is to approach it with the genuine intention of understanding and applying all of its teachings, regardless of whether one's desires conflict with the Holy Quran. Those who selectively choose which commands, prohibitions, and advice to follow based on their preferences exhibit insincerity towards it and will therefore not truly benefit from its guidance. 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 earthly issues, one should not limit its use to this function. In other words, they should not merely recite it to resolve their worldly challenges, treating the Holy Quran as a tool that is taken out during tough times and then returned to a toolbox. The primary purpose of the Holy Quran is to guide individuals safely to the hereafter. Ignoring this essential role and solely relying on it to address worldly concerns is inappropriate, as it goes against the principles of a true Muslim.

The one who adopts sincerity to Allah, the Exalted, will avoid the traps of the Devil and instead remain firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them. Chapter 15 Al Hijr, verse 41:

*“[Allah] said, "This is a path [of return] to Me [that is] straight.””*

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. Chapter 15 Al Hijr, verses 41-42:

*“[Allah] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them...””*

In order to maintain one's sincerity to Allah, the Exalted, through every situation, they must adopt strong faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated by 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 demonstrate that genuine



obedience to Allah, the Exalted, results in peace in this life and the hereafter. Conversely, those who are unaware of Islamic principles will possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can obscure the truth 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. Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails 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 15 Al Hijr, verses 41-42:

*“[Allah] said, "This is a path [of return] to Me [that is] straight. Indeed, My servants - no authority will you have over them...”*

But as obeying Allah, the Exalted, by correctly using the blessings He has granted often contradicts the worldly desires of people, many of them will be influenced by the Devil’s tricks and as a result, deviate from the right course thereby misusing the blessings He has granted them. Chapter 15 Al Hijr, verse 42:

*“Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.”*

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, various elements of their life, such as family, friends, career, and wealth, may transform into sources of stress. If they persist in disobeying Allah, the Exalted, they will end up attributing their stress to the wrong people and things in their lives, such as their relatives. By eliminating these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This situation becomes clear when one looks at those who continually misuse the blessings they have been given, like the wealthy and famous, who, despite their visible enjoyment of worldly luxuries, are plagued with mental health issues. Moreover, as their mindset hinders them from properly preparing for their accountability on Judgement Day, they will face a greater punishment in the hereafter. Chapter 15 Al Hijr, verses 43-44:

*“And indeed, Hell is the promised place for them all. It has seven gates; for every gate is of them a portion designated.”*

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything

and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the correct placement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this 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 clear when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus trust their doctor without question, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

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

Furthermore, since Allah, the Exalted, is the sole ruler of people's spiritual hearts, the abode of peace of mind, He alone 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 grant peace of mind solely to those who utilize the blessings He has bestowed upon them in accordance with Islamic teachings. Chapter 15 Al Hijr, verses 45-47:

*“Indeed, the righteous will be within gardens and springs. [Having been told], "Enter it in peace, safe [and secure]." And We will remove whatever is in their breasts of negativity, [so they will be] brothers, on thrones facing each other.”*

In general, during youth, individuals often form strong and close relationships with others, like siblings or friends, due to fewer responsibilities and a shared daily routine, such as going to the same school. However, as time goes on and responsibilities grow and vary, along with changes in their daily schedules, people begin to develop different traits. This shift can lead to a weakening of their connections, and in some instances, they may become quite distant from each other.

This is frequently seen in households with many siblings or among friends. It is crucial to recognize that Allah, the Exalted, has designed each individual with a distinct life path, which varies from others. This illustrates His boundless power. With billions of people, no two journeys are identical. The variations in these paths are the primary reason people grow apart.

Best friends may only remain friends in name. Close siblings can become emotionally estranged. This is part of destiny and is truly unavoidable. It is essential to grasp this concept, as some individuals may become ungrateful to Allah, the Exalted, because of it. They may resent the changes in their lives that affect their relationships with others. However, these life changes are what Allah, the Exalted, has chosen, so disliking them equates to disliking the choice of Allah, the Exalted. One should instead adopt a positive perspective. This means they should maintain hope that one day in the hereafter, the strong bond they once had with someone will be restored, but at a much higher and unbreakable level. This hope should motivate them to be more obedient to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings knowing that this outcome will only be granted to His obedient servants. Furthermore, it will inspire them to wish and pray for their companion to also strive harder in obeying Allah, the Exalted. This is a virtuous act according to a Hadith found in Sunan Abu Dawud, number 1534. They will also receive rewards for following the Hadith in Jami At Tirmidhi, number 2515. This Hadith states that one cannot be a genuine believer unless they wish for others what they wish for themselves. Therefore, embracing this mindset will assist them in steering clear of ingratitude, working diligently in the obedience of Allah, the Exalted, and earning greater rewards, all while hoping to regain the strong connection they once had with their companion. Chapter 15 Al Hijr, verse 47:

*“And We will remove whatever is in their breasts of negativity, [so they will be] brothers, on thrones facing each other.”*

As the obedience of Allah, the Exalted, which involves correctly using the blessings He has granted as outlined in Islamic teachings, requires effort,

the one who remains firm on it will be granted a life of mental ease in this world, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, and they will be granted mental and physical ease and comfort forever in the hereafter. Chapter 15 Al Hjr, verse 48:

*“No fatigue will touch them therein, nor from it will they [ever] be removed.”*

As Allah, the Exalted, does not demand or expect perfection from people, those who strive to obey Him by correctly using the blessings He has granted them, will be forgiven for any sins they happen to commit. Chapter 15 Al Hjr, verse 49:

*“Inform My servants that it is I who am the Forgiving, the Merciful.”*

But as indicated by the next verse, this truth should not cause one to adopt wishful thinking whereby they persist on disobeying Allah, the Exalted, while falsely believing He will forgive them, as He is All Forgiving. Even though Allah, the Exalted, is All Forgiving, none the less, He is also All Just. Treating the wrongdoer equally to the doer of good would contradict the justice of Allah, the Exalted, which is a behaviour He is free of. Chapter 45 Al Jathiyah, verse 21:

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

And chapter 15 Al Hijr, verse 50:

*“And that it is My punishment which is the painful punishment.”*

To prevent developing a misguided perception of Allah, the Exalted, it is crucial to explore His divine attributes and names as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Gaining this understanding nurtures a proper belief in Allah, the Exalted, and promotes genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles. Chapter 15 Al Hijr, verses 49-50:

*“Inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment.”*

These verses encourage one to adopt both fear of punishment, so that they avoid sins, and hope in the mercy of Allah, the Exalted, so that they perform good deeds. In general, one ought to cultivate a greater fear of Allah, the Exalted, throughout their life, as this fear serves to deter sins, which is more advantageous than hope that motivates one to engage in virtuous actions, particularly the voluntary ones. However, during times of illness and hardship, and especially at the moment of death, one should maintain only hope in the mercy of Allah, the Exalted, even if they have led a life of disobedience to Him. This attitude has been explicitly instructed by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Sahih Muslim, number 2877.

Allah, the Exalted, then discusses an event when He showered His mercy on His obedient servants and punished those who disobeyed Him, thereby further promoting the balance between fear of punishment and hope in the mercy of Allah, the Exalted. Chapter 15 Al Hijr, verses 51-52:

*“And inform them about the guests of Abraham. When they entered upon him and said, “Peace.” [Abraham] said, “Indeed, we are fearful of you.””*

Some Angels came in the form of humans and were therefore not recognized by the Holy Prophet Ibrahim, peace be upon him. When they did not eat the food he offered them, he felt fear from them for himself and his wife, who was also home at the time. Chapter 11 Hud, verses 69-70:



*“And certainly did Our messengers come to Abraham with good tidings; they said, “Peace.” He said, “Peace,” and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension...”*

This event indicates that it is acceptable to express emotions within reasonable limits when faced with different situations, such as feeling sadness during tough times. The Holy Prophet Ibrahim, peace be upon him, showed a natural reaction by fearing for his safety from his strange guests, and Allah, the Exalted, did not condemn him for this, as showing emotion is a fundamental part of being human. As long as emotional expression stays within the boundaries of Islamic teachings, it is completely permissible to show it. No one expects one to act like a robot during difficult times. In every circumstance, one should aim to keep balance, allowing themselves to express their feelings while ensuring they do not go beyond the limits established by Islam. This is highlighted 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 prohibit a person from feeling sadness or happiness. Instead, it advises moderation in these emotions, such as grief and excessive joy, since both can result in sinful actions.

One must always remember that as long as they stay within these limits, they will successfully handle all difficulties, gaining rewards and blessings in both worlds through obtaining a balanced mental and physical state.

The Angels then informed the Holy Prophet Ibrahim, peace be upon him, of their mission. Chapter 15 Al Hijr, verses 53:

*"[The angels] said, 'Fear not. Indeed, we give you good tidings of a learned boy.'"*

As the Holy Prophet Ibrahim, peace be upon him, was extremely old and his wife, Sarah, may Allah be pleased with her, was barren, he expressed amazement at the good news given to him by the Angels. Chapter 15 Al Hijr, verses 54-56:

*"He said, 'Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?' They said, 'We have given you good tidings in truth, so do not be of the despairing.' He said, 'And who despairs of the mercy of his Lord except for those astray?'"*

This makes it clear that a person should never give up hope in receiving the mercy of Allah, the Exalted, in this world or in the next, as long as they support their hope with the obedience of Allah, the Exalted. This will ensure they adopt genuine hope and avoid wishful thinking. Wishful thinking is the act of 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 requires one to strive in the obedience of Allah, the Exalted, which means utilizing the blessings they have received in accordance with Islamic principles and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is highlighted in a Hadith from Jami At Tirmidhi, number 2459. Thus, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, steering clear of wishful thinking, as it will not benefit them in this life or the next.

As the Holy Prophet Ibrahim, peace be upon him, was discerning, he understood that multiple Angels would not be sent to Earth just to give him good news of a son. Chapter 15 Al Hijr, verses 57-60:

*"[Abraham] said, 'Then what is your business [here], O messengers?' They said, 'Indeed, we have been sent to a people of criminals. Except the family of Lot; indeed, we will save them all. Except his wife.' We decreed that she is of those who remain behind."*

In general, these verses warn people against indulging in wishful thinking, where they mistakenly think they can continue to defy Allah, the Exalted,

while hoping that someone else, such as a relative, will rescue them from punishment on Judgement Day. Chapter 66 At Tahrim, verse 10:

*“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”*

This erroneous belief is held by earlier nations, and sadly, many Muslims have embraced a similar idea, thinking that the Holy Prophet Muhammad, peace and blessings be upon him, will save them from punishment on Judgement Day. Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is recognized in various Islamic teachings, including the Hadith in Sunan Ibn Majah, number 4308, it is still true that some Muslims will inevitably encounter Hell. Even a brief moment in Hell is unbearable, highlighting the importance of rejecting such a mindset. Additionally, engaging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, this mocking could lead to their exclusion from his intercession, and he may 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 only community that recognized and embraced the Holy Quran, while non-Muslims have not accepted it and therefore cannot forsake it. The fate of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day is clear.

Therefore, it is essential to steer clear of wishful thinking and instead foster genuine hope in the mercy of Allah, the Exalted, by faithfully following His commands and wisely utilizing the blessings He has bestowed in line with Islamic teachings.

As the Angels came in the form of handsome young men to the Holy Prophet Lut, peace be upon him, he did not initially recognise them and feared his people would harm them. Chapter 15 Al Hijr, verses 61-64:

*“And when the messengers came to the family of Lot. He said, “Indeed, you are people unknown.” They said, “But we have come to you with that about which they were disputing. And we have come to you with truth, and indeed, we are truthful.””*

Generally speaking, even though Allah, the Exalted, always grants respite to people so that they can reform their behaviour, it is important to note that this respite is not permanent. Therefore, one must make use of it before their time runs out. In addition, a person who misuses the blessings they

have received should not be fooled into believing that the lack of immediate consequences, or their inability to recognise any repercussions, means they will avoid all consequences. In this life, their mindset will obstruct them from achieving a balanced mental and physical state and they will misplace everything and everyone around them. As a result, various aspects of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in opposing Allah, the Exalted, they may wrongly blame their stress on others, like their spouse. By cutting off these positive influences, they will only worsen their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This pattern is evident when observing those who continually misuse their blessings, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. Moreover, their attitude will hinder them from properly preparing for their accountability on Judgement Day, leading to a much harsher punishment in the afterlife. Chapter 15 Al Hijr, verses 65-66:

*“So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded.” And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.”*

Before they were destroyed, the people from his nation hastened towards the guests of the Holy Prophet Lut, peace be upon him, in order to harm them as they believed they were handsome young men. Chapter 15 Al Hijr, verse 67:

*“And the people of the city came rejoicing.”*

As the Holy Prophet Lut, peace be upon him, knew his people would harm his guests, he strived to protect them despite the threats and violence he faced. Chapter 15 Al Hijr, verses 68-69:

*“[Lot] said, "Indeed, these are my guests, so do not shame me. And fear Allah and do not disgrace me."”*

The Holy Prophet Lut, peace be upon him, possessed sincerity to others and as a result, he defended his guests according to his strength. Generally speaking, sincerity to others is a crucial aspect of Islam, in fact, the Holy Prophet Muhammad, peace and blessings be upon him, has even advised in a Hadith found in Sahih Muslim, number 196, that Islam is sincerity to others. Being sincere to others means wishing the best for them consistently and demonstrating this through both words and actions. It involves encouraging others to do good, discouraging them from wrongdoing, and being compassionate and kind at all times. This concept is encapsulated in a Hadith from Sahih Muslim, number 170, which states that one cannot be a true believer until they wish for others what they wish for themselves.

The significance of being sincere to others is highlighted in a Hadith from Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and

blessings be upon him, emphasized this duty alongside the performance of the obligatory prayers and the giving of the obligatory charity. This association underscores its importance, placing it alongside two essential religious obligations.

Sincerity towards others also means feeling joy when they are happy and sorrow when they are distressed, provided their behavior aligns with Islamic teachings. A profound level of sincerity involves going to great lengths to improve the lives of others, even at a personal cost. For instance, one might choose to forgo personal purchases to donate that money to those in need. Striving to unite people in goodness is an essential aspect of sincerity, while causing division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

*“...Satan certainly seeks to sow discord among them...”*

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



should treat others as they wish to be treated. Chapter 28 Al Qasas, verse 77:

*“...And do good as Allah has done good to you...”*

A key part of being sincere to others is helping them in order to please Allah, the Exalted. One should not seek gratitude from others, as this undermines their reward and demonstrates clear insincerity to both Allah, the Exalted, and to people.

As divine guidance often contradicts the desires of people, many of them will oppose it and criticize those who remain firm on obeying Allah, the Exalted. Chapter 15 Al Hijr, verse 70:

*“They said, “Have we not forbidden you from [protecting] people?””*

Generally speaking, when someone opts for a different path than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal aspirations and desires over obedience to Allah, the Exalted. As a result, this may lead to criticism directed at those who remain steadfast in their faith, often coming from family members.

Additionally, societal pressures such as social media, fashion trends, and cultural norms often apply pressure on individuals who uphold Islamic values. The promotion of Islam is frequently perceived as a hindrance to their pursuits of wealth and social standing. Areas that Islam critiques usually resist the integration of Islamic principles and discourage Muslims from practicing their faith. This greatly contributes to the widespread anti-Islamic sentiments seen 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, which can make them appear animalistic according to Islamic principles. These critics frequently seek to dissuade others from embracing Islam and to discourage Muslims from practicing their faith, attempting to entice them into a lifestyle driven by unrestrained desires. They often focus on particular aspects of Islam, such as the dress code for women, in an attempt to diminish its attractiveness. However, discerning individuals can easily recognize the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may denounce the Islamic dress code for women, they do not subject other significant professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence on 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 15 Al Hijr, verse 70:

*“They said, “Have we not forbidden you from [protecting] people?””*

In every circumstance, an individual must unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will bring them peace of mind and protect them from the negative influences of others. Whereas, disobeying Allah, the Exalted, in an effort to please others will ultimately lead to a loss of inner tranquility, as such a choice will cause them to misuse the blessings He has bestowed upon them. As a result, they will experience mental and physical turmoil, misaligning everything and everyone in their lives and it will hinder their preparedness for accountability on the Day of Judgement. This will lead to anxiety, difficulties, and struggles in both this life and the hereafter, regardless of any material wealth they may possess and enjoy.

To cultivate a resilient mindset, one must work towards building a strong faith. This robust faith is crucial for upholding the commitment to obey Allah, the Exalted, in all situations, whether in times of prosperity or hardship. Such deep faith is nurtured by 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 demonstrate that genuine obedience to Allah, the Exalted, leads to peace in both this life and the afterlife. In contrast, those lacking knowledge of Islamic principles tend to have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This ignorance can cloud their understanding that yielding their desires in favor of following the commands

of Allah, the Exalted, is the true path to attaining peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it practically, ensuring they remain obedient to Allah, the Exalted, at all times. This involves wisely utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a balanced mental and physical state and the proper prioritization of all areas of their lives.

As the nation of the Holy Prophet Lut, peace be upon him, adopted an unnatural behaviour whereby they fulfilled their lusts with the same gender, he warned them against this and urged them to instead adhere to the natural behaviour on which humans were created on. Chapter 15 Al Hijr, verse 71:

*"[Lot] said, 'These are my daughters - if you would be doers [of lawful marriage].'"*

When someone becomes consumed by their worldly desires, they lose control over their actions and are instead driven solely by the need to satisfy those desires, often ignoring the negative consequences that follow. This situation mirrors that of a drug addict, whose addiction leads them to drugs, resulting in a loss of control over their behavior. They may commit wrongful acts, like theft, while remaining oblivious to the harmful effects of their actions, as their addiction has completely clouded their judgment. A similar outcome can arise from excessive worldly desires, such as the pursuit of wealth. When a desire intensifies, it can morph into an addiction that governs a person's actions and behavior. Thus, it is essential to learn

how to manage one's desires and only pursue lawful ones in a balanced manner to prevent such outcomes, which invariably lead to immoral actions and health problems, both mental and physical. In the case of the people of the Holy Prophet Lut, peace be upon him, their overwhelming desire to fulfil their lust with the same gender intoxicated them to the point where they lost control over their actions, failing to recognize their behavior as wrong and instead perceiving it as acceptable, much like a drug addict rationalizes their bad actions as good. Chapter 15 Al Hijr, verses 71-72:

*“[Lot] said, "These are my daughters - if you would be doers [of lawful marriage]." By your life indeed they were, in their intoxication, wandering blindly.”*

The people of the Holy Prophet Lut, peace be upon him, fulfilled their lusts with the same gender, an act that was unprecedented in human history as it went against the nature on which humans were created. If such behaviour were a part of human nature, it would have been apparent since the beginning of humanity, just as the institution of marriage between men and women has been present since the very start of human existence. Chapter 2 Al Baqarah, verse 35:

*“And We said, "O Adam, dwell, you and your wife, in Paradise...””*

People who blindly accept societal norms influenced by social media, fashion, and culture will inevitably act in ways that contradict their human nature. They are misled into thinking that genuine peace of mind can be achieved through these new things, even though changing the nature on which one was created only leads to an unstable mental and physical state. This instability obstructs their path to peace of mind. Every system in the human body is meant to work in harmony, and when these systems face extreme conditions, it results in a chaotic mental and physical state. For example, body temperature regulation must stay within a certain range; any significant deviations can lead to health problems. Similarly, eating too much or too little can cause health issues. Likewise, extremely high or low blood pressure can lead to various complications. The examples are numerous. Therefore, altering the fundamental and balanced nature of humanity will only create both physical and mental health issues, ultimately resulting in a loss of control over one's actions, driven by overpowering desires. This clarifies why people who behave in ways that go against their inherent nature, such as fulfilling their lust with the same gender, frequently experience mental health challenges that hinder their ability to attain peace of mind, despite occasionally enjoying brief moments of happiness and fun. It is important not to confuse happiness—a fleeting feeling that varies with situations—with peace of mind, which is a consistent state that remains within a person at all times.

Furthermore, those who act against the nature on which they were created on in this manner will inevitably misuse the blessings bestowed upon them thereby failing to adhere to the Islamic way of life, even if they profess to be Muslims. Consequently, they will become increasingly weighed down by mental health issues arising from an imbalance in their mental and physical health and they will misplace everything and everyone within their life. As a result, different facets of their lives, including family, friends, career, and wealth, will turn into sources of anxiety. If they continue to defy Allah, the Exalted, they will mistakenly blame their stress on the wrong people and

things in their lives, such as their relatives. By removing these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even thoughts of suicide. This outcome becomes especially evident when one observes those who persist in acting against the nature for which they were created.

For centuries, this behaviour was universally recognized as a psychological disorder by professional psychologists. However, many have since reversed their stance and deemed it normal behaviour, despite lacking evidence and scientific research to back this shift. This change appears to be driven by societal pressure, as they fear losing their jobs and academic positions if they do not classify this behaviour as normal. When examining how society at large views this behaviour as acceptable, one might conclude that the majority's actions are correct, leading them to agree without any critical thought or self-reflection. Yet, the truth is that the majority's perspective is not always right. Historical evidence has shown numerous occasions where the dominant opinion or belief was later invalidated by new insights, such as the mistaken belief that the Earth was flat. A shift in majority opinion is considered progress only when it is founded on evidence and research. However, since this change in the majority opinion lacks such a foundation, it results in social regression.

Moreover, many individuals support this behaviour and even become part of the community due to the overwhelming exposure to images and videos promoting this lifestyle, particularly on social media. When inundated with such content, it persuades them that this behaviour is normal and acceptable, and they may be lured into joining the community under the false impression that true peace of mind can be found there. Even in typical relationships, adults frequently struggle with their emotions, and this

confusion is often manipulated to convince individuals that their platonic feelings for someone of the same gender are actually romantic. Consequently, people, especially those who are weak minded, may come to believe this misconception, despite the absence of any supporting evidence.

Additionally, people have an innate understanding of the nature of their creation, which guides them in how they should behave. As a result, when faced with reality, they cannot provide any proof or insight that supports their life decisions. The only explanation they give is that their choices, which conflict with the nature they were created on, bring them happiness. Yet, this reasoning is flawed, as there are many extremely unhealthy and harmful actions that can also produce feelings of pleasure, like using recreational drugs; this does not mean one should partake in such behaviors.

Furthermore, because all individuals are naturally aware of the nature they were created on, those who stray from it by pursuing desires with the same gender often look for validation from others, as they lack confidence and certainty in their choices. This is a major reason for their desire to impose their beliefs on society, as they only feel secure when others agree with them. In contrast, those in society who adhere to the nature they were created on do not seek approval from others; instead, they follow their life paths with a sense of freedom. Individuals who question their own actions will inevitably look for validation from others, similar to an insecure student who constantly seeks their teacher's approval. On the other hand, those who are confident in their actions and decisions do not need outside validation, even if they are alone in their choices, much like a self-assured student who does not require constant affirmation from their teacher. This



internal doubt, which appears as a continual need for validation from others, serves as clear evidence against their behavior for those with common sense.

Furthermore, those who embrace this behavior while also adhering to a religion often misinterpret their religious teachings to rationalize their actions, despite the fact that every recognized religion on Earth categorically condemns such behavior as a major sin. A person who is not blinded by their desires would not seek to justify their actions to others through a distortion of their religious teachings. Rather, they would stay true to their faith and act in accordance with the nature they were created on.

Additionally, when people lack certainty and confidence in their lifestyle choices, especially when they realize these choices are at odds with their true nature, they often resort to abusive behavior towards those who challenge their opinions. They avoid engaging in mature discussions, as they have no solid evidence to support their beliefs. Instead, they resort to personal attacks against others, including their families, beliefs, and lifestyles, echoing the behavior of the nation of the Holy Prophet Lut, peace be upon him. Chapter 7 Al A'raf, verse 81:

*"But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure.""*

After the Holy Prophet Lut, peace be upon him, was unable to dissuade his people from their desires that blinded them of the truth, he cautioned them that their actions were deserving of opposition. This is because succumbing to one's desires often results in numerous wicked and disgraceful acts, as well as the suffering of innocent individuals in society. For instance, a drug addict not only inflicts harm upon themselves but also negatively impacts many others in the community, as their lifestyle choices frequently lead them to engage in criminal activities to support their addiction. In a similar vein, those who are consumed by the desire for wealth may resort to immoral actions to acquire it, including theft and fraud. While individuals who fulfil their lusts with the same gender may not be breaking the law, when someone is blinded by their desires as they are, they will eventually pursue all their worldly cravings, some of which are bound to be evil and detrimental to others. Chapter 11 Hud, verse 80:

*“He said, “If only I had against you some power or could take refuge in a strong support.””*

And chapter 15 Al Hijr, verse 72:

*“By your life indeed they were, in their intoxication, wandering blindly.”*

Generally speaking, when one becomes intoxicated by their desires, then they will inevitably persist on disobeying Allah, the Exalted, by misusing the

blessings He has granted them. In this world, their mindset will obstruct them from achieving 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 opposing Allah, the Exalted, they will mistakenly blame their stress on others, like their spouse. By pushing away these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This is evident when looking at those who consistently misuse the blessings they have, 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 far more severe punishment in the afterlife. Chapter 15 Al Hijr, verses 73-77:

*“So the shriek seized them at sunrise. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay. Indeed in that are signs for those who discern. And indeed, those cities are [situated] on an established road. Indeed in that is a sign for the believers.”*

In broad terms, 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 viewpoint 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 powerful methods to improve one's behavior and avoid repeating past errors, ultimately resulting in a sense of inner tranquility. For example, watching wealthy and famous individuals waste 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 received, 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. But as indicated by the following verse, only those who possess strong faith will benefit from observing the actions of others and the consequences they faced. Chapter 15 Al Hijr, verse 77:

*“Indeed in that is a sign for the believers.”*

It is important to understand the difference between a muslim and a believer so that one obtains maximum benefit from their faith. Muslims are individuals who do not possess a deep understanding of Islamic teachings and instead embrace Islam primarily because of their family ties, such as 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 He has granted them, particularly when their desires clash with Islamic principles, even if they perform the fundamental 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 through 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 refraining 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 if it is not 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 behave correctly in every circumstance 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 mentioned in a Hadith located in Sahih Muslim, number 7500. Therefore, those who adopt strong faith will benefit from Islamic teachings and benefit from observing the actions of others, whether in history or within their own time, and the consequences they faced. Chapter 15 Al Hjr, verses 78-79:

*“And the companions of the thicket were [also] wrongdoers. So We took retribution from them, and indeed, both [cities] are on a clear highway.”*

This will ensure they remain firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure they attain a harmonious mental and physical state, effectively aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will lead to tranquility in both spheres.

But those who possess weak faith will inevitably ignore Islamic teachings as it often contradicts their worldly desires and nor will they benefit from observing the actions of others and the consequences they faced. Chapter 15 Al Hijr, verses 80:

*“And certainly did the companions of Thamud deny the messengers.”*

Regardless of how advanced a society becomes or how much 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 possible situation, condition, and scenario that individuals or societies may encounter throughout their existence on Earth. This endeavor is fundamentally unattainable, as humanity continues to uncover new insights into specific aspects of human existence, such as the functions of different regions of the brain. Achieving a comprehensive code of conduct that fosters peace and justice for both individuals and society is beyond our reach. Only Allah, the Exalted, possesses the capability to accomplish this, as He is the Creator of all things, with infinite knowledge encompassing the entirety of the past, present, and future. Thus, He is the sole authority qualified to provide humanity with a code of conduct that

clearly differentiates between good and evil, beneficial and harmful, and aids in attaining peace of mind in a stressful life. Historical evidence demonstrates that when this divine code was effectively implemented in people's lives, it resulted in the flourishing of tranquility, justice, and peace within society. Consequently, individuals should embrace the divine code of conduct bestowed upon them, acknowledging it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should act like a wise patient who comprehends and adheres to their doctor's recommendations, understanding that it is ultimately for their own benefit, despite the unpleasant treatments and strict dietary guidelines prescribed.

But as acting on divine teachings contradicts the worldly desires of people, many will deny or ignore them, even if they claim belief in Allah, the Exalted. Chapter 15 Al Hijr, verse 81:

*“And We gave them Our signs, but from them they were turning away.”*

As a result, they will persist on their worldly desires by misusing the blessings they have been granted, on vain and sinful things, just like the people before them did. Chapter 15 Al Hijr, verse 82:

*“And they used to carve from the mountains, houses, feeling secure.”*



As a result, they will experience a lack of mental and physical equilibrium, and misplace everything and everyone within their life. This will bring about stress, trouble and difficulties, despite any material comforts they may have and enjoy. And as their attitude will prevent them from preparing for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse and everything they gained in this world will not help them at all, just like it did not grant them peace of mind in this world. Chapter 15 Al Hijr, verses 82-84:

*“And they used to carve from the mountains, houses, feeling secure. But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”*

It is vital to understand that worldly things, such as fame, wealth, authority, family, friends and a career, only have value when one possesses peace of mind. Without peace of mind, these things will only increase one's stress and difficulties in both worlds. This truth is clear when one observes the rich and famous and how they are plagued with mental health issues, despite possessing and enjoying worldly things. Chapter 15 Al Hijr, verses 82-84:

*“And they used to carve from the mountains, houses, feeling secure. But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”*

In general, a Hadith from Jami At Tirmidhi, number 2482, states that the Holy Prophet Muhammad, peace and blessings be upon him, indicated that all lawful expenditures are rewarded by Allah, the Exalted, except for wealth spent on construction.

This encompasses all lawful spending that avoids excess, waste, or extravagance. Necessary construction expenses are not included in this Hadith, but spending that exceeds one's needs is. Such excessive spending is frowned upon as it often leads to waste and extravagance. Moreover, individuals who invest in construction are less inclined to give to charity and spend in ways that please Allah, the Exalted. This tendency can also foster a false sense of hope for a long life; those who perceive their time in this world as limited are less likely to misuse the resources they have been granted on building lavish homes. The more one hopes for a lengthy existence, the fewer righteous actions they will perform, thinking they can always do good deeds later. It can also lead to procrastination in sincere repentance, as they believe they can always improve their behaviour in the future. Ultimately, this mindset drives individuals to focus more on worldly comforts, aiming to create a more enjoyable life for their anticipated long stay in this world. As a result, they will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

In addition, engaging in unnecessary construction consumes time that could be spent on voluntary righteous acts, such as fasting and night prayers, due to overwhelming fatigue. It also hinders the pursuit of Islamic knowledge and its application.

Lastly, participating in unnecessary construction is a never-ending cycle. As soon as one section of a home is finished, attention shifts to the next, perpetuating the process.

Thus, one ought to follow what is essential in all matters, not limited to construction, in order to avoid these adverse outcomes.

Chapter 15 Al Hijr, verse 82:

*“And they used to carve from the mountains, houses, feeling secure.”*

It is crucial to understand that this action is not sinful; however, it has faced criticism as indulging in vain matters, which, while not considered sinful, are frowned upon in Islam. In reality, part of being pious involves refraining from certain permissible things due to the concern that they may lead to what is forbidden. 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 getting close to it was permissible. 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 instances show that merely because something is legal does not imply it should be done. Some lawful actions, particularly those that are vain, should be shunned as they frequently lead to unlawful behavior. For instance, vain talk, while not deemed sinful, can result in sins like backbiting and dishonesty. Similarly, vain expenditure of money can lead to wastefulness, which is considered 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 partake in 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, tend to indulge excessively in permissible activities, particularly vain ones, just like the people before them did. Chapter 15 Al Hijr, verse 82:

*“And they used to carve from the mountains, houses, feeling secure.”*

This behavior heightens the likelihood of engaging in forbidden actions and leads to a misuse of the blessings they have received. In this world, their mindset will obstruct them from achieving a harmonious mental and physical state, causing 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 opposing Allah, the Exalted, they will mistakenly blame their stress on others, like their relative. By distancing themselves from these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This is evident when observing those who consistently misuse the blessings they have been granted, such as the wealthy and famous, despite having worldly comforts. Furthermore, their mindset will prevent them from preparing for their accountability on Judgement Day, leading to a far more severe punishment in the afterlife. Chapter 15 Al Hijr, verses 82-84:

*“And they used to carve from the mountains, houses, feeling secure. But the shriek seized them at early morning. So nothing availed them [from] what they used to earn.”*

In addition, as indicated by the next verse, in order to avoid sinful and vain things one must appreciate the purpose of life in this world so that they are motivated to adopt the correct attitude whereby they obey Allah, the Exalted. This involves correctly using the blessings He has granted them as outlined in divine 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. Chapter 15 Al Hijr verse 85:

*“And We have not created the heavens and earth and that between them except with purpose. And indeed, the Hour is coming...”*

Denying the possibility of human resurrection on the Day of Judgement is a strange claim, particularly when there are many examples of resurrection that occur over the days, months, and years. For example, Allah, the Exalted, uses rain to breathe life into a barren, lifeless land and allows a dead seed to sprout, thus nurturing creation. In the same way, Allah, the Exalted, possesses the ability to resurrect humans, akin to a dead seed buried in the ground, which eventually comes to life. The changing of the seasons serves as a vivid representation of resurrection. Take winter, for instance, when the leaves of trees fall and wither, making the tree appear lifeless. Yet, in the following seasons, the leaves return, and the tree regains its vitality. The concept of resurrection is also observable within the human body, where cells, like skin cells, continuously die and regenerate. Furthermore, the sleep-wake cycle seen in all living beings illustrates resurrection. Sleep can be viewed as a sibling to death, as the senses of the sleeper are momentarily dulled. Allah, the Exalted, then restores a person's soul to them if they are destined to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

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

Moreover, the Day of Judgement is an inevitable event that is set to occur. When one examines the universe, they will observe countless examples of balance. Take, for instance, the Earth, which maintains a perfect and stable



distance from the Sun. If the Earth were to shift even slightly closer or further away from the Sun, it would become uninhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere and its subsequent condensation to create rain, is finely tuned to ensure that life can thrive on Earth. The soil is crafted in such a way that it allows fragile branches and shoots of seeds to break through, yielding crops for nourishment, while also being strong enough to support the weight of heavy buildings above it. There are numerous instances that not only clearly indicate the existence of a Creator but also highlight the principle of balance. However, one aspect of this world appears to be out of balance: the actions of humanity. It is frequently noted that oppressive and tyrannical figures often escape punishment in this life. Conversely, many individuals endure oppression and various hardships without receiving the rewards they deserve for their perseverance. Numerous Muslims who diligently follow the commands of Allah, the Exalted, often face significant challenges in this world and receive only a small portion of reward, while those who openly defy Allah, the Exalted, enjoy worldly pleasures. Just as Allah, the Exalted, has established balance in all His creations, the distribution of rewards and punishments for actions should also be fair. Yet, this is clearly not the case in this world; therefore, it must occur at a different time, specifically, the Day of Judgement.

Allah, the Exalted, possesses the ability to fully reward and punish in this life. Yet, one reason for not implementing complete punishment here is that Allah, the Exalted, offers chances for individuals to genuinely repent and improve their conduct. He does not bestow full rewards upon Muslims in this world because this world is not Paradise. Moreover, belief in the unseen, especially the total reward that awaits a Muslim in the afterlife, is a vital aspect of faith. In fact, it is this belief in the unseen that makes faith distinctive. If one were to only trust in what can be perceived through the five senses, such as receiving complete rewards in this life, it would lack the same value.

In addition, the combination of fearing complete punishment and hoping for full reward in the hereafter motivates individuals to avoid sins and pursue righteous deeds.

For the Day of Recompense to commence, this material world must come to an end. This is because punishment and reward can only be administered once all actions have concluded. Therefore, the Day of Recompense cannot take place until individuals' actions have been finalized. This indicates that the material world must ultimately end.

By contemplating this discussion with an open and unbiased mind, one's faith in the Day of Judgement will be strengthened, encouraging them to prepare for it by correctly using the blessings they have received, in line with the guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, so that they may achieve 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.”*

And chapter 15 Al Hijr, verse 85:

*“And We have not created the heavens and earth and that between them except with purpose. And indeed, the Hour is coming...”*

But as obeying Allah, the Exalted, and preparing for one's accountability often contradicts the worldly desires of people, many of them will deny it or ignore it, even if they claim belief in Allah, the Exalted, and the Last Day. 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 a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of any worldly pleasures they may experience.

Furthermore, since Islam promotes the control of worldly desires, individuals whose sole purpose in life is to satisfy their desires will often criticize Islam, as it makes them appear animalistic. Additionally, businesses and industries that profit from people indulging their desires will also work against Islam, seeking to dissuade individuals from adhering to Islamic principles. In response to such criticism, Muslims must stay committed to obeying Allah, the Exalted, who will grant them peace of mind and safeguard them from the adverse influences of others, even if this protection is not immediately apparent. Chapter 15 Al Hijr, verse 85:

*“...And indeed, the Hour is coming; so overlook in a beautiful way.”*

The individual who seeks to satisfy society while disregarding Allah, the Exalted, will not escape His punishment, nor will they genuinely win the approval of society, as human opinions and worldly matters like social media, fashion, and culture are inherently unstable. If one remains steadfast in obeying Allah, the Exalted, and utilizes the blessings bestowed upon them according to Islamic principles, they will achieve a harmonious mental and physical state and appropriately prioritize their life and relationships. And as their conduct prepares them for accountability on the Day of Judgement, He will reward them with unimaginable blessings in the hereafter.

On the other hand, those who continue to disobey Allah, the Exalted, in pursuit of societal approval and worldly pleasures will ultimately misuse the blessings they have received. Consequently, they will find themselves in a state of mental and physical chaos, struggling to manage their priorities and relationships, and they will inadequately prepare for their accountability on the Day of Judgement. This will result in stress and challenges in both this life and the hereafter, regardless of their material possessions. In fact, individuals who persist in disobeying Allah, the Exalted, while outwardly professing faith are at significant risk of departing this world without their faith. It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and survive. Just as a plant deprived of vital nutrients, such as sunlight, will die, so too can a

person's faith diminish if not supported by acts of obedience. This represents the greatest loss.

In order to hold people accountable the ability and power to resurrect the dead and the knowledge of their intentions, speech and actions is required. Chapter 15 Al Hijr, verse 86:

*“Indeed, your Lord - He is the Knowing Creator.”*

As indicated by the next verse, in order to obey Allah, the Exalted, correctly so that one achieves peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and in order to prepare for their accountability on Judgement Day, one must learn and act on the Holy Quran according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, learning and acting on the clear proofs of the Holy Quran will strengthen one's faith in Allah, the Exalted, and Judgement Day, which will aid them in obeying Him and preparing for their accountability on Judgement Day. Chapter 15 Al Hijr, verse 87:

*“And We have certainly given you, seven of the often repeated [verses] and the great Qur'an.”*

It is commonly understood that the phrase 'seven often repeated' pertains to chapter 1, Al Fatihah, which is recited multiple times daily during the prayers. Although chapter 1, Al Fatihah, is part of the Holy Quran, it is mentioned separately due to its significance as the greatest chapter in the Holy Quran. This distinction is noted in a Hadith from Sunan Ibn Majah, number 3785. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has referred to it as the 'mother of the book' in a Hadith from Sunan An Nasai, number 910. Some scholars suggest it is termed the 'mother of the book' because it encapsulates the essence of the entire Holy Quran. This interpretation is found in Tafsir Ibn Kathir, Volume 1, Page 43. Therefore, anyone who comprehends and implements the teachings of chapter 1, Al Fatihah, effectively understands and applies the teachings of the entire Holy Quran. Chapter 15 Al Hijr, verse 87:

*“And We have certainly given you, seven of the often repeated [verses]...”*

The Holy Quran is made up of seven topics, all of which are briefly outlined in chapter 1, Al Fatihah. The first topic is Monotheism, which means that only Allah, the Exalted, is deserving of worship and obedience. This subject is introduced at the beginning of Al Fatihah. Chapter 1 Al Fatihah, verse 2:

*“[All] praise is [due] to Allāh, Lord of the worlds.”*

The second topic referenced in the Holy Quran and highlighted in Al Fatihah is Prophethood. In the sixth verse of Al Fatihah, Allah, the Exalted, speaks of the way of those whom He has favored. Chapter 1 Al Fatihah, verse 6:

*“Guide us along the Straight Path.”*

This route, which leads to Paradise, is the route of the Holy Prophets, peace be upon them. The individuals who have been favored are referenced in another verse of the Holy Quran. Chapter 4 An Nisa, verse 69:

*“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”*

The third topic discussed in the Holy Quran is the worship and obedience of Allah, the Exalted, as stated in verse 5 of Al Fatihah. Chapter 1 Al Fatihah, verse 5:

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

The fourth topic discussed in the Holy Quran includes promises of blessings along with warnings of punishment. This topic is highlighted in verse 4 of Al Fatihah, which serves as a reminder to humanity that these promises and warnings will eventually be experienced by everyone. Chapter 1 Al Fatihah, verse 4:

*“Sovereign of the Day of Recompense.”*

The fifth topic covered in the Holy Quran includes narratives and teachings. The specific lesson highlighted in Al Fatihah, verses 6 and 7, illustrates how Allah, the Exalted, rewarded the righteous and punished the wrongdoers of previous nations. Chapter 1 Al Fatihah, verses 6-7:

*“Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.”*

The sixth topic addressed in the Holy Quran covers the aspects of the Day of Resurrection. This is the moment when Allah, the Exalted, will bring back to life all of creation after their death, to evaluate the actions they did while



living on Earth. This is referenced in verse 4 of Al Fatihah. Chapter 1 Al Fatihah, verse 4:

*“Sovereign of the Day of Recompense.”*

The seventh and final topic addressed in the Holy Quran, summarized in Al Fatihah, involves supplications to Allah, the Exalted. Al Fatihah instructs humanity on the proper way to supplicate to Allah, the Exalted. One should begin by praising and glorifying Allah, the Exalted, in accordance with His infinite status. This is best accomplished by utilizing the phrases found in the Holy Quran or the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. This is highlighted in chapter 1, verses 2-3 of Al Fatihah:

*“[All] praise is [due] to Allāh, Lord of the worlds. The Entirely Merciful, the Especially Merciful.”*

Showing vulnerability and humility is a crucial aspect of supplication. This is shown in chapter 1, verse 5 of Al Fatihah:

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

The following two verses, 6 and 7, contain the supplication itself. Chapter 1 Al Fatihah, verses 6-7:

*“Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.”*

Seeking right guidance and refuge from the wrong path is a prayer that Muslims should frequently make, as it represents the most crucial objective to attain.

The placement of this chapter at the start of the Holy Quran signifies that Allah, the Exalted, encourages humanity to recite, study, and implement the teachings of the Holy Quran to find the correct direction in life, specifically the straight path referred to in this chapter. This means that one should not approach the recitation and study of the Holy Quran with trivial or worldly intentions. Rather, they should allow this chapter to shape their intentions and actions towards achieving success in both this life and the hereafter. Furthermore, this chapter clarifies that true guidance in every circumstance, both in this world and the next, is only achieved through the practical obedience to Allah, the Exalted, as a path is ineffective unless it is actively traveled. This genuine obedience, highlighted in the last two verses of this chapter, entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted. This principle is elaborated upon in the

remainder of the Holy Quran, which chapter 1 Al Fatihah leads into, and is exemplified in the practices of the Holy Prophet Muhammad, peace and blessings be upon him. It is indeed perplexing how many Muslims consistently recite this chapter yet neglect to obey Allah, the Exalted, in practice. The right guidance discussed in this chapter, which they recite regularly, cannot be attained without corresponding actions. Chapter 15 Al Hijr, verse 87:

*“And We have certainly given you, seven of the often repeated [verses] and the great Qur'an.”*

Generally speaking, the expressions found in the Holy Quran are truly unmatched, and its meanings are conveyed with remarkable precision. The verses and words exhibit an extraordinary level of eloquence, surpassing that of any other literary work. Unlike other scriptures and teachings from various religions and lifestyles, it is devoid of contradictions. The Holy Quran provides a thorough account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not have formal education in historical studies. It advocates for all that is beneficial while prohibiting all that is harmful, addressing both individual and societal impacts, thus ensuring that justice, security, and peace are established in every home and community. In contrast to poetry, stories, and fables, the Holy Quran steers clear of exaggeration, falsehood, or any form of deceit. Each verse is advantageous and can be practically applied in one's life. Even when the same narrative is reiterated in the Holy Quran, it emphasizes different significant lessons. Unlike other texts, the Holy Quran remains engaging upon repeated readings. It presents promises and warnings, backed by undeniable and clear evidence. When discussing concepts that may appear abstract, such as the practice of patience, the

Holy Quran consistently provides straightforward and practical methods for application in daily life. It encourages individuals to comprehend their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in ways that are pleasing to Him. This ensures they achieve peace and success in both this life and the hereafter by attaining a balanced mental and physical state and by appropriately positioning everything and everyone within their lives. It elucidates and renders the clear path attractive to those in pursuit of tranquillity and success in both worlds. It addresses the essence of human nature, making the guidance offered both ageless and advantageous for every individual, location, and time period. When comprehended and applied correctly, it serves as a remedy for all emotional, financial, and physical challenges. It provides solutions to every issue that people or communities might encounter. A glance at history shows that societies that genuinely embraced the teachings of the Holy Quran reaped the benefits of its all-encompassing and timeless wisdom. Astonishingly, not a single letter of the Holy Quran has been altered over countless ages, as Allah, the Exalted, has vowed to safeguard it. No other text in history possesses this remarkable trait. 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 key challenges encountered by a community and suggested practical solutions for each one. By tackling these essential issues, many related problems can also be alleviated. This demonstrates how the Holy Quran provides guidance on all the vital elements required for individuals and societies to thrive in both this life and the afterlife. Chapter 16 An Nahl, verse 89:

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

This represents the most remarkable and eternal miracle that Allah, the Exalted, granted to His final Holy Prophet Muhammad, peace and blessings be upon him. However, only those who genuinely pursue and dedicate themselves to the truth will reap its benefits, while those who yield to their own desires and choose to accept only parts of it will inevitably 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.”*

And chapter 15 Al Hijr, verse 87:

*“And We have certainly given you, seven of the often repeated [verses] and the great Qur'an.”*

As the Holy Quran is great, the one who learns and acts on it will adopt great aspirations. The greatest worldly aspiration one can aim for in this world is peace of mind. Indeed, one of the key factors that contributed to the greatness of the Companions, may Allah be pleased with them, was their lofty goals and aspirations. In all their actions and words, they consistently focused on the hereafter rather than the material world. Even if one were to disregard their extensive worship and simply observe their everyday activities, it would be evident that they were a group of individuals who genuinely believed in the hereafter, as most of their daily efforts were aimed at it. They utilized the blessings bestowed upon them in ways that pleased Allah, the Exalted, and refrained from using them in vain or sinful manners. Conversely, if one were to exclude the obligatory prayers from a modern Muslim's daily routine, it would be difficult to distinguish their daily activities from those of a non-Muslim. This is solely due to their diminished aspirations and goals. In essence, the vast majority of their efforts are directed towards the material world, similar to a non-Muslim. One should not deceive themselves into thinking they are emulating the actions of the Companions, may Allah be pleased with them. Certainly, the Companions, may Allah be pleased with them, engaged in business and raised families, but their approach to these endeavors was deeply rooted in Islamic teachings. They earned and spent only in ways that were pleasing to Allah, the Exalted, and avoided anything that would not serve them in the hereafter. How many Muslims can genuinely say they act in this way? The Companions, may Allah be pleased with them, entered into marriage but selected their partners solely based on Islamic teachings and worked diligently to uphold their spouses' rights according to these teachings rather than their personal desires. How many Muslims can assert they act in this fashion? The Companions, may Allah be pleased with them, nurtured their children by imparting the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and instilled in them the importance of preparing for the hereafter over worldly matters, utilizing the blessings they received in ways that please Allah, the Exalted. In contrast, many Muslim parents today focus solely on teaching their children to recite the Holy Quran without comprehension or application, while investing their

full efforts in motivating them to amass wealth and acquire numerous properties.

Modern Muslims may imitate the actions of the Companions, may Allah be pleased with them, but since their goals and ambitions are centered on materialism, they are significantly distanced from the Companions, may Allah be pleased with them.

One should conduct their life in such a manner that it becomes clear to anyone observing their daily actions that they genuinely believe in the hereafter, as their goals and dreams are directed towards it. This is accomplished when one utilizes 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. It is insufficient to exhibit this behavior solely during the five obligatory prayers, which take less than an hour each day; rather, this mindset should be reflected in every action and word. This was the approach of the Companions, may Allah be pleased with them, and it is one of the key factors contributing to their greatness.

In addition, as indicated by the next verse, it is essential to recognize that material possessions, including fame, wealth, power, family, friends, and a career, hold significance only when accompanied by peace of mind. Without peace of mind, these possessions will only increase stress and challenges in both worlds. This reality becomes evident when observing the wealthy and famous, who often struggle with mental health issues despite their material success. Thus, one's goals in this life should not focus on

acquiring these possessions; rather, the pursuit should be for peace of mind, as it imparts value to all other worldly possessions. Chapter 15 Al Hijr, verse 88:

*“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories from them...”*

The one who fails to understand this reality will blindly follow others who indulge in their worldly desires, falsely believing peace of mind lies in this behaviour. It is important to note that Allah, the Exalted, warned against even looking at those who indulge in their worldly desires as this is the first step to blindly following others within society. Thus, one should refrain from following others blindly, as the prevailing behavior in society frequently leads to the disobedience of Allah, the Exalted. When individuals see that most of society disregards Islamic teachings, they might assume that the majority's actions are correct and consequently follow them without any critical thought. In reality, the majority view is not always accurate. History has demonstrated how the prevailing opinion or belief has been proven wrong with new evidence and understanding, such as the incorrect belief that the Earth was flat. It is crucial to avoid behaving like sheep by thoughtlessly conforming to the majority view, 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.”*



Instead, people should use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the common views of the majority. In fact, Islam strongly condemns the practice of blindly following others in religious issues for this reason and thus urges Muslims to 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....””*

But those who fail to use their common sense and instead follow the majority opinion within society, falsely believing peace of mind lies in this behaviour, will also adopt the same attitude. 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, 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 in their lives, including their relatives. 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 is particularly evident in those who consistently misuse the blessings they have, like the wealthy and famous, who, despite enjoying worldly pleasures, are plagued with mental health issues. Moreover, their mindset will hinder them from preparing for their

accountability on Judgement Day, resulting in a far more severe punishment in the afterlife. To avoid this outcome one must avoid blindly following others, when they see them indulging in their worldly desires. Chapter 15 Al Hijr, verse 88:

*“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories from them...”*

Furthermore, this serves as a reminder of the well-known yet misguided notion that the grass is always greener on the other side of the fence. This implies that other people's lives often seem superior to one's own. For instance, ordinary individuals frequently look at celebrities and wrongly assume their lives are better. In many instances, this idea is far from reality, as those who seem to be in a more favourable position may actually be dealing with challenges that would make others reluctant to switch places with them. An outsider can only view things from a single perspective. However, if they could see the complete picture, they would understand that everyone encounters issues and no one leads a flawless life, regardless of their possessions or fame. This misunderstanding is often fuelled by the media. Yet, people tend to forget that the media's goal is to make the lives of celebrities seem appealing. If they merely reported the facts without embellishment, most of their audience would likely lose interest in their products.

One should steer clear of this erroneous belief, as it is a tool of the Devil that encourages ingratitude for what one has. This is why the Holy Prophet Muhammad, peace and blessings be upon him, recommended in a Hadith

found in Jami At Tirmidhi, number 2513, that a Muslim should focus on those who have less worldly possessions rather than those who have more. This mindset will help prevent ingratitude towards Allah, the Exalted. Whenever one feels ungrateful, they should redirect their attention to the many individuals living in extreme poverty and enduring far greater struggles than themselves. The grass is not greener on the other side of the fence; it is, in fact, sufficiently green on one's own side. 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 chapter 15 Al Hijr, verse 88:

*“Do not extend your eyes toward that by which We have given enjoyment to [certain] categories from them...”*

The one who appreciates this truth will inevitably feel sad for others, such as their relatives, who choose to ignore Islamic teachings and instead blindly follow the majority behaviour in society by indulging in their worldly desires, falsely believing peace of mind lies in this. Chapter 15 Al Hijr, verse 88:

*“...and do not grieve over them...”*

In the end, it is an individual's duty to clearly communicate the difference between the right and wrong paths in life to others, while also inspiring them to choose the right one. However, they cannot force anyone to make that decision. Those who fail to recognize this reality will repeatedly experience frustration and disappointment towards those who choose the wrong path, and this sadness may eventually lead to depression if they do not realize that their role is not to pressure others into making the right life choices. 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. Individuals yearning for peace in both worlds, even if it requires resisting earthly temptations, recognize that managing one's desires in this life is a minor sacrifice for achieving peace of mind in both worlds. Furthermore, these people comprehend that satisfying every earthly desire does not result in genuine inner peace. This is clearly demonstrated by examining the lives of the wealthy and famous.

When one avoids following the majority behaviour within society, and instead controls their worldly desires by using the blessings they have been

granted as outlined in Islamic teachings, they must not adopt arrogance towards others, especially, other muslims, believing they are better than them, as arrogance is arguably more destructive than indulging in one's desires. Chapter 15 Al Hjr, verse 88:

*“...And lower your wing to the believers.”*

Arrogance can lead one to mistakenly think they are doing Allah, the Exalted, and Islam a service by following Islamic teachings, even if most of society overlooks them. Such arrogance can obstruct their true obedience to Allah, especially when their personal desires clash with His commands, leading them astray. On the other hand, those who understand that their faith and dedication ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain committed to their obedience, no matter the challenges or comforts they encounter. This viewpoint will allow them to correctly utilize the blessings bestowed upon them by Allah, the Exalted, as described in Islamic teachings. Consequently, they will achieve a balanced state of mind and body, harmonizing all facets of their lives while adequately preparing for their accountability on the Day of Judgement. In the end, this attitude will foster peace in both worlds. Chapter 15 Al Hjr, verse 88:

*“...And lower your wing to the believers.”*

In general, since the door of repentance remains open until death, one should never exhibit arrogance towards others, regardless of whether they are Muslim or not, under the assumption that they are superior. This is because anyone can seek repentance at any time. Moreover, it is crucial to understand that since a person's intentions are concealed from others, they cannot accurately judge who is better based solely on external actions. Therefore, it is essential to avoid making assertions about the status of others or oneself, as only Allah, the Exalted, truly knows the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

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

Understanding this truth will prevent one from adopting arrogance towards others. Chapter 15 Al Hijr, verse 88:

*“...And lower your wing to the believers.”*

Furthermore, adopting humility towards others is a vital component of correctly representing Islam to the outside world, whether to other Muslims or non-Muslims. The one who adopts arrogance will discourage others from accepting and acting on Islamic teachings thereby failing their duty of correctly representing Islam to the outside world. They will undoubtedly answer for this failure in both worlds.

As mentioned earlier, the role of the Holy Prophet Muhammad, peace and blessings be upon him, was to represent the correct teachings of Islam to the outside world, an aspect of which was to warn them against disobeying Allah, the Exalted, and the consequences of doing so. Chapter 15 Al Hijr, verse 89:

*“And say, “Indeed, I am the clear warner.””*

It is crucial to understand that warnings are only advantageous for those who take practical action in response to them. Simply acknowledging warnings verbally, without changing one’s behavior accordingly, holds no value. Thus, to genuinely benefit from the warnings of the Holy Quran, one must actively engage with its various aspects. The first aspect is to recite it accurately and consistently. The second aspect involves grasping its teachings through a trustworthy source and instructor. The final aspect is to apply the teachings of the Holy Quran with the sincere intention of pleasing Allah, the Exalted, in line with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One must prioritize the teachings of the Holy Quran over personal desires that may contradict it. Shaping one’s character in accordance with the Holy Quran demonstrates a true 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 noted 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 follow only certain commands,

prohibitions, and guidance based on their own preferences and desires show a lack of genuine sincerity towards it and, consequently, will not fully experience the profound knowledge and wisdom it offers. 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 truth, they should not merely recite it to address their earthly issues, treating the Holy Quran as just a resource to be called upon in times of need and then put aside. The main aim of the Holy Quran is to provide guidance for achieving tranquility in both worlds, by fostering a harmonious mental and physical state and by appropriately positioning everything and everyone in their life. Ignoring this essential purpose and using it solely to confront one's worldly difficulties is inappropriate, as it contradicts the values of a true Muslim.

Throughout history, Allah, the Exalted, has always revealed warnings and good news within divine revelation He has granted mankind so that they could achieve peace of mind in both worlds. Chapter 15 Al Hijr, verses 89-90:



*“And say, “Indeed, I am the clear warner.” Just as We had revealed [scriptures] to the separators.”*

No matter how sophisticated a society becomes, and regardless of the knowledge it gains in various domains, including both the mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and that addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new revelations 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 power to achieve this, for He is the Creator of everything, and His knowledge is infinite, encompassing all of the past, present, and future. Therefore, He alone is in the perfect position to offer humanity a code of conduct, a benchmark that clearly distinguishes right from wrong, 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 the lives of individuals, it led to the spread of tranquility, justice, and peace within society. As a result, individuals must 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 should behave like a wise patient who understands and follows the medical advice of their doctor, realizing that it is ultimately for their own good, even if it involves taking unpleasant medications and adhering to a strict diet.

But as obeying Allah, the Exalted, by correctly using the blessings He has granted as outlined in divine teachings, often contradicts the worldly desires of people, many of them intentionally misinterpreted, edited and concealed divine teachings amongst each other, such as the scholars from the people of the book, for the sake of worldly gain and only shared the teachings from their divine scriptures with the general public that suited their worldly ambitions, thereby separating the divine scriptures into pieces. Chapter 15 Al Hijr, verse 90:

*“Just as We had revealed [scriptures] to the separators.”*

This verse cautions Muslims against behaving inappropriately regarding Islamic knowledge. They should not deliberately learn and distort it to fulfill their own desires. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, has cautioned those who pursue Islamic knowledge with improper intentions, like seeking social status, with a warning of Hell in a Hadith from Sunan Ibn Majah, number 253. Therefore, one must ensure that they seek and apply Islamic knowledge solely to please Allah, the Exalted, and refrain from misusing this knowledge for worldly gains, such as social status and wealth. But those who fail to adopt the correct attitude will follow in the footsteps of the misguided scholars of the people of the book who intentionally misinterpreted and concealed their divine teachings thereby acting on some parts of it and ignoring other parts of it, according to their worldly desires. Chapter 15 Al Hijr, verse 90-91:

*“Just as We had revealed [scriptures] to the separators. Who have made the Qur'an into portions.”*

The scholars from the people of the book accepted parts of the Holy Quran which coincided with their worldly desires and disbelieved in other parts which contradicted their desires. A Muslim must avoid this attitude whereby they treat Islam as a garment that can be donned or removed at will. Islam represents a holistic way of life that must be adhered to in every situation, irrespective of whether it clashes with personal inclinations or whether one understands the rationale behind its rules and prohibitions. Adopting this perspective is crucial for attaining tranquillity and success in both this life and the afterlife by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their life.

Furthermore, the people of the book exhibited similar behaviour towards their sacred texts where they followed certain parts of it while disregarding others. Consequently, they faced accusations of disbelief in those parts, even though they did not actually disbelieve; they chose to ignore them. Chapter 2 Al Baqarah, verses 84-85:

*“And [recall] when We took your covenant, [saying], “Do not shed each other’s blood or evict one another from your homes.” Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be*

*sent back to the severest of punishment. And Allah is not unaware of what you do.”*

The act of selectively choosing which divine teachings to follow and which to disregard based on personal desires is therefore considered disbelief. Chapter 15 Al Hijr, verse 90-91:

*“Just as We had revealed [scriptures] to the separators. Who have made the Qur'an into portions.”*

This serves as a warning that individuals who engage in such behavior risk departing from this world without their faith, as they fail to support their verbal affirmation of faith in Allah, the Exalted, with corresponding actions. It is crucial to recognize that faith resembles a plant that requires nourishment from acts of obedience to thrive and endure. Just as a plant lacking essential nutrients, like sunlight, will perish, a person's faith can also perish if not supported by obedient deeds. This represents the most significant loss. To prevent this fate, one must avoid the temptation to selectively act on Islamic teachings based on personal desires. Doing so will ensure proper obedience to Allah, the Exalted, by utilizing the blessings He has bestowed upon them in accordance with Islamic principles. This approach will lead to 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 behavior will foster peace in both worlds.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of all people, He knows who treats Islam like a coat which they put on and take off according to their desires and He will therefore hold them accountable accordingly in both worlds. Chapter 15 Al Hijr, verses 92-93:

*“So by your Lord, We will surely question them all. About what they used to do.”*

Irrespective of if others accept and act on Islamic teachings, one must understand the importance of obeying Allah, the Exalted, even if it contradicts their worldly desires. Individuals 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 diet. Just as this wise patient can attain good mental and physical health, so too can a person who embraces and implements Islamic teachings. This is due to the fact that Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. Chapter 15 Al Hijr, verse 94:

*“Then fulfill what you are commanded to do...”*

But doing this involves turning away from the behaviour of those whose only aim in life is to pursue their worldly desires. Chapter 15 Al Hijr, verse 94:

*“...and turn away from the polytheists.”*

A person is always influenced by their companions, whether positively or negatively, and this influence can be either obvious or subtle. This is referenced in a Hadith from Sunan Abu Dawud, number 4833. Therefore, those who surround themselves with the righteous and truthful will find themselves inspired and encouraged to sincerely obey Allah, the Exalted. On the other hand, those who associate with the misguided will adopt their characteristics and behaviors. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been given. This will lead to a state of mental and physical imbalance, it will cause them to misplace everything and everyone in their lives and it will prevent them from preparing for their accountability on the Day of Judgement. Ultimately, this will result in stress, challenges, and struggles in both worlds, no matter what material comforts they may have and enjoy.

When one does not join the majority of society in their pursuit of worldly desires and instead remains firm on the obedience of Allah, the Exalted, they will encounter criticism from others. Chapter 15 Al Hijr, verses 94-95:

*“Then fulfill what you are commanded to do and turn away from the polytheists. Indeed, We are sufficient for you against the mockers.”*

In general, when an individual chooses a different course than their contemporaries, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal goals and desires over the obedience of Allah, the Exalted. Consequently, this may result in criticism aimed at those who remain resolute in their faith, often originating from family members.

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

Furthermore, individuals who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the judicious use of the blessings granted to them, often encounter resistance and criticism from those who engage in excess—yielding to their impulses without restraint, which render them animalistic according to Islamic values. These detractors frequently aim to dissuade others from accepting Islam and to discourage Muslims from practicing their faith, attempting to lure them into a lifestyle governed by unchecked desires. They often concentrate on

specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can readily discern the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, including law enforcement, military, healthcare, education, and business. This selective critique of the Islamic dress code, juxtaposed with their silence regarding other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core tenets of Islam and the disciplined behavior of its adherents that incite these various assaults on Islam, leading them to criticize it in any manner possible. Chapter 15 Al Hijr, verse 96:

*“Who make [equal] with Allah another deity.”*

In all situations, an individual must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that such commitment will grant them tranquility and shield them from the adverse effects of others. Chapter 15 Al Hijr, verse 95:

*“Indeed, We are sufficient for you against the mockers.”*

Failing to obey Allah, the Exalted, in a bid to satisfy others will ultimately result in a forfeiture of inner peace, as this decision will lead to the



misapplication of the blessings He has conferred upon them. Consequently, they will endure both mental and physical distress, they will misplace everything and everyone within their life and it will impede their readiness for accountability on the Day of Judgement. This will lead to anxiety, challenges, and hardships in both this world and the hereafter, irrespective of any material wealth they may possess and enjoy.

To cultivate a resilient mindset, one must work towards building a strong faith. This robust faith is crucial for upholding the commitment to obey Allah, the Exalted, in all situations, whether in times of prosperity or hardship. Such deep faith is nurtured by 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 demonstrate that genuine obedience to Allah, the Exalted, leads to peace in both this life and the afterlife. In contrast, those lacking knowledge of Islamic principles tend to have a weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This ignorance can cloud their understanding that yielding their desires in favor of obeying Allah, the Exalted, is the path to attaining peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it practically, ensuring they remain obedient to Allah, the Exalted, at all times. This involves correctly utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a balanced mental and physical state and the proper prioritization of all areas of their lives. Chapter 15 Al Hijr, verse 95:

*“Indeed, We are sufficient for you against the mockers.”*

But if one possesses weak faith, then they will follow the majority behaviour within society and disobey Allah, the Exalted, by misusing the blessings He has granted them, falsely believing peace of mind lies in this behaviour. Chapter 15 Al Hijr, verse 96:

*“Who make [equal] with Allah another deity. But they 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 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 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 been granted, like the wealthy and famous, who, despite seemingly enjoying worldly pleasures, suffer from mental health issues. Moreover, their behaviour will prevent them from properly preparing for their accountability on Judgement Day, resulting in a much harsher punishment in the afterlife. Chapter 15 Al Hijr, verse 96:

*“Who make [equal] with Allah another deity. But they are going to know.”*

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

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

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

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

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience of him in defiance of Allah, the Exalted. Therefore, it is crucial to avoid obeying other 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 become subservient to various other influences,

including people, social media, trends, culture, and their employers. Attempting to juggle multiple and unjust authorities only leads to stress, as it is impractical to satisfy them all given their unpredictable nature. Just as an employee with several bosses struggles to meet 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 encounter sadness, loneliness, depression, and even suicidal thoughts, as their attempts to appease their worldly masters fail to bring the fulfillment they sought. This reality is evident when one observes those who behave in this manner, such as celebrities. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the afterlife, as these entities will not come to their aid in their time of need. Chapter 15 Al Hjr, verse 96:

*“Who make [equal] with Allah another deity. But they are going to know.”*

As previously mentioned, as Islam promotes the idea of controlling worldly desires, it causes those who solely seek to satisfy their cravings to criticize it, as Islam makes them appear animalistic. Furthermore, businesses and industries that thrive on people indulging their desires will also oppose Islam, seeking to persuade individuals to disregard its teachings. Chapter 15 Al Hjr, verse 97:

*“And We already know that your breast is constrained by what they say.”*

In response to such criticism, Muslims must stay resolute in their obedience to Allah, the Exalted, who will grant them tranquility and shield them from the adverse influences of others, even if this protection is not immediately apparent. Chapter 15 Al Hijr, verse 98:

*“So glorify [Allah] with praise of your Lord and be of those who prostrate [to Him].”*

As nothing within the universe occurs without the will of Allah, the Exalted, including the difficulties one faces, they must glorify Allah, the Exalted, by not attributing negative things to Him, such as the difficulties they face, and instead accept that everything He chooses for them is best, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

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

An aspect of glorifying Allah, the Exalted, whereby one does not attribute anything negative to Him is adopting a positive mindset. Generally speaking, it is essential for people to cultivate a positive mindset, as it 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 the situation could have been far worse. If the issue is of a worldly nature, they ought to be thankful that it does not impact their faith. Rather than fixating on the immediate sorrow that accompanies the challenge, they should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences a loss of certain blessings, they should 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 within difficulties and tests that may not be immediately apparent. Thus, the current situation they are facing is more favourable than the one they initially wished for. Chapter 2 Al Baqarah, verse 216:

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

In conclusion, one should contemplate these facts and others to cultivate a positive mindset, which is essential for correctly glorifying Allah, the Exalted, by avoiding attributing negative things to Him. Keep in mind, the cup is not half empty; it is, in fact, half full. Chapter 15 Al Hijr, verse 98:

*“So glorify [Allah] with praise of your Lord...”*

Showing gratitude to Allah, the Exalted, for the countless and continuous blessings He grants people is only the upright and fair thing to do. 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, tranquility, and success in both this world and the hereafter through 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]...”*

Chapter 15 Al Hijr, verse 98:

*“...and be from those who prostrate.”*

This also involves embracing good companionship. A person's companions have a significant impact on them, whether that influence is beneficial or detrimental, and it can manifest in both overt and subtle ways. This concept is highlighted in a Hadith from Sunan Abu Dawud, number 4833. Consequently, individuals who choose to associate with the righteous and

honest will find themselves motivated and encouraged to faithfully obey Allah, the Exalted. Conversely, those who spend time with the misguided will begin to adopt their traits and behaviors. Consequently, they will disobey Allah, the Exalted, by misusing the blessings bestowed upon them. This will lead to a state of mental and physical disarray, it will cause them to mismanage everything and everyone in their lives while failing to adequately prepare for their accountability on the Day of Judgement. Ultimately, this will result in stress, difficulties, and struggles in both worlds, regardless of the material comforts they may possess and enjoy.

Chapter 15 Al Hjr, verse 98:

*“...and be from those who prostrate.”*

In addition, prostration is an essential part of the prayer. The establishment of obligatory prayers is often emphasized in Islamic teachings, as they are the central pillar of actions around which all good deeds revolve. To establish the obligatory prayers correctly, one must meet all required conditions and etiquettes, including performing them on time. The Holy Quran frequently highlights the significance of establishing these prayers, as they are the most important practical demonstration of one's faith in Allah, the Exalted. Moreover, since the prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement and help in preparing for it, with each part of the obligatory prayer linked to Judgement Day. Thus, they are seen as the fundamental basis of all righteous actions. When a person stands upright, it symbolizes how they



will stand before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaaffifin, verses 4-6:

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

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

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

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

*"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled,*

*humiliation will cover them. And they used to be invited to prostration while they were sound.”*

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

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

A person who prays while contemplating these aspects will perform their prayers correctly. This will guarantee that they genuinely obey Allah, the Exalted, during the intervals between the prayers. Chapter 29 Al Ankabut, verse 45:

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

As shown in the following verses, this obedience requires utilizing the blessings one has 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 15 Al Hijr, verses 98-99:

*“...and be from those who prostrate. And worship your Lord...”*

It is crucial to understand that obedience is a practical issue, going beyond simply having faith in one's spiritual heart. Obedience to Allah, the Exalted, requires performing good deeds intended to please Him. 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. Moreover, obedience to Allah, the Exalted, includes fulfilling various elements of the Holy Quran. The first element is to recite it accurately and regularly. The second is to grasp its teachings through a reliable source and teacher. The final element is to apply the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A truly obedient Muslim prioritizes following its teachings over fulfilling desires that contradict the Holy Quran. Molding one's character according to the Holy Quran represents genuine obedience to the book of Allah, the Exalted. This practice is in line with the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as confirmed in a Hadith located in Sunan Abu Dawud, number 1342. A vital aspect of being sincere to the Holy Quran is to approach it with a true intention of understanding and acting upon all its content, regardless of whether one's desires clash with the Holy Quran. Those who selectively decide which commands, prohibitions, and advice to follow or ignore based on personal preferences show insincerity towards it and, as a result, will not truly benefit from its guidance. 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.”*

It is essential to understand that although the Holy Quran acts as a solution for worldly challenges, a Muslim should not confine its application to this purpose alone. In other words, they should not simply recite it to tackle their earthly problems, treating the Holy Quran like a tool that is only used in times of need and then put away. The main aim of the Holy Quran is to offer guidance so that one achieves peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Overlooking this vital function and using it solely for solving worldly difficulties is inappropriate, as it goes against the behavior expected of a devout Muslim.

Those who fulfil the different aspects of the Holy Quran will attain strong faith. A robust faith is vital for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. They will understand that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, individuals who are unaware of Islamic principles will possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal wishes conflict with divine guidance. This lack of insight can prevent them from realizing that yielding their desires to adhere to the commands of Allah, the Exalted, is essential for achieving true peace in both worlds. Thus, it is crucial for people to enhance their faith by fulfilling the various aspects of the Holy Quran, ensuring they remain obedient to Allah, the Exalted, at all times. This requires them to properly utilize the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a harmonious

mental and physical state and the appropriate prioritization of all facets of their lives. Chapter 15 Al Hijr, verse 99:

*“And worship your Lord until there comes to you the certainty.”*

It is important to note that as obtaining certainty of faith has no limits, one must continue learning and acting on Islamic teachings until death reaches them, the certainty of which no one denies. This will ensure they live in the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure that they attain a harmonious mental and physical condition, appropriately aligning all aspects of their lives. As a result, this conduct will lead to tranquility in this world. And as indicated in a Hadith found in Sahih Muslim, number 7232, as they lived as an obedient muslim, they will die and be resurrected as an obedient muslim.

Consequently, one should not live carelessly, thinking that their verbal declaration of faith in Islam ensures a good resurrection on Judgment Day. If they continue to disobey Allah, the Exalted, and die without true repentance, they will be raised in a bad manner. It does not require a scholar to understand the fate of such a person on Judgment Day.

Thus, one should not choose the path to Hell by disobeying Allah, the Exalted, which involves misusing the blessings bestowed upon them, while

believing they will be resurrected in a good state and join the righteous in Paradise. 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.""*

In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions, may well die 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 an individual's faith die if it is not sustained by acts of obedience. This represents the most significant loss. In order to avoid this outcome 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. Chapter 15 Al Hijr, verse 99:

*"And worship your Lord until there comes to you the certainty."*

In conclusion, individuals must embrace and act upon Islamic teachings 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 the bitter medications and strict dietary restrictions they may face. Just as this prudent patient will attain good mental and physical health, so too will the individual who accepts and implements 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, placing everything and everyone in their life appropriately. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, regardless of the extensive research conducted, as it cannot resolve every challenge a person encounters 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 inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus 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 blindly; rather, He desires them to acknowledge its truth through clear evidence. However, this necessitates that individuals approach 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....””*

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

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

It is evident that Allah, the Exalted, bestows tranquility only upon those who utilize the blessings He has provided in accordance with the principles laid out 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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