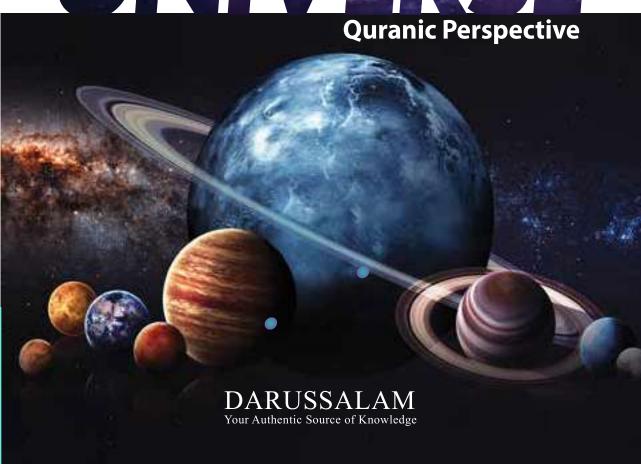
MOHAMMAD TOHID ALAM







MANAGEMENT OF THE KINGDOM of State of S





In the Name of Allah, the Most Gracious, the Most Merciful



© Darussalam, 2024

Alam , Mohammad Twhid

Management of the Kingdom of Universe. . Islam,

Mohammad Twhid -1 - Riyadh, 2024

Pages: 442 Size: 17x24 cm ISBN: 978-603-05-4552-0 1-Science I-Title

> L.D. no. 1446 / 6805 ISBN: 978-603-05-4552-0





DEDICATION

This book is dedicated to all peace-loving people who dream of a peaceful world.

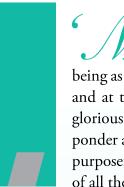








FOREWORD



Anagement of the Kingdom of Universe' authored by Mohammad Tohid Alam, deals with the mystery of the creation of this universe and the human being as part of the planning and execution of the supreme creator and at the same time supports the truth from the verses of the glorious Quran in a logical manner. It allows readers to think and ponder around in nature and see how everything around has been purposefully created, programmed and sustained to serve the best of all the creation 'The Human Being', described in the Quran.

The book nicely covers the subjects starting from the creation of the Universe, the creation of Earth, the development of means of life on Earth, the Creation of life on Earth and finally creation of man as a moral being and how to live and behave on Earth. The author has done well in dealing with the difficult questions faced by mankind about the existence of God, the pain and suffering faced, test and trial, life after death, the necessity of the afterlife to ascertain comprehensive justice and how to create a peaceful society and live peaceful life with so much of diversity. The last chapter 'The Creator is stress reliever' is of significant importance. It details how keeping faith and practising guidance by the Creator makes it easy to live a stress-free, purposeful and happy life. The author deserves accolades for bringing this concise book, covering many important subjects in our lives and providing convincing answers to difficult questions. It deserves a wide reading.

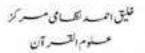
Dr. Mohammed Iqtedar Husain Farooqi

Deputy Director (Retd)
National Botanical Research Institute Lucknow, India
Author: Plants of the Quran, Animals mentioned
in the Quran & Many other related Books



योफेसर के. ए. जिल्लामी केंद्र कुरान अध्ययन स्रोप्य प्राप्ति विकास

Hony. Director



Professor K. A. Nizami Centre for Quennic Studies Aligath Muslim University Aligath - 202002 UP India



يسم اله الرخص الزحيم

In the Name of Allah Most Compassionate Most Merciful

Mohammad Tohid Alam's valuable book Management of the Kingdon of Universe underscores the truth of Islam in a profoundly logical manner. His exposition of the mystery and phenomenon of Creation is astute and cogent. It affords readers an opportunity to gain or renew their conviction in the faith of Islam, the veracity of its Scripture, the Quran and its illustrious bearer, Prophet Muhammad (Peace be upon him).

Divided in to 15 chapters it first delives perfectively in the story and numerous facets of Creation. He is highly successful in bringing out the underlying purpose of the creation of this universe and of man's life. Of special interest for readers are the Chapters on the incredible coordination amid various components of life - the earth, water, animal and plant kingdoms - have and each of them has been provided with excellent guidance and instructions for their existence and survival. His account of the invisible creatures in rewarding. The author does well to tackle the tricky issues of the human condition - their suffering and their tests and trials.

What lends a special touch to this work is the author's comprehensive guideline for leading a purposive, peaceful life, ensuring happiness for everyone. He deftly links our conduct with the Afterlife which enables readers to perceive God's boundless wisdom and justice. The best part of the book, nonetheless, is the section on leading a stress-free life, ensconced in the tranquility of faith. For it channelizes man's energy into positive, productive directions, invests a sense of meaning and balance in life and urges him to forge cordial relations with all those around him.

The author deserves accolades for this enthusing, engaging work, embodying precious food for thought. It is hugely deserving of a very wide reading.

Professor Abdur Raheem Kidwai Hony, Director

Triephone: Director (4411) Office (4410), Email: director opsicama.ac.in

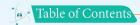




DEDICATION	5
FOREWORD	7
PUBLISHER'S NOTE1	2
PREFACE1	3
INTRODUCTION1	7
Why This Book?1	7
How This Book Will Benefit Readers?	8
CHAPTER 1: Creator of The Universe2	1
Rational Approach to Know Creator's Existence	4
Revelation from the Creator	6
CHAPTER 2: Prophets of The Creator	1
Short Biography of Prophet Muhammad	5
Conduct of Prophet Muhammad 🗯	4
Inspirational Quotes of Prophet Muhammad ﷺ	6
CHAPTER 3: Creation of Universe5	8
Scientific Proof of the Creation of Universe	0
Creator has Created Universe From Nothing	2
How the Universe was Created?6	8
CHAPTER 4: Purpose of Creation of the Universe7-	4
Logically Visualizing Footprint of Creation	5
Purpose of Creation from the Perspective of Creator	6
CHAPTER 5: Management of Various Components of Universe92	2
CHAPTER 6: Creation of Earth11:	3
Creator & Earth's Creation	5



	Placing of Mineral Resources Within Earth	116
	Origin of Atmosphere on Earth	117
	Creation of Mountains & Earth's Crust	118
	Creation of Earth's Surface	124
	Creation of Celestial Bodies.	127
	Arrangement of Water on Earth	129
C	HAPTER 7: Creation of Life on Earth	133
	Origin of Life on Earth	135
	Plant Kingdom	137
	Animal Kingdom	146
	Creation of Human Being	151
	Quest for Livelihood in Human Beings	151
	Nature of Living Creations	163
	Guidance for Non-Living Creations	163
	Guidance for Living Creations	163
	Guidance for Plants	164
	Guidance for Insects, Birds & Animals	164
	Guidance for Mankind	168
C	HAPTER 8: The Unseen Creatures	171
	Angels	173
	Nature of Angels	176
	Existence of Jinn	183
	Nature of Jinn	185
C	HAPTER 9: Beginning of Mankind's Life on Earth	193
	How did Mankind's Life Begin on Earth?	
	Divine Characteristics in Human Beings	202
	Man's First Decision	
	Development of Mankind	209
	Why is There Suffering?	
	Man's Intellect, Choice & Suffering	
	Prophethood For Man's Guidance	229



CHAPTER 10: Purpose of Creation of Mankind
Creation From Human Perspective
Need to Worship Creator
Praise of the Creator
CHAPTER 11: Trials and Sufferings of Mankind
Why is There a Trial for Mankind?
Test & Trial of Mankind
Human Will, Action and Responsibility
Categories of Test & Suffering
Why Suffer on Account of Others? 278
CHAPTER 12: Management of Peace & Harmony on Earth280
What is the Role of Individuals in Society?
What Is the Role of Family for an Individual and Society?
What is the Importance of Society for Individuals?
Do's for Individuals
Don'ts for Individuals
Do's for Family
Don'ts for Family
Do's for Society
Don'ts for Society
Managing Diversity
Compete With Each Other in Doing Good
Managing Tolerance
Socioeconomic Justice - Qardh al-hasan
CHAPTER 13: The Day of Recompense and Eternal Life
Why is the Day of Recompense Necessary?
What is Life and Death?
CHAPTER 14: Justice and Wisdom of Allah
Misery of Hell 377



	Bliss of Paradise	383
3	HAPTER 15: The Creator is Stress Reliever	398
	Latest Research Findings	400
	The Treadmill of Consumption	401
	Last Words of Steve Jobs	401
	Experience of Oneness	401
	Muslims & Oneness Beliefs	404
	Oneness of God in Islam & Stress	405
	Guidance of Creator for Managing Stress	407
	Let Go of What You Can't Control	409
	Tie Your Camel & Do Your Part	409
	Introspection or Self-Observation.	411
	Build Resilience	412
	What Went Wrong?	413
	Connect to Purpose	415
	Seeking Help from Creator	418
	Repentance	420
	What is Regret?	420
	Connect with Others	426
	Cultivate Well-Being	428
	Prioritize Health	428
	Prayer Unites Body, Mind & Soul	429
	Eat Well	431
	Sleep Restfully	433
	Help Others	434
	THE LAST WORD	438
	BIBLIOGRAPHY	439
	GLOSSARY	441
	DECLARATION ON GENDER BIAS	441
	ACKNOWLEDGEMENT	442



Publisher's Note

The book "Management of the Kingdom of Universe" by Mohammad Tohid Alam provides an in-depth exploration of how the universe is precisely designed and managed, as viewed through the verses of the Holy Quran. The author uses these verses to offer insights into the engineering and management aspects of the universe, reflecting the wisdom and purpose behind the creation of everything.

Alam emphasizes that the universe is not a random, chaotic assembly of matter but a meticulously organized system with a clear purpose directed toward supporting human life. This concept aligns with the idea of the universe being tailor-made for life, pointing to a divine plan.

The book encourages readers to observe the high level of interrelation among celestial bodies—galaxies, stars, the solar system, and Earth. It illustrates how these elements work together harmoniously, reflecting a precise program for the existence of all things, including.

Alam explores the origin and development of the universe and its various components, drawing from Quranic verses. The narrative covers how conditions on Earth were finely tuned to support life, leading to the emergence of human beings, who are endowed with intellect and moral capacity. The book addresses how every living organism, from seeds to animals, follows a specific pattern of behavior that suggests a divine programming. This argument is positioned as an alternative to evolutionary explanations that don't fully address the source of these programmed behaviors.

Alam discusses why the afterlife is essential for moral accountability and how the Quran guides individuals to live peacefully amid diversity and tolerance.

The book offers solutions for leading a stress-free, purposeful life on Earth by embracing diversity, tolerance, and a clear understanding of one's role in the universe, as guided by the teachings of the Quran.

A Servant of Qur'an and Sunnah Abdul Malik Mujahid August, 2024



Preface

One day, I was listening to this verse from Quran

"We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind." (57:25)

This verse says, "iron being physically sent down from the sky". This verse provides very significant scientific information because modern astronomical findings have disclosed that the iron found in our world has come from giant stars in outer space that existed before the Sun. The one who sent down existed before the existence of the universe (i.e., beyond time) and had the knowledge, capability, and purpose for sending it down to earth.

Another occasion I read the following verses from The Holy Quran, and I was thinking about it while walking through the mountain for my routine mine planning work.



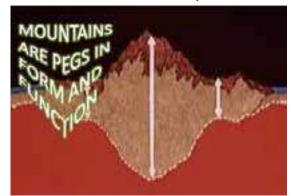


"And He has set up on the Earth Mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves" (16:15)

"Have We not made the earth as a wide expanse, And the mountains as pegs?" (78: 6-7)

I wondered how purposefully the natural ways have been created by the creator on the mountain that provides easy access to move on and do mining operation. Had it not been there, it would have been extremely difficult and

highly expensive to make access to it. The above verses also state that mountains perform the function of preventing shocks and stabilizing the Earth. Mountain root extends down as far as 10-15 times its height like a peg. For example, Mount Everest, the summit of which





stands approximately 9 km above the surface of the Earth, has a root deeper than 125 km. This vital role of mountains has been discovered by modern geological and seismic research. These above discoveries were made in the 20th century. How could an unlettered man Muhammad ﷺ, who lived 1400 years ago, have known about these scientific facts?

I also wondered how the minerals of maximum use have been kept at easy access & more abundant, while minerals that have lesser use at deeper in earth and less abundant.

I pondered about the natural creations surrounding me and wondered how kind is The Creator. He has taken great care of every single necessity of mankind before its creation.

When I read this verse,

"He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do. (57:4)

I was sure there is a great deal of information present in this book which we don't know. In this verse Allah says,

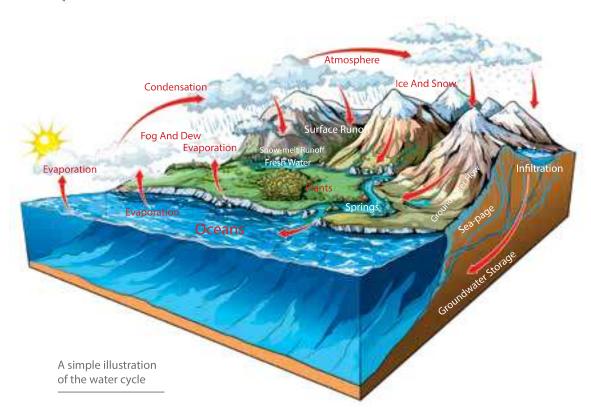


"Say (O Muhammad): "Travel through the earth and see how Allah did originate creation so will Allah produce a later creation: for Allah has power over all things. (29:20)

Allah is urging mankind to travel around the earth, look around, explore, and contemplate the process of creation using logic and reason, and learn the science behind this.

I am an Engineering graduate from an institute of eminence in Earth science - IIT (ISM) Dhanbad, India, and an MBA. This created a natural desire in me to deeply explore 'The Holy Quran' to understand in depth the Engineering and Management aspect of The Creator. I started listening,





reading, and understanding the Quran and its explanation from various resources.

I was searching for a book that could provide detailed engineering and management aspects of The Creator through Quranic verses with explanations. I could not find one, so I decided to write such a book myself.

Explanations of Quranic verses in this book have been taken from *Tafhimul Quran*, *Tafsir Ibn Kathir* and other resources. English translation of Quranic Verses has been used from Abdullah Yousuf Ali and Sahih International.

I am thankful to various scholars whose work enabled me to present this book.

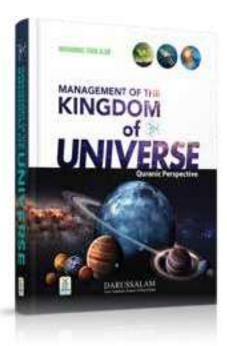
Mohammad Tohid Alam



Introduction

Why This Book?

For decades, various physicists have theorized that even the slightest changes in the fundamental laws of nature would make it impossible for life to exist. This idea, also known as the "Fine-Tuned Universe" argument, suggests that the occurrence of life in the Universe is very sensitive to the values of certain fundamental physics. Alter any of these values (as the logic goes), and life would not exist, meaning we must be very fortunate to be here!



Physicist Paul Davies has asserted that,



"There is now broad agreement among physicists and cosmologists that the universe is in several respects 'fine-tuned' for life."

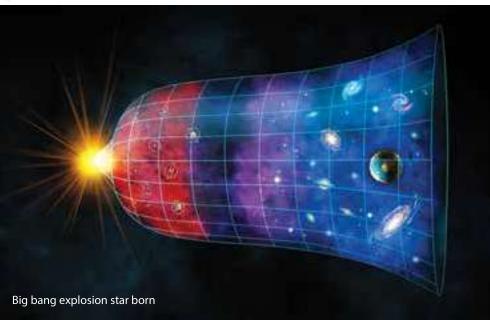
Some people say The Creator of the Universe doesn't exist, but Science has now shown that the universe was created by the Big Bang.

The big idea is that the existence of The Creator of the Universe can be shown from the creation of the universe. The argument goes like this:

- Everything that begins to exist has a cause
- The universe began to exist
- Therefore, the universe must have a cause

Arguably, if The Creator of the Universe exists, then he would intentionally fine-tune a universe's laws, constants, and conditions so that they permit life for us. A morally perfect God would value life and especially embody human beings with free will. This would ensure the universe's physical laws, constants, and initial conditions allowed for our existence.





We can summarize the argument as follows:

- If, The Creator of the Universe does not exist, then it is extremely unlikely that the universe would permit life.
- But if The Creator of the Universe exists, then it is very likely that the universe would permit life.
- Therefore, that the universe permits life is strong evidence that The Creator of the Universe exists.

The Vedas, The Torah, The Bible, and The Quran claim that the revelations were sent down to mankind by The Creator of the Universe. Followers of all these holy books, unanimously believe there is only one creator who has created everything, from the celestial objects to life on Earth. They believe that one day they are going to die and return to The Creator.

This book is an effort to provide the readers with a book wherein one can find Quranic verses with important explanations. These explanations can help in understanding the sequence of creation, its purpose & sustenance of things between heaven and Earth, including eternal life.

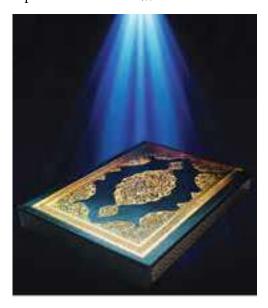
How This Book Will Benefit Readers?

God is not merely the sole creator, but also the only One Who manages everything in the Kingdom of the universe. He is the one who is beyond time

and has complete knowledge of this universe and everything in it from origin till the end. It is He Who has established perfect relationship and harmony between the celestial bodies and life on earth for co-existence. Before the creation of mankind, He has taken great care in providing everything necessary for life to sustain and flourish on Earth. Human beings represent God's names and attributes in the applicable human dimension on Earth.

The divine knowledge sent by Him through the Messengers in the Quranic verses and the traditions of Prophet Muhammad # has tremendous

information which has been utilized in writing this book. The chapters begin with the introduction of The Creator and His Messengers and go on to the creation of the universe, its components, creation of life, and various creatures. The chapters also include the creation of man as moral creature, his roles and responsibilities, sufferings faced by mankind, how peace can be established on earth, the end of life and life after death. The book ends with how to manage stress.



This book provides answers to many difficult questions that people have. Some of those questions are mentioned below.

- Is there a creator of this universe?
- Who is the creator and how to know him?
- Who is the Messenger and Prophet of God, and what is their job?
- Why are there so many religions?
- What is the purpose of creation?
- What is the purpose of the creation of mankind?
- Why is there pain and suffering for mankind?
- Why are some people born rich and some poor?
- How does intellect, choice, and suffering play an important role in the development of mankind?



- How to establish a relationship with the Creator?
- Why are some born healthy, and some are physically challenged?
- Are there any other creatures other than human beings living on Earth, and how do they influence our life?
- What happens after death?
- Where does man go after death?
- What is heaven and hell?
- Who deserves to go to heaven and hell?

The Creator after creating mankind did not leave them without divine guidance. He sent guidance through his Messengers to every nation and tribe. The Creator sent and preserved his last and final guidance to mankind. It is only the authentic word of The Creator that can answer these questions with one authentic and satisfying answer.

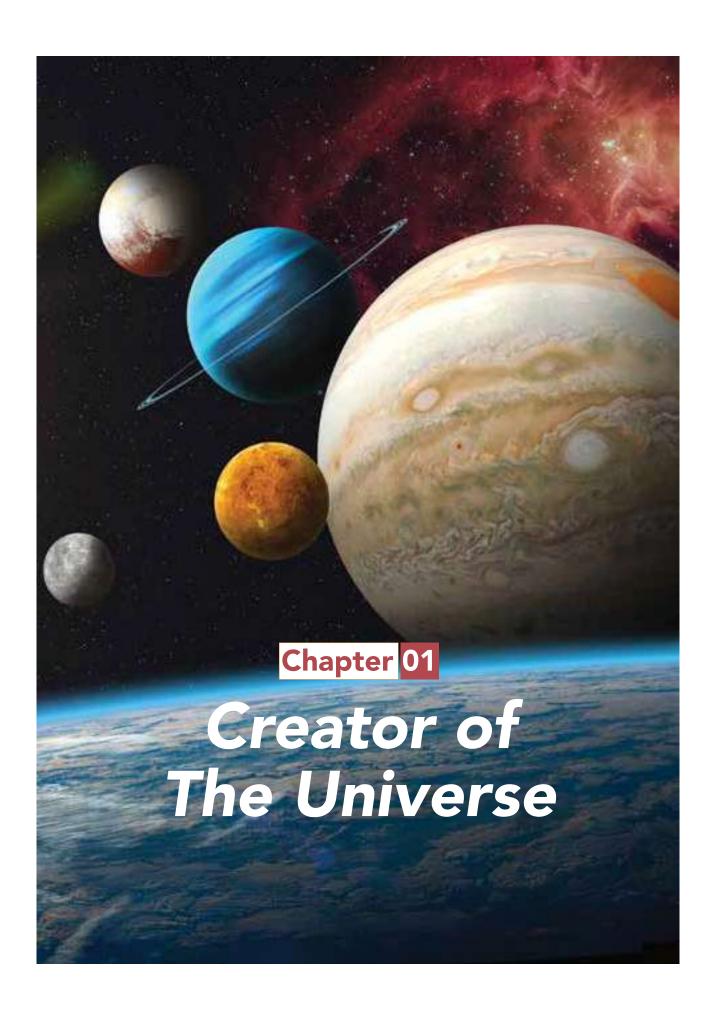
The Quran has 6236 verses, out of which more than 1000 verses speak about science. The Quran provides a true picture of history and true exalted character of historical personalities that include eminent prophets like Noah, Abraham, Moses, Dawood, Suleiman and Jesus ().

Reading this book will encourage the reader to read and understand the Quran in its original format, of which only a small portion is presented in this book.









1. Creator of The Universe

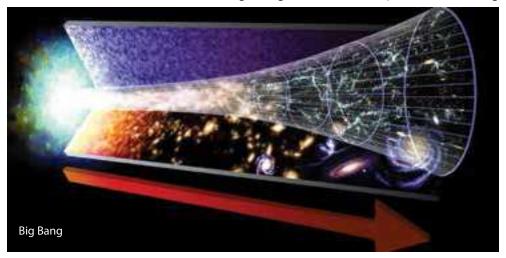
Science and religion are two sides of the same deep human impulse to understand the world, to know our place in it, and to marvel at the wonder of life and the infinite cosmos we are surrounded by.

But, has modern science proved that there is no God?

20th-century science has come up with categorical evidence that the universe was created.

Science has neither revealed to us why the universe came into existence nor what preceded its birth in the Big Bang.

Biological evolution has not brought us the slightest understanding of how the first living organisms emerged from inanimate matter on this planet. It has also not made clear how the advanced eukaryotic cells—the highly structured building blocks of advanced life forms ever emerged from simpler organisms. Neither does it explain one of the greatest mysteries of science: how did consciousness arise in living things? Where does symbolic thinking



verse

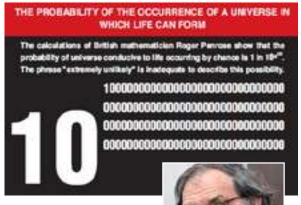
and self-awareness come from? What is it that allows humans to understand the mysteries of biology, physics, mathematics, engineering, and medicine? And what enables us to create great works of art, music, architecture, and literature? Science is nowhere near to explaining these deep mysteries.

Why is our universe so precisely tailor-made for the emergence of life? This question has never been answered satisfactorily, and I believe that it will never find a scientific solution.

Why did everything we need to exist come into being? How was all of this possible without some latent outside power to orchestrate the precise dance of elementary particles required for the creation of all the essentials of life? [1]

Taking the physical variables into account, what is the likelihood of a life-giving universe that comes into existence by coincidence? One in a billion? One in a trillion? More?

Roger Penrose, a famous British mathematician and a close friend of Stephen Hawking, wondered about this question and tried to calculate the probability. He included what he considered to be all variables required for human beings to exist and live on a planet such as ours.



He also computed the probability of this environment occurring among all the possible results of the Big Bang. What emerged was that the probability of the emergence of a life-giving cosmos was 1 divided by 10,

raised to the power 10, and again raised to the power of 123. This is a number as close to zero as anyone has ever imagined.

The numbers defining the design and plan of the universe's equilibrium play a crucial role and exceed comprehension. They prove that the universe is by no means the product of a coincidence and show us "how precise the Creator's aim must have been", as Penrose stated.

The rationalists have scrambled to explain this troubling mystery by suggesting the existence of a multiverse—an infinite set of universes, each

Creator of The Universe

with its own parameters. In some universes, the conditions are wrong for life; however, by the sheer size of this putative multiverse, there must be a universe where everything is right. But if it takes an immense power of nature to create one universe, then how much more powerful would that force have to be in order to create infinitely many universes? So, the purely hypothetical multiverse does not solve the problem of God.

The incredible fine-tuning of the universe presents the most powerful argument for the existence of an imminent creative entity we may well call God, The Creator.

Lacking convincing scientific evidence to the contrary, such a power may be necessary to force all the parameters we need for our existence—cosmological, physical, chemical, biological, and cognitive—to be what they are.^[1]

Two approaches can be deployed to know the Creator of the universe.

Rational Approach to Know Creator's Existence

Imagine that you are going somewhere on the footpath of a road and find some coins haphazardly lying there. What thought would come to your mind? You would think that somebody was walking on the footpath with a bag of coins or coins in his trouser. There must be a hole either in the bag or the trouser pocket. The coins must have fallen from the torn bag or the trouser pocket on the footpath as he passed through.

On the other hand, if you find stacks of twenty coins on the footpath at regular interval, you will not think that it has fallen from a bag or a trouser pocket having a hole in it. It would not have happened that the first coin fell, then the second coin fell in such an angle and force that it fell exactly on top of the first coin. This process continued and 20 coins got stacked one on top of another, as someone moved along on the footpath unknowingly dropping his coins on it. The other stacks of 20 coins further ahead on the footpath were also stacked in a similar manner. Nobody will believe this story! Although theoretically, it may be possible with a probability of one in a trillion. Yet everybody will unanimously say that such stacking of coins on the footpath has not happened of its own and that someone has stacked the coins purposefully.

In the second case, people reject the idea of self-arrangement by chance because the arrangement is visible, management is visible, and a program is



visible. Such arrangement is not possible without an arranger. Management doesn't happen without a manager, the program doesn't happen without a programmer, and this is a firm belief of mankind. [2]

Discoveries have revealed that there is a great design and fine-tuning in the material world and this has categorically demonstrated the groundless nature of the claims of materialism.

Considering the conditions necessary for life, we see that only the Earth meets these conditions. For an environment suitable for life, there are innumerable conditions taking place simultaneously and unceasingly all around us. There are some hundred billion galaxies, each with an average of a hundred billion stars. In all the galaxies, there are perhaps as many planets as stars. In the face of such overpowering numbers, one can better comprehend the significance of the formation of such an exceptional environment on the Earth.



Creator of The Universe

- From the force of the Big Bang explosion to the physical values of atoms;
- From the levels of the four basic forces to the chemical processes in the stars;
- From the type of light emitted by the Sun to the level of viscosity of water;
- From the distance of the Moon to the Earth to the level of gases in the atmosphere;
- From the Earth's distance from the Sun to its angle of tilt to its orbit;
- And from the speed at which the Earth revolves around its own axis to the functions of the oceans and mountains on the Earth.

Every single detail above is ideally suited to our lives. Today, the world of science describes these features by means of the concepts of the 'Anthropic Principle' and 'Fine-Tuning'. These concepts summarise that the universe is not an aimless, uncontrolled, chance collection of matter. It has a purpose directed towards human life and has been designed with the greatest precision.

In the 1960s, some physicists observed that our universe appears to have been **fine-tuned** for the existence of human life.

The British Astrophysicist Professor George F Ellis refers to this fine-

tuning in these terms:

"Amazing fine tuning occurs in the laws that make this [complexity] possible. Realization of the complexity of what is accomplished makes it very difficult not to use the word "miraculous" without taking a stand as to the ontological status of the word."

The Speed of the Big Bang Explosion

The balance established with the Big Bang explosion and the instantaneous formation of the universe is one such proof that the universe did not come into being by chance. According to **Paul Davies**, the well-known Adelaide University Professor of mathematical physics, if the rate of expansion that took place following the Big Bang had been just one



Source: https://www.bilgiustam.com/buyuk-patlama-big-bang-teorisi-ve-islam/

Creator of The Universe

in a billion billion parts different $(1/10^{18})$, the universe could not have come into being. In his book *A Brief History of Time*, **Stephen Hawking**

recognises this extraordinary precision in the universe's rate of expansion, saying:



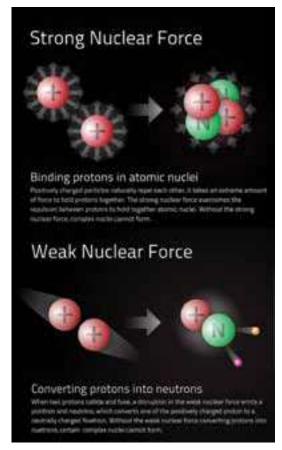
Paul Davies

"If the rate of expansion one second after the Big Bang had been smaller by even one part in a hundred thousand million million, the universe would have re-collapsed before it ever reached its present size."

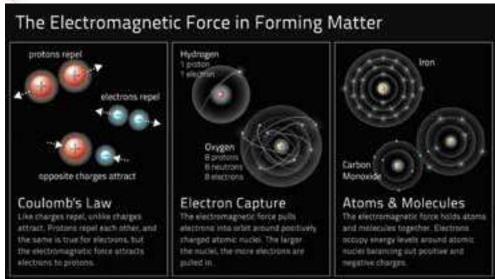
The Four Forces

All physical motion in the universe comes about thanks to the interaction and equilibrium of the four forces recognised by modern physics: Gravity, Electromagnetic force, Strong nuclear force, and Weak nuclear These force. forces possess extraordinarily different values to one another. Michael Denton, the famous molecular biologist, describes the extraordinary equilibrium among these forces

If, for example, the gravitational force was a trillion times stronger, then the universe would be far smaller and its life history far shorter. An average star would have a mass a trillion times less than the Sun and a life span of about one







year. On the other hand, if gravity had been less powerful, no stars or galaxies would have ever formed. The other relationships and values are no less critical. If the strong force had been just slightly weaker, the only element that would be stable would be hydrogen. No other atoms could exist. If it had been slightly stronger in relation to electromagnetism, then an atomic nucleus consisting of only two protons would be a stable feature of the universe-which would mean there would be no hydrogen, and if any stars or galaxies evolved, they would be very different from the way they are. If these various forces and constants did not have precisely the values they do, there would be no stars, no supernovae, no planets, no atoms, no life.

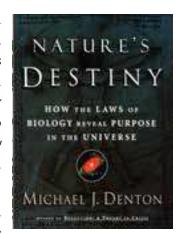




The Distances between Celestial Bodies

The distribution of celestial bodies in space and the enormous spaces between them are essential to the existence of life on Earth. The distances between celestial bodies have been set out in a calculation compatible with a great many powerful universal forces in such a way as to support life on Earth. In his book *Nature's Destiny* **Michael Denton** describes the distance between supernovae and stars:

The distances between supernovae and indeed between all-stars are critical for other reasons. The



distance between stars in our galaxy is about 30 million miles. If this distance was much less, planetary orbits would be destabilized. If it was much more,



Michael Denton

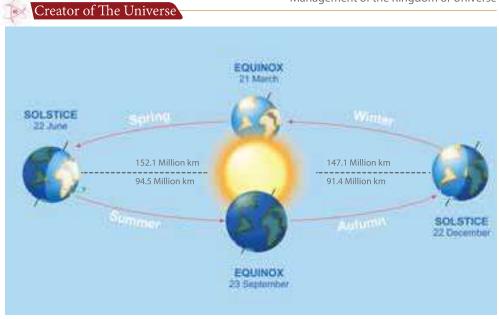
then the debris thrown out by a supernova would be so diffusely distributed that planetary systems like our own would in all probability never form. If the cosmos is to be a home for life, then the flickering of the supernovae must occur at a very precise rate, and the average distance between them, and indeed between all stars, must be very close to the actual observed figure.

Gravity

- If gravity were stronger, excessive ammonia and methane would collect in the Earth's atmosphere, which would have a most damaging effect on life.
- If it were weaker, the Earth's atmosphere would lose excessive quantities of water, making life impossible.

The Earth's distance from the Sun

• If this were any greater, the planet would grow very cold, the water cycle in the atmosphere would be affected, and the planet would enter an ice-age.



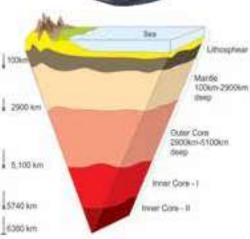
• If the Earth were any closer to the Sun, plants would burn up, the water cycle in the Earth's atmosphere would be irreparably damaged, and life would become impossible.

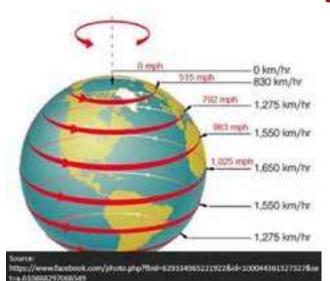
The thickness of the Earth's Crust

- If the crust were any thicker, then an excessive amount of oxygen would be transferred to it from the atmosphere.
- If it were any thinner, the resulting amount of volcanic activity would make life impossible.

The speed at which the Earth Revolves

- If this were any slower, the temperature difference between day and night would grow enormously.
- If it were any faster, then





Creator of The Universe

atmospheric winds would reach enormous speeds, and cyclones and storms would make life impossible.

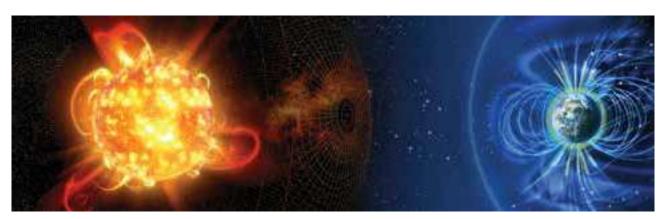
The Earth's Magnetic Field

- If this were any more powerful, very strong electromagnetic storms would arise.
- If it were any weaker,

then the Earth would lose its protection against solar winds, containing harmful particles given off by the Sun. Both situations would make life impossible.

The Albedo Effect (Ratio between the amount of light the Earth reflects and the amount of light it absorbs)

- If this were any greater, an ice-age would rapidly result.
- If it were any less, the greenhouse effect would lead to excessive warming. The Earth would first be flooded with the melting of glaciers and then burn up.



Earth's magnetic field, the Earth, the sun and solar wind, the flow of particles.

Element of this image is furnished by NASA.

Creator of The Universe

The Proportion of Oxygen and Nitrogen in the Atmosphere

- If this were any greater, vital functions would be adversely accelerated.
- If it were any less, vital functions would adversely slow down.

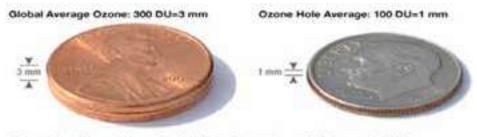
Mitrogen Dayyen Miles

The Proportion of Carbon Dioxide and Water in the Atmosphere

- If this were any greater, the atmosphere would overheat.
- If it were any less, the temperature of the atmosphere would fall.

The Thickness of the Ozone Layer

- If this were any greater, the Earth's temperature would fall enormously.
- If it were any less, the Earth would overheat and be defenceless against the harmful ultraviolet rays emitted by the Sun.



Source: https://www.windy.com/articles/ozone-layer-and-ozone-hole-in-general-7950

Seismic Activity (Earthquakes)

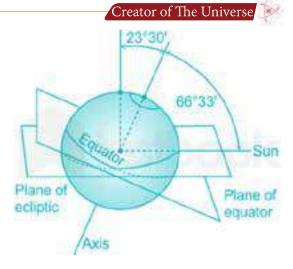
- If this were any greater, there would be constant upheaval for living things.
- If it were any less, the nutrients at the sea bottom would fail to spread into the water.



This would have a damaging effect on life in the seas and oceans and all living things on Earth.

The Earth's Angle of Tilt

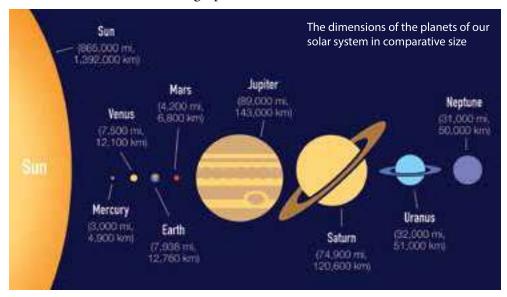
The Earth has a 23-degree angle of inclination to its orbit. It is this inclination that gives rise to the seasons. If this angle were any greater or any less than it is now, the temperature difference between the seasons would reach extreme dimensions, with unbearably



hot summers and bitterly cold winters.

The Size of the Sun

A smaller star than the Sun would mean the Earth would freeze and a larger star would lead to its burning up.



The Attraction between the Earth and the Moon

- If this were any greater, the powerful attraction of the Moon would have extremely serious effects on atmospheric conditions, the speed at which the Earth revolves around its axis, and on the ocean tides.
- If it were any less, this would lead to extreme climate changes.



The distance between the Earth and the Moon

If they were just a little closer, the Moon would crash into the Earth.

- If they were any further, the Moon would become lost in space.
- If they were even a little closer, the Moon's effect on the Earth's tides would reach dangerous dimensions. Ocean waves would inundate low-lying areas. The friction emerging as a result of this would raise the temperature of the oceans and the sensitive temperature balance essential to life on Earth would disappear.
- If they were even a little further away, the tides would decrease, leading the oceans to be less mobile. Immobile water would endanger life in the seas, and the level of the oxygen we breathe would be endangered.



The Temperature of the Earth and Carbon-Based Life

The existence of carbon, the basis of all life, depends on the temperature remaining within specific limits. Carbon is an essential substance for organic molecules such as amino-acid, nucleic acid, and protein that constitute the basis of life. For that reason, life can only be carbon-based. Given this, the existing temperature needs to be no lower than -20 degrees and no higher than 120 degrees Celsius. These are just the temperature limits on Earth.

These are just a few of the exceedingly sensitive balances which are essential for life on Earth to have emerged and to survive. Yet even these are enough to definitively reveal that the Earth and the universe could not have come into being as the result of a number of consecutive

these are enough to definitively reveal that the Earth and the universe could not have come into being as the result of a number of consecutive coincidences. The concepts of 'fine-tuning' and the 'anthropic principle' that began to be employed in the 20th century is further evidence of Allah's creation.

The harmony and proportion therein were described with magnificent accuracy 14 centuries ago in the Quran.

Allah says in the Quran in Surah 67, Verses 3-4:

He Who created the seven heavens one above another: No want of proportion will you see in the Creation of ((Allah)) Most Gracious. So, turn thy vision again: do you see any flaw? Again, turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

Surah 25, Verse 2:

He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

Surah 3, Verses 189-190:

To Allah belongs the dominion of the heavens and the earth; and Allah have power over all things. Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding.^[3]



Revelation from the Creator

The evidence is the actual revelation that has been sent by God to mankind as a sign of His existence.

A common belief of all major religions is the belief in Universal God or supreme divine authority that is omnipotent and omniscient. Followers of all major religions believe that the God they worship is the same God for them as well as for others.

God as he defines himself in the Scriptures of Hinduism: It is mentioned in:

- The Atharva Veda 10:9:29 "That God is one."
- The Atharva Veda 10:8:32- He neither dies nor grows (in age).
- The Atharva Veda 13:4:12 He is One and only He, by himself...
- The Chandogya Upanishad (6:2:1) "He is one only without a second."
- The Yajur Veda, 40:8 that 'God is bodyless and Pure'.
- Srimad Bhagwatam 10.46.38 He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is stranger to Him. He has no material body and no birth.
- The Yajur Veda, 32:3 He has no figure (the remembrance of) whose Name is the greatest virtue.
- The Yajur Veda, Chapter 32, Verse 3: There is no image of Him.
- The Svetasvatara Upanishad, Chapter 4, Verse 20: "his form cannot be seen, no one sees him with the eye."
- The Rig Veda 7:32:23 "Oh God! There is no one like you in the universe, neither anyone (Like you) ever existed on earth or will exist in the future."
- The Rig Veda 8:1:1 Rig Veda Book. No. 8, Hymn No. 1, Verse No. 1- 'Do not worship anyone besides Him alone Praise Him alone'.
- The Rig Veda 6:45:16 Glorify only him, who is one.



God as He defines himself in the Scriptures of Judaism – The Old Testament

- It is mentioned in the Old Testament Moses (36) says in the book of Deuteronomy, Ch. No. 6, V.No. 4: 'Hear oh Israel, the Lord our God, is one Lord'. That means... 'God is One and Only'.
- It is mentioned in the book of Isaiah Ch.No.43, V.No.11 I: *I, am Lord and besides Me, there is no Saviour*'.
- In the book of Isaiah, Ch. No. 46, V. No 9, it says: 'I am Lord, and there is none else I am God, and there is nothing like Me'.
- It is mentioned in the Book 'Exodus', Ch. No.20, V.No.3 to 5: 'Thou shall have no other Gods besides Me'. Thou shall make unto thee no graven image of any likeness, of anything that is in the heavens above, that is in the earth beneath, and that is in the water under the earth. Thou shall not bow down to them, nor serve them, for I the Lord, the God, is a jealous God'.

God as He defines himself in Scriptures of Christianity –

The New Testament

- It is mentioned in the Gospel of John, Ch. No. 14, V.No.28: Jesus (peace be upon him) said 'My Father is greater than I'
- It is mentioned in the Gospel of John, Ch. No.10, V.No. 29: 'My father is greater than all'.
- It is mentioned in the Gospel of Mathew Ch.No.12 V.No.28: "I cast out devil with Sprit of God."
- Gospel of Luke, Ch. No. 11 V.No.20: "I with the finger of God, cast out devils."
- Gospel of John, Ch.No.5 V.No.30: 'I can of my own self do nothing as I hear I judge, and my judgement is just, because I seek not my will, but the will of thy Father, who has sent me'.
- And he mentions in the Gospel of Mathew Ch.5 V.17 to Verse No. 20: 'Think not that I am come to destroy the law and the Prophets I am come not to destroy, but to fulfil. For verily I say unto you, till the heaven and earth pass, one jot or one title shall not pass away from the law,

Creator of The Universe

until all be fulfilled. And whosoever, therefore, shall break one of the least commandments and teach men to do so, will be called least in the Kingdom of Heaven. And whosoever shall keep them, and teach them so, the same shall be called great in the Kingdom of Heaven. For verily, unless your righteousness exceeds the righteousness of the Scribes and the Pharasees, in no way shall you enter the Kingdom of Heaven'.

- It is mentioned in the Gospel of John, Ch. No. 14, V.No.24: 'The words that you hear, are not mine, but it is my Father's, who has sent me'.
- And it is mentioned in the Gospel of Mathew, Ch.No.19, V.No.16 and 17, that one of the persons approaches Jesus , and says 'Good Master, what good things shall I do, that I shall attain eternal life'. Jesus (peace be upon him) replies in V.No.17 of Gospel of Mathew, Ch.No.19 'And Jesus said unto him, 'Why thou callest me good? For there is none good, except One, that is God And if you want to eternal life, keep the commandments. [3]

God as He defines himself in the Quran – The Last and Final Testament

Allah says in the Quran: Surah 21, Verse 22:

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! (*1) but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

(*1) This concise sentence contains two arguments:

- The simple argument is that no institution, no household, not to speak of the vast universe containing multitudes of countless distant stars, can function smoothly and properly if it has two masters.
- The deeper argument is that the system of the whole universe, including that of the earth, is functioning according to a universal law. It could not work so even for a moment if there had been no proper proportion, balance, harmony, and coordination between the different powers and countless things. This is clear proof that there is a universal and all-powerful law and system which binds and forces these powers and things to co-operate and coordinate between themselves with a perfect



proportion and harmony and this could not have happened if there had been different independent rulers. The existence of such a system is itself clear proof that there must be One All-Powerful Manager and Administrator governing and ruling the whole universe.

Holy Quran, Surah 112, Verses 1-4:

Say: He is Allah, the One and Only (*1); Allah, the Eternal, Absolute (*2); He begets not, nor is He begotten (*3); And there is none like unto Him (*4).

(*1) He alone is the Being Who exists without any plurality in any way, Whose Oneness is perfect in ever.

• The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a personality "He" and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him.



- Secondly, He is the One and Only God; all other things or beings that we can think of are His creatures and in no way comparable to Him.
- Thirdly, He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality.
- Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him.
- Fifthly, He is not like any other person or thing that we know or can imagine; His qualities and nature are unique.

(*2) He is the Eternal, Absolute. It means, that 'He exists', and 'He has created things when nothing existed'.

• "Eternal" and "Absolute" implies:

Creator of The Universe

- that absolute existence can only be predicated of Him; all other existence is temporal or conditional.
- that He is dependent on no person or things, but all persons or things are dependent on Him.
- (*3) Individuals are mortal and for the survival of their species it is inevitable that they should beget children to perpetuate the race. The assumption that God begets children also necessitates that He should, God forbid, Himself be mortal, and immortality should belong to the species of gods, not to God Himself. Furthermore, it also necessitates that like all mortal individuals, God also, God forbid, should have a beginning and an end.
- (*4) Thus, the verse means that there is no one in the entire universe, nor ever was, nor ever can be, who is similar to Allah, or equal in rank with Him, or resembling Him in His attributes, works, and powers in any degree whatever.

It is mentioned in the It is mentioned in the Holy Quran, Surah 57, Verse 3:

He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.

Surah 6, Verse 103:

No vision can grasp Him, but His grasp is over all vision: He is above all comprehension yet is acquainted with all things.

If we analyse, God has defined himself from the oldest testament to the last testament exactly the same.

Surah 7, Verse 180:

The most beautiful names belong to God: so, call on him by them.

The belief in the oneness of God is the first article of faith.





Chapter 15

The Creator is STRESS RELIEVER

15. The Creator is Stress Reliever

Stress is a natural part of life. You can't avoid it entirely, nor should you. The right amount of pressure can be energizing, nudging you to try new things, tackle problems and grow your capabilities.

While stress may be necessary for human survival, excess of it certainly affects our health and productivity.

It is claimed that in the United States, nearly 20 million people suffer from stress in terms of attributing their illness or symptoms to it. Stress-related compensation costs nearly \$200 million per year. Loss of productivity and stress-related illness directly or indirectly amounts to \$50 billion per year.

Many corporations and individuals are spending nearly \$15 billion per year on stress management of their employees.^[1]

Stress is a reality and there is no running away from it. All that matters is how you deal with it. If you feel depressed, you are not alone. It has been estimated that 75 to 90 percent of all visits to primary care physicians in America are for stress-related problems. This is why it is wise to consult a doctor if you are having physical symptoms of stress.



In this chapter, we will understand what our creator mandates every individual to practice to avoid it and what to practice to manage it.

Latest Research Findings

Materialistic people 'more likely to be depressed and unsatisfied'

We have all met materialistic people. These individuals want the best of the best, whether it is the latest phone or a top-of-the-range car. But even when their demands are met, these types of characters may not be happy. And now, new research suggests that materialistic individuals are more likely to be depressed and unsatisfied with life.



According to the research team, who recently published their findings online the journal *Personality* and Individual Differences', materialistic people find it more difficult to be grateful for what they have, which them become causes to miserable.

Lead study author Jo-Ann Tsang, Associate Professor of Psychology and Neuroscience at the College of Arts and Sciences at Baylor University

in Waco, TX, explains that gratitude is a positive mood that is about other people rather than ourselves.

"Previous research that we, and others have done finds that people are motivated to help people that help them and to help others as well," she adds. "We're social creatures, and so focusing on others in a positive way is good for our health."

However, the team says that people who are materialistic tend to be 'me-centred'. They are more likely to focus on what they do not have and are unable to be grateful for what they do have, whether it is their family, a nice house, or a good job.^[2]

The Treadmill of Consumption

Researchers say that materialistic people are more likely to be depressed and unsatisfied with life.

To reach their findings, researchers assessed 246 individuals from the marketing department of a university who were an average age of 21.

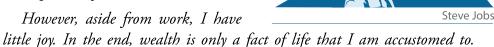
All participants were required to complete a 15-minute online survey that measured materialism, gratitude, need satisfaction and life satisfaction.

As expected, results of the study revealed that those who rated low on gratitude and high on need satisfaction were more likely to be materialistic and less satisfied with life. [3]

Last Words of Steve Jobs

Steve Jobs died a billionaire at 56 years suffering from Pancreatic Cancer. Here are his last words on the sick bed:

"I reached the pinnacle of success in the business world. In others' eyes my life is an epitome of success.



At this moment, lying on the sick bed and recalling my whole life, I realize that all the recognition and wealth that I took so much pride in, have paled and become meaningless in the face of impending death."

Experience of Oneness

People with a sense of oneness experience greater life satisfaction

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

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



The Creator is Stress Reliever

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

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



Laura Marie Edinger-Schons

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

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

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

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

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

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

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

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

While oneness scores did vary by religion (Muslims had the highest median score, while atheists had the lowest), they were much better



predictors of life satisfaction than religious beliefs.

"I did not find it surprising that atheists have the lowest levels of oneness beliefs in the sample, but what surprised me was that oneness beliefs were actually very different across various religious affiliations, with Muslims having the highest levels," she said. [4]



Muslims & Oneness Beliefs

Why Muslims have the Highest Levels of Oneness Beliefs?

Quran provides the answer to this.

Allah says in the Quran: Surah 42, Verse 13:

The same religion has He Established for you as that Which He enjoined on Noah — That which We have sent By inspiration to thee — And that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain Steadfast in Religion, and make No divisions therein.

Surah 5, Verse 48:

... To each among you have we prescribed a law and an open way.

Surah 19, Verse 96:

On those who **believe** and work deeds of righteousness, will (Allah) Most Gracious bestow love.

From first two verses of the Quran, we learn that the guidance God sent through His Prophets has two parts to it. One is called **religion or belief** (AlDeen) and the other is called **law** (Sharia).

Al-Deen refers to that part of divine guidance which has been given equally to all the Prophets, from Noah to Prophet Muhammad(PBUH). This is the eternal part of God's guidance. In this part of guidance, there has never been any change in the past, nor will there be any change in the future.

The Shariah stipulates the law of God and provides guidance for the regulation of life in the best interests of man. Its objective is to show the best way to man and provide him with the ways and means to fulfil his needs in the most successful and most beneficial way.

All Messengers taught the same message about belief (the Quran teaches that all Messengers called people to the worship of the One God), but the specific prescriptions of the divine laws regulating people's lives varied according to the needs of his people and time.

In the third verse Quran specifically tells only belief is not enough, you have to practice the eternal guidance. The highest levels of oneness beliefs among the Muslims are the result of practices of prescribed Deen and Sharia. Allah bestows his best grace to the people who are good in both.

Oneness of God in Islam & Stress

Belief in the oneness of God in Islam and how it helps in relieving stress

God in Islam is very clear and it can be described in a number of simple statements:

Allah says in the Quran: **Surah 112, Verses 1-4:**



 Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him.



• Surah 47, Verse 19: Know, therefore, that there is no god but Allah.

• **Surah 6, Verse 102:** That is God, your Lord! there is no god but He, the Creator of all things

• **Surah 57, Verse 3:** He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.

• **Surah 5, Verse 17:** He createth what He pleaseth. For God hath power over all things."

• Surah 6, Verse 103: No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

• Surah 3, Verse 83: all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will.

No earthly or heavenly being is a God, part of God, or related to God in any form. There is one God and everyone and everything else is created by Him. His oneness cannot be broken down into any smaller units or different aspects or forms. According to the Quran, God's divinity cannot be shared or divided. Everything and everyone other than God are merely His creations and servants.

Faith produces tranquillity, contentment and assurance of the heart. It also prevents dependence on anyone other than God and that is the cause of happiness in this life.

Perhaps one of the greatest benefits of faith is that it grants comfort in the frequent instances in which one is met with hardships and difficulties. **Keeping faith and maintaining certainty (in God's security) is tremendous** comfort in all such instances and makes such situations easier to deal with. This is because the strength of one's faith in God, one's reliance on God, and one's hope of His security reduce the pain and bitterness of maintaining patience throughout any hardship.

Allah says in the Quran: Surah 6, Verse 82:

"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."



Guidance of Creator for Managing Stress

Begin the day on a positive note

Get up early. Get up thanking God that He has given you another day.

The most important element in waking up happy is going to sleep happy! This can be accomplished by having a healthy, gratitude-filled bedtime routine. This type of routine might include saying a list of gratitude statements to yourself and your partner, refraining from listening to upsetting news stories at bedtime, keeping technology out of the bedroom. Offering prescribed prayer before sleep with a word of gratitude to your Creator is the most peaceful way to sleep. And when sleep is peaceful, you naturally wake feeling refreshed and ready to embrace the day.

Gratitude is not only the heart and essence of Islam; it is also the key to

The Creator is Stress Reliever

attracting abundance, prosperity, peace, and success in one's life. We should always be thankful to Almighty Allah for all the blessings that are given by Him. He alone is the Creator of this world and also He is the Most Merciful for all His humankind.

Allah says in the Quran: Surah 14, Verse 7:

And remember! your Lord Caused to be declared (publicly):"If ye are grateful, I will add more (favours) unto you.

Being thankful is the best way to get closer to Allah (SWT). Ultimate happiness does not rely upon worldly possessions. Gratitude has actually been shown to reduce feelings of materialism and its consequential negative effects. Greater

expressions of gratitude were associated with lower materialism and higher life satisfaction.

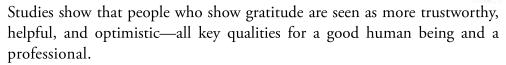
Gratitude reverses our priorities to help us appreciate people and things we do.

Research into the area of gratitude is still, in many respects, in its' early days.



Here are 7 scientifically proven gratitude benefits:

- Gratitude opens the door to more relationships.
- Gratitude improves physical health–better immune function, lower blood pressure
- Gratitude improves psychological health–reduced risk of depression.
- Gratitude enhances empathy and reduces aggression.
- Grateful people sleep better.
- Gratitude improves self-esteem-higher life satisfaction.
- Gratitude increases mental strength.



Let Go of What You Can't Control

As an individual and professional, you're responsible for many things: goals, people, customer relationships and more. You can influence many of these things, but you can't control them. The same is true in your personal life too.

While we need to carry out our duty to the best of our abilities, always remember that you don't control the outcome of events.

It is important to remind ourselves that we don't control all the variables in the world. God does. He is the Wise, the All-Knowing. Sometimes our limited human faculties are not able to comprehend His wisdom behind what happens to us and to others, but knowing that He is in control, then as human beings we submit to His Will.

Allah says in the Quran: **Surah 10, Verse 49:**

هُولَ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَاشَآءَ ٱللَّهُ ﴿ اللَّهُ اللَّهُ اللَّهُ كَا اللَّهُ اللَّهُ كَا اللَّهُ اللهُ كَا اللهُ اللهُ Say: "I have no power over any harm or profit to myself except what Allah may will.

Tie Your Camel & Do Your Part



One day Prophet Muhammad , noticed a Bedouin leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in Allah." The Prophet then said, "Tie your camel first, then put your trust in Allah." (Tirmidhi)

One must never become fatalistic. Although we know only Allah is in control, we are each responsible for making the right choices and doing the right thing in all situations of our lives. We must take action. We must work to alleviate the hardships we, our families and our communities face.

Having belief in sincere acceptance of the control of Allah over everything, you get relieved and are patient if the outcome is not as desired and pay gratitude to Allah for the desired outcome.

Seek help through 'Sabr' (patience and perseverance)



Allah says in the Quran: Surah 2, Verse 45:

Rather, seek Allah's help with patient perseverance (sabr) and prayer: It is indeed hard, except to those who bring a lowly spirit.

This instruction from Allah provides us with two critical tools that can ease our worries and pain. Patience and prayer are two oft-neglected stress busters. *Sabr* is often translated as patience, but it is not just that. It includes self-control, perseverance, endurance and a focused struggle to achieve one's goal.



Unlike patience, which implies resignation, the concept of *Sabr* includes a duty to remain steadfast to achieve your goals despite all odds. When you seek Allah's help with *Sabr* and hope, it works as a great stress buster psychologically and removes negative thoughts.

Being in *Sabr* gives us control in situations where we feel we have little or no control. 'We cannot control what happens to us but we can control our reaction to our circumstances' is the mantra of many modern-day self-help books. *Sabr* helps us keep our minds and attitudes toward our difficulties in check.

Introspection or Self-Observation

The human brain is wired to look for threats and remember mistakes in detail. It's a survival instinct. But taking a moment each day to reflect on what went well and made you feel grateful can improve your mental health.

Introspection functions as a mirror, reflecting your real self. When you know yourself and recognize the wrongs you are engaged in, you can try to correct yourself. Introspection or self-observation is an integral and necessary aspect of self-correction, a daily requirement of one's life. Without it, one flounders like a blind man.

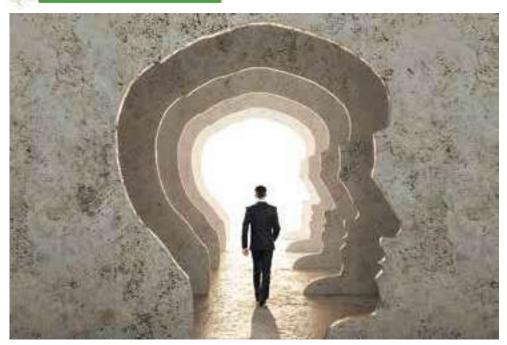
The second Caliph, Umar ibn Al-Khattab sonce said: "Reckon with yourselves before you are reckoned with; weigh up your own actions before they are weighed up; and prepare for the Great Summons." This is a very instructive saying containing the whole philosophy of introspection.

It is in human nature to commit mistakes. But with the spirit of introspection, you will readily admit your mistakes. You will not hesitate to say that you were wrong. You will not try to cover up your mistakes, as many do. Those who introspect need never engage in this 'Operation Cover-Up'. Everyone, from 'ordinary' individuals to senior government officials are engaged in some sort of cover-up, but one who introspects will not need this. He will readily admit that he was wrong and when he does this, his correction process begins. The process of self-correction begins with admitting your mistake. Without such a confession, there is no self-correction. This is what introspection is about.

It is in human nature to commit mistakes, but the real evil is not to admit your mistake. A true believer is not one who makes no mistakes. Rather, when he realises committing a mistake, he immediately says, 'I was wrong'. Confessing one's mistake is like taking a spiritual bath that purifies you. This can come about only through constant and sincere introspection. [5]

The following verse from the Quran underlines the importance of introspection:

"When any evil suggestion from Satan touches those who fear God, they are instantly alerted and become watchful" (Surah 7, Verse 201)



Self-reflection is to ponder, observe and stipulate something by differentiating what is despised and what is liked by Allah, as exhorted by Allah:

"O ye who believe! Fear Allah and let every soul look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do." (Surah 59, Verse 18)

People should calculate and see for themselves whether the way in which he is expending their time, wealth, energies and capabilities leads to right or wrong. To do so is in his own interest; for if he does not do so he will ruin his own future itself.

Self-observation leading to identifying and correcting our mistakes on a regular basis will protect us from egoism, arrogance, bad intentions and bad result.

Build Resilience

Psychologists define resilience as the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of stress. Such stress

includes family and relationship problems, serious health problems, or workplace and financial stressors. [6]

Resilience is not just about your ability to bounce back, but also your capacity to adapt in the face of challenging circumstances.

Here is a real depression story about, 'Programmed for success, not trained to handle failure'

There was a brilliant boy. He always scored 100% in Science. Got Selected for IIT Mumbai and scored excellent marks there. Went to the University of California for MBA. Got a high-paying job in America and settled there. Married a beautiful girl. Bought a 5-room big house and luxury cars. He had everything that makes him successful, but a few years ago he committed suicide after shooting his wife and children.

What Went Wrong?

California Institute of Clinical Psychology Studied his case and found 'what went wrong?'

The researcher met the boy's friends and family and found that he lost his job due to America's economic crisis and he had to sit without a job for a long time. After even reducing his previous salary amount, he didn't get any job. Then his house instalment broke, and he and his family lost their home.

They survived a few months with less money and then he and his wife together decided to commit suicide. He first shot his wife and children and then shot himself.

The case concluded that the man was 'programmed for success but he was not trained to handle failure'.

Now let's come to the actual question.

What are the habits of highly successful people?

First of all, I want to tell you that if you have achieved everything, there is a chance to lose everything. Nobody knows when the next economic crisis will hit the world.

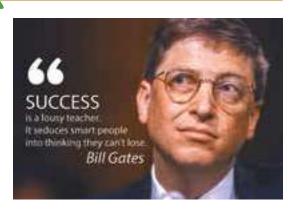
The best success habit is getting trained to handle failures.

I want to request every parent. Please do not only program your child to be only 'successful', but 'teach them how to handle failures' and also teach them proper lessons about life. Learning high-level science and math will help the

The Creator is Stress Reliever

child to clear competitive exams but knowledge about life will help him to face every problem. Teach children how 'money works' instead of teaching them to 'work for money'.

Help them in finding their passion because these degrees will not help them in the next economic crisis, and we don't



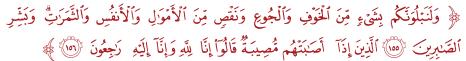
know when the next crisis will hit the world.

Success is a lousy teacher. Failure teaches you more.

Calamities are bitter medicine

Calamities and disasters are a test. They are a sign of Allah's love for a person because they are like medicine. Even though medicine is bitter, despite its bitterness you give it to the one whom you love.

Allah says in the Quran: Surah 2, Verses 155-156:



Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return.

This wisdom from Allah provides us with important information that adversities are part and parcel of life. Everyone will have to pass through this. However, those who believe that natural adversities are test from Allah and show self-control, perseverance, endurance and patience, they will be able to adapt in the face of challenging circumstances easily.

Those, who, when afflicted with calamity, have faith and say: "Truly, to Allah we belong and truly, to Him we shall return" meaning, those who recite this statement to comfort themselves in the face of their loss, knowing that nothing is in our control except making right effort. We don't come to this Earth with our will, neither do we go from here with our will. Such faith in Allah keeps people steadfast in bad times and keeps them grateful to Allah in good times.

Resilience is a reflex. When people face hardship, they fall back on the habits and values they have. The Prophet $\frac{1}{2}$ taught the mindset needed to have grit in the first place.

Al-Hasan al-Basri said: "Do not resent the calamities that come and the disasters that occur, for perhaps in something that you dislike will be your salvation, and perhaps in something that you prefer will be your doom."

Through calamity, the believer seeks reward, and there is no way to attain it but patience, and there is no way to be patient except with resolute faith and strong will.

Remember the words of the Messenger. Suhaib reported that Allah's Messenger said:



Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there It is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it. (Sahih Muslim: Book 55, Hadith 82)

Panicking will not make the calamity go away, and in fact it makes it worse. Panicking makes one's enemy rejoice and makes one's friend feel sad. What comes after being patient is pleasure and joy that is many times greater than what he could have got from keeping what he lost.

If there were no trials and tribulations of this world, a person could develop arrogance, self-admiration, a pharaonic attitude and hardheartedness which would lead to his doom in this world and in the Hereafter. It is a sign of the mercy of the Most Merciful that He checks on him from time to time with the remedy of calamity so as to protect him from these diseases, to keep his submission and servitude sound, and to eliminate all bad elements that may lead to his doom. Glory be to the One Who shows mercy by means of testing, and tests by means of blessing, as it is said: Allah may bless us with calamities even if that is hard, and Allah may test some people with blessings. [7]

Connect to Purpose

Research shows that people who feel connected to a greater purpose, who feel their work has meaning and importance beyond a pay check, show greater

The Creator is Stress Reliever

resilience. Because they believe in the contribution they are making, they are more likely to persevere through setbacks.

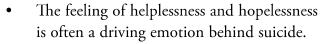
Over 800,000 people die due to suicide every year and there are many more who attempt suicide, WHO says.

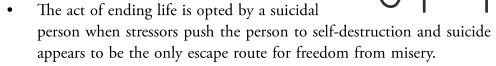
One person dies every 40 seconds from suicide, WHO says.

According to new research, suicide is one of the 20 leading causes of death worldwide.

People commit suicide for different reasons:

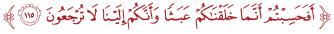
- No one commits suicide because they want to die but because they want to stop the pain.
- While researching certain psychological commonalities found in people committing suicide, Edwin Shneidman found that they were all trying to seek a solution to a problem causing intense suffering. Suicide is seen as a goal to end the consciousness to ease the pain.





• Smith (1985) in his work 'suicide assessment' proposed that certain characteristics like high self-expectations, a tendency to inhibit negative emotions, lack of ability to deal with grief and loss, negative self-judgment, a deep sense of worthlessness is also associated with suicide vulnerability. It may arise when a person may envision a dream, invests hard in it but fails to realize it and experience disappointments leading to pervasive dissatisfaction.^[10]

Allah says in the Quran: Surah 23, Verses 115:



"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"

Surah 51, Verse 56:

I have only created jinns and men, that they may serve Me.

Surah 4, Verse 29:

... And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

Surah 2, Verse 195:

... and make not your own hands contribute to (your) destruction; but do good; for Allah loves those who do good.

God did not create us to simply wander aimlessly or to only fulfil our basic instincts and desires. Rather, we have a higher purpose to acknowledge and serve God (Previous chapters describe the purpose of life of mankind in detail), so that we live upon the guidance of our Creator. This guidance enables us to live a successful and blessed life in all aspects. This includes personal acts of virtue like prayer, as well as beneficial acts to society, like being good to one's neighbours, supporting one's family, honesty and caring for animals.

Life is full of highs and lows. Without exception, every person has a challenge or difficulty in their life. These difficulties can sometimes feel overwhelming to the point where one sees no way out and despairs.

The Quran highlights the fact that relief comes with difficulty.

Surah 94, Verses 5-7:

So, verily, with every difficulty, there is relief: Verily with every difficulty there is relief. Therefore, when you are free (from your immediate task), still labour hard. And to your Lord turn (all) your attention.

Life is a gift and a trust from God.

The Quran says to trust God, have faith in the mercy of God, support the family, have patience and not to destroy life.

One must see the greater picture of what they are going through and trust

that God ultimately knows best and has the best plan for each person, be it in this life or the Hereafter.

We do not understand why things happen to us now, but down the line, we may look back and recognize that those challenges were necessary to make us a better person.

Seeking Help from Creator

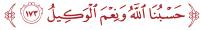
Not only does research show that attempting to suppress our negative thoughts does not work, but there is also evidence that the opposite is true—that when we are faced with troubles, it is healthy to let negative thoughts and feelings out by expressing them, either to ourselves or to others. James Pennebaker and his colleagues (Pennebaker, Colder, & Sharp, 1990; Watson & Pennebaker, 1989) have conducted many correlational and experimental studies that demonstrate the advantages to our mental and physical health of opening up versus bottling our feelings.

It is difficult to find a true friend or companion with whom you can express all your feelings, grief and sorrow and difficulties. Dumping all your problems and worries onto the pages of a diary is a renowned stress reliever. **But there's a better way of getting rid of worries – share them with Allah.** Express to Him about everything that upsets you and ask for help. Express completely in silence to the Almighty. This way you won't fear that some person may be listening to your worries which may cause guilt. This will also ensure that apart from feeling relieved, you will have increased your account of good deeds. You can now rest assured that the Lord of the worlds will help you.

Hardships in life are meant to bring one closer to Allah and are meant to purify us. Times of distress can help us realize how weak and fragile we are and how much we depend on Allah for guidance and help.

Supplication (Dua) is a Stress-reliever. The times of affliction are the best time to talk to Allah, take Him on your side and give away all your worries to Him. When a person supplicates, it helps maintain his psychological balance as he brings out all the issues to the One.

Following are some beautiful Duas of Prophet Muhammad (PBUH) to get relief from distress:



Allah is sufficient for us and the best of those on whom to depend. (Surah 3, Verse 173)

Allah! There is no ease except that which You make easy, and indeed You, when You want, make grief and difficulties easy." (Sahih Ibn Hibban 970)



"Oh Allah, I seek refuge in you from the difficulties of hardships. And the acquisition of wretchedness, and ill-fate, and the enemy's malicious rejoicing for my suffering." (Sahih Al Bukhari: Book 80, Hadith 44)

O Living, O Self-Sustaining Sustainer!' In Your Mercy do I seek relief (Jami At-Tirmidhi Book 48, Hadith 155)

Allah says in the Quran:

"Verily, with every difficulty there is relief." (Surah 94, Verse 6)



"Without doubt in the remembrance of Allah do hearts find satisfaction" (Surah 13, Verse 28)



﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِي فَإِنِي قَرِيبٌ أَجِيبُ دَعُوةَ ٱلدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿ اللَّهِ ﴾ وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿ اللَّهِ ﴾

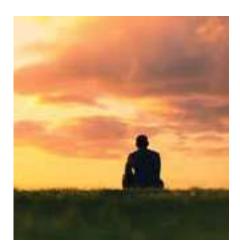
And when My servants ask you, [O Muhammad], concerning Me-indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." (Surah 2, Verse 186)

Whether it's the morning or the middle of the night, Allah is always listening. We need to believe that He is hearing our prayers and will respond in the best way. It's comforting to know that we can have a direct relationship with our Creator, any time of the day or night, regardless of what is happening in life.

Repentance

Repentance is the activity of reviewing one's actions and feeling contrition or regret for past wrongs, which is accompanied by a commitment to and actual actions that show and prove a change for the better.

In modern times, it is generally seen as involving a commitment to personal change and the resolve to live a more responsible and humane life. In other words, being sorry for one's misdeeds. It



can also involve sorrow over a specific sin or series of sins that an individual feels guilt over, or conviction that he or she has committed.

The practice of repentance plays an important role in reforming the behaviour of a person involved in a past wrong act or sinful act. This repentance can turn such a person in society to become virtuous and make him lead a respectable and peaceful life in society.

What is Regret?

Regret is a negative cognitive or emotional state that involves blaming ourselves for a bad outcome, feeling a sense of loss or sorrow at what might have been, or wishing we could undo a previous choice that we made.

Can Regret Have Long-Term Effects on Well-Being?

Regret can have damaging effects on mind and body when it turns into fruitless rumination and self-blame that keeps people from re-engaging with life. This pattern of repetitive, negative, self-focused ruminative thinking is characteristic of depression—and may be a cause of mental health problem as well.^[8]

As a result of the behavior of such a person, people around him dislike him and tag him as 'rubbish of society'. They think of him as being a secretion of some dangerous sickness that can poison the life of mankind and be a danger to their security and peace.

When do we regret?

- When we feel guilty and embarrassed by what we've done, we are motivated to undo the wrongful things we did and make better, more careful decisions in the future.
- When we fail to uphold our morals
- When we do some unlawful act
- When one does a criminal act

Why We Regret

The Creator has endowed every man's unconscious mind with the concept that there is a moral wrong and there is a moral right. He is conscious of these by nature and the Creator has endowed him with the ability to distinguish between wrong and right.

Allah says in the Quran, Surah 91, Verses 7–8:



By the Soul, and the proportion and order given to it, and its enlightenment as to its wrong and its right.

Presence of a natural sensor called self-reproaching spirit.

Surah 75, Verse 2:





And I swear by the reproaching soul [to the certainty of resurrection].

The existence of a self–reproaching spirit in mankind which when confronted with wrong self-incriminates. The feeling of guilt then increases so much that when they commit a sin they feel remorse, regret, guilt, shame and embarrassment. Then they wish they could take it back and wish they had never done it. They may even intend at that moment never to do wrong again. So, they are fighting a battle with their self.

Majority of the people would like to go for self-correction.

What is the solution?

Tawbah and **Istighfar**: The Arabic word for **repentance** is **Tawbah**, literally meaning 'turning toward'. The act of repenting means turning ourselves towards God and asking Him to cover our shortcomings and to help us overcome them.

Only sincere repentance followed by corrected action is accepted to Allah.

Allah says in the Quran:

هُ وَمَن تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُۥ يَنُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿ وَمَن تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُۥ يَنُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿ And whoever repents and does good has truly turned to Allah with an (acceptable) conversion. (Surah 25, Verse 71)

God accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy: For God is full of knowledge and wisdom. (Surah 4, Verse 17)

But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation. (Surah 28, Verse *67*)

Impact of Repentance

Repentance with all its external consequences like giving up sin or past wrongs (immoral act, unlawful act, criminal act), performing what he had missed

in the past and not returning to it again indicate an eternal psychological behaviour. Such behaviour starts to grow in man's self and extends out in the form of behavioural correctness and upright human manners.

The encouragement towards repentance such as is found in the saying of the Messenger of Allah #:

"Indeed, a man who commits sins enters Paradise, when he repents."

People asked him: O Messenger of Allah, how that could be?

He replied: "The sin will be before his eyes, and repenting from it, he will run away till he enters Paradise."



As Allah says in the Quran:



... For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (Surah 2, Verse 222)

The Messenger of Allah, Muhammad ﷺ, says: "Whoever repents is Allah's beloved friend and the repentant from sin, has no sin."

And also says: "The expiation of a sin is regret."

Imam Jafar as-Sadiq (as) also says: "If a man sincerely repents, Allah will love him and then protect him."

These collections of texts, which are great in their content, open the doors of hope and return and help man not to lose hope in Him or despair.

Therefore, opening the door of repentance is more helpful and beneficial for such a man as it returns confidence to him. It also saves him against the feeling that society has put pressure on him and dislikes him.

The Creator is Stress Reliever

If a deviate looks at himself and sees that the law runs after him and the society around him disrespects and refuses to deal with him, surely, he will be full of vindictive feelings against such a society. He will then continue to exceed the bounds of deviation if he finds no hope of reform or to correct the concept of such a society concerning his situation.

But Islam deals with such a deviate and disobedient person with mercy and kindness. Islam gives great importance to such a person and devotes a number of its laws, regulations and instructions to guide and reform this man.

Allah says in the Quran:

"And whoever does evil or wrongs himself and then seeks forgiveness from Allah, he shall find Allah, All-Forgiving, All-Merciful." (Surah 4, Verse 110)

So, the door of repentance is open and the horizons of mercy are wide for this man if he is watchful, wakes up and wishes to return to a life of purity and righteousness.

As a result, Islam has built its position, regarding the repentant on an essential foundation and a practical evaluation of the truth of behaviour and consequences resulting from it. The wrongful fact has happened and the repentant man's connection with it and his responsibility for it still exists. But, Allah, through His forgiveness, gave the man an opportunity to put an end to this vicious connection and delivered him from its consequences.

Thus, he will not be considered responsible for it as long as his psychological and mental connection is cut off from it.

"The expiation of sin is regret."

Thus, the repentant is innocent before himself; and his society which surrounds him, from each and every action he commits and then repents therefrom.

In this manner, those who repent can resume their lives, and strive to become distinguished in their societies. The Islamic way requires people in society to stand by their side, and to help them heal and resolve the original reasons that caused them to sin in the first place with wisdom. So the society has the responsibility to become means of support for those who repent, to

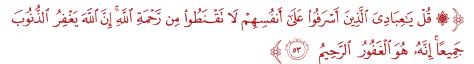
stand alongside them, in affirming their innate goodness, helping them to help themselves, and then to further help their families and society at large.

Indeed, for him, the door of returning and entering, for a righteous and pure life, shall be opened:

"Whoever repents (from his sins) has no sin and is Allah's beloved friend."

On the basis of this new feeling, new human feelings will be born in him. He will be changed from a man who felt he was disliked and refused by society, to a man who feels dignified by Allah and the society in which he lives. Thus, his movement will sincerely be directed towards doing good and reforming himself after experiencing much suffering. He suffered under the experience of deviation and the bitterness of being far from Allah and expelled from His mercy and also felt the prick of his conscience and the criticism of the society to which he belongs.

Allah says in the Quran:



"Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful." (Holy Quran, 39:53) [9]





Connect with Others

Stress can cause loneliness and vice versa. When you are stressed, moments of human contact can cheer you and keep you productive.

Loneliness causes people to feel empty, alone and unwanted. People who are lonely often crave human contact, but their state of mind makes it more difficult to form connections with other people.

Research has identified loneliness as a significant predictor of depression and perceived stress as a significant mediator between these variables.



Research suggests lonely veterans are more susceptible to depression, which is likely worsened by perceptions of increased stress.

The Almighty Allah has created human beings in such a manner that they remain associated and connected to one another, so that, they can strive to fulfil each other's needs and requirements. It is for this reason that prayer in a congregation is strongly encouraged because it strengthens ties within the local community and brings people together. Worshippers exchange friendly conversation after prayers in a relaxed atmosphere.

Prophet Muhammad said;

"None of you (truly) believes until he wishes for his brother what he wishes for himself." (Hadith Nawawi: 13)



"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." (Sahih al-Bukhari: Book 78, Hadith 42)



"Every one of you is a shepherd, and every one of you will be questioned about those under his rule: the ruler is a shepherd, and he will be questioned about his subjects; the man is a shepherd in his family, and he will be questioned about those under his care; and the woman is a shepherd in the house of her husband, and she will be questioned about those under her care... Thus, every one of you is a shepherd and is responsible for those under his care." (Sahih Muslim: 1829)



"Help your brother whether he is the doer of wrong or wrong is done to him." The Companions asked, "O Messenger of Allah! I can help him if he is a victim of wrongdoing, but how could I help him when he is the doer of wrong?" The Prophet replied, "Hold him back from doing wrong." (Sahih al-Bukhari: Book 46, Hadith 5)

The Prophet was always concerned about other people, both Muslims and non-Muslims and would regularly pray for them. Praying for others connects you with them and helps you understand their suffering. This has a healing component to it. The Prophet has said that praying for someone who is not present increases love.

Praying for others benefits our own soul. When we pray for others, we acknowledge the reality that God is responsible for the soul of another, and He lets us contribute. How we pray for others is less important than that we pray for them.

When we pray for others, we move from a self-centred focus to a love for God and people. Prayers of intercession increase our empathy for the people we pray for as we pray for them continually, we learn to put ourselves in their shoes and empathize with them.

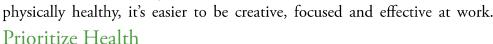


The Creator is Stress Reliever

Cultivate Well-Being

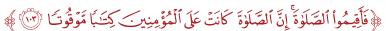
Islam's holistic approach to life and health offers us the ability to remain strong and healthy. We must take care of our spiritual, emotional and physical health. Our bodies are given to us by God as a trust and we have to keep them healthy.

Our mind and body are interconnected. When you feel





Salah is a spiritual practice to be performed at least five times a day. This act of worship is ordained upon us as duty and is the second pillar of the faith. The prescribed five daily prayers are mandatory on individuals post-puberty as commanded in the Holy Book.



"Set up regular prayers: for such prayers are enjoined on believers at stated times." (Surah 4, Verse 103).



Voluntary prayers in excess of the above are highly encouraged and are recommended as a means of turning towards divine help at times of personal grief and distress.

The Salah comprises both physical movement and mental concentration (meditation). The daily performance of five prayers is in itself a form of exercise. Its prescribed movements involve all the

muscles and joints of the body and relieve mental stress. Performed five times a day at specific times of the day, the prayers increase circulation of blood, help keep breath control and general suppleness of joints. It has been widely recognised that the process of praying promotes many physical and psychological benefits. Each position involves the movement of different parts of the human body in ways that encourage health and well-being.

Several reports on the application of prayers in psychotherapy illustrate the positive outcome in individuals exhibiting pathological symptoms such as tension, anxiety, depression and anti-social tendencies. These studies have highlighted the efficacy of Salah as a cure to mental distress when followed in the correct form and measure.

Prayer Unites Body, Mind & Soul

The set prayers are not just phrases to be spoken. Prayer involves uniting mind, soul, and body in worship. So, the whole series of set movements are carried out that go with the words of the prayer. It is important to make sure that we are in the right frame of mind before we pray. We need to put aside every day care and thought so that we can concentrate exclusively on God.

Ablution – The purification and preparation: Ablution is described by Muhammad **s** as "the half of faith and the key of prayer".

Through ablution, we appear in front of God purified and try to gain His love and good pleasure.

- Ablution ensures that we wash parts of our body with clean water,
 - which makes it easier for our circulatory and nervous systems to work properly. For this reason, we become healthier.
- Our hands, arms, mouth, nose, face, and feet are parts of our body that get dirty the most during our daily lives. By making ablution, we clean these parts of





our body numerous times daily. We thus purify ourselves from germs and protect ourselves from diseases that filth and dirt can cause. We experience the energy, joy and peace that being clean brings. Mouth hygiene is also very important in terms of our health. That is because mouth is one of the places that germs easily populate. By washing our mouth thoroughly in each ablution, we ensure that our mouth stays clean throughout the day. We prevent germs from taking shelter in our mouth. We also would not bother others with bad breath.

• Making ablution also causes the blood vessels in our face to work better and prevents wrinkles. For this reason, faces of those who make ablution and pray become bright and shiny. Our beloved Prophet said that on the Day of Judgement, he will recognize us from the sign of ablution on our faces. Ablution provides brightness to our faces and peace to our hearts.

Prayer - The series of postures is fixed, and repeated a number of times for each act of prayer. Prayers are comprised of several movements and postures. They include a certain number of Rakah (complete cycle of repetitive postures), each Rakah consisting of a series of 7 postures (standing, bowing, standing, prostration, sitting, rising up, neck movement right and left while sitting once in two Rakah).

For example, before Sunrise, two Rakah comprising a total of 14 postures must be performed. Thus, each Muslim is under obligation to perform at least 119 postures per day. That is 3750 postures per month and a total of 42,840



postures per year. If a person lives up to an average of 50 years, Salah being obligatory from the age of 10 years, he would have performed approximately 1,713,600 compulsorily postures in his lifetime.

The body goes through a unique exercise routine during the Salah. Therefore, these postures help to maintain fitness in healthy individuals, leading to improved flexibility, muscle strength and muscle endurance.

Incorporating other forms of exercise with your daily prayer will have many health benefits.



Eat Well

Eating well helps keep us healthy and active and thus improves the enjoyment of life. Good diet and eating habits are fundamental for proper growth and development and for prevention of disease. A number of different health problems are caused by poor diet and nutrition.

Stress causes some people to ignore their hunger cues and refrain from eating for long stretches. For other people, stress turns them into emotional eaters who mindlessly munch.

"Some people overeat when they feel stressed, and other people lose track of their appetite," Dr Albers says. "Those who stop eating are so focused on their stress that they don't hear or tune into their hunger cues. Those who overeat are attempting to distract themselves with food." - **Susan Albers**, clinical psychologist at the Cleveland Clinic, the author of nine mindful eating books

As we know, eating excessively causes harm to our systems. Many ailments are related to uncontrolled eating habits such as diabetes, vascular diseases,



stroke and heart attack. It has been said that 'stomach is the home of ill health' and is usually responsible in some ways to ill health. From a spiritual angle, controlling our diet trains us in self-control.

Islam teaches us to eat moderately.

Allah says in the Quran: Surah 20, Verse 81:

"Eat of the good things We have provided for your sustenance, but commit no excess therein.

Surah 7, Verse 31:

Eat and drink: But waste not by excess, for God loves not the wasters.

Overindulgence and wasting of food is further dissuaded in the Hadith of the Prophet.

Allah's Messenger said:

"We are a people who do not eat until we are hungry. And if we eat, we do not eat to our fill."



"No human being has ever filled a container worse than his own stomach. The son of Adam needs no more than a few morsels of food to keep up his strength, doing so he should consider that a third of his stomach is for food, a third for drink and a third for breathing." (**Ibn Maja**)

Fasting in Ramadhan, apart from the spiritual and other self-control benefits derived from it, also has health benefits. It cleanses and relaxes the stomach and gives it a 'rest from work' for about 16 hours a day for a month once a year. Other than the Ramadhan fast, it is urged to undertake voluntary fasting as much as they could at any time. Fasting also enable to lose fat and unnecessary weight.

Sleep Restfully

Modern medicine has demonstrated that sleep has essential physiological functions, and sleep deprivation has deleterious effects on a number of bodily functions.

Best sleeping hours - Ideally, people ought to go to bed earlier and wake up in the early morning hours. This pattern matches our biological tendencies to adapt our sleep pattern with that of the Sun.

Over time, lack of sleep and sleep disorders can contribute to symptoms of depression. In a 2005 Sleep in America poll, people who were diagnosed with depression or anxiety were more likely to sleep less than six hours at night. Other psychological risks include impulsive behaviour, paranoia and suicidal thoughts. It is becoming widely recognized that insufficient sleep is associated with poor attention and performance deficits.



Allah says in the Quran: Surah 25, Verse 47:

And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

The Quran discusses the beneficial effects of sleep and emphasizes the importance of maintaining a pattern of light and darkness. A mid-day nap is an important practice, and the Prophet Muhammad ## promoted naps as beneficial.



The Messenger of Allah Prophet Muhammad said:



"Whenever you intend to go to bed, perform Wudu as is done for Salat (prayer)" (**Bukhari**).

Hence, for a Muslim performing Wudu before going to sleep is a great chance to make the act of sleeping as an act of worship.

In accordance with the practice and instructions of Prophet Muhammad practice proper sleep habits. These sleep habits correspond to some of the sleep hygiene rules identified by modern science that include sleep position like encouraging sleep on the right side and discouraging sleep in the prone position.

Sleeping on the left side isn't necessarily bad for your health, it's just not as healthy as sleeping on the right side. Lying on the right side creates more space in the chest cavity and reduces pressure on heart muscles. Right-side sleeping has also been shown to benefit the sympathetic nervous system. That's the part of your nervous system that controls your fight or flight response. If you are at risk on heart issues, sleeping on the right side could have long-term benefit. If you're older, you may already find yourself gravitating to the right. But when you make a conscious choice, choose the right side.^[11]

Now, look into the time for these two prayers our Creator has prescribed which perfectly matches our biological tendencies.

- Isha prayer time starts when the red light is gone from the western horizon and lasts until the rise of the "white light" (true dawn) on the eastern horizon. It is preferred to pray Isha before midnight, but most Muslims pray Isha around 2 hours after sunset.
- Dawn (Fajr) prayer time starts when white light spreads at the horizon in the east (about 1.5 hours before sunrise).

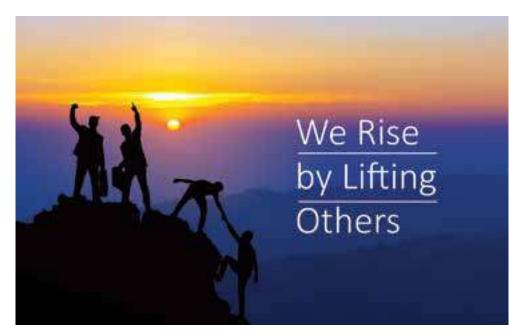
The duration between Isha and Fajr prayer is the most ideal time for sleep. Sleeping time is one of the most important things, sleeping on time should also be made a habit if one wishes to remain healthy. It is quite natural that those who go to bed early rise early as well.

Help Others

If you're struggling in a miserable, self-critical place, take a moment to help someone else in a small way. It can be a powerful distraction from your worries. How Helping Others Can Relieve Anxiety and Depression - New research shows one more way that compassion is beneficial.

By turning our attention toward helping others, that is having 'compassionate goals', we make everyone feel better, ourselves included. We find not only relief from our depression and anxiety, but also see improvements in our relationships. In contrast, a greater focus on self-image goals was linked with more relationship conflict and a worsening of depression and anxiety symptoms.

The scale that measured compassion in the study above includes seven techniques:



- 1. Being supportive of others.
- 2. Having compassion for other's mistakes.
- 3. Making a positive difference in someone's life.
- 4. Making constructive comments to others.
- 5. Avoiding doing anything that would be harmful to others.
- 6. Avoiding being self-centred.
- 7. Avoiding doing things that are unhelpful to others.

Investing in our relationships is the biggest key to our long-term health and happiness. And that sounds like a pretty compassionate way to treat



ourselves.[12]

To help our fellow human being is one of the core principles of faith in Islam. Allah says in the Quran: **Surah 5, Verse 2:**

Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment.

Surah 3, Verse 134:

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.

Surah 2, Verse 261:

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

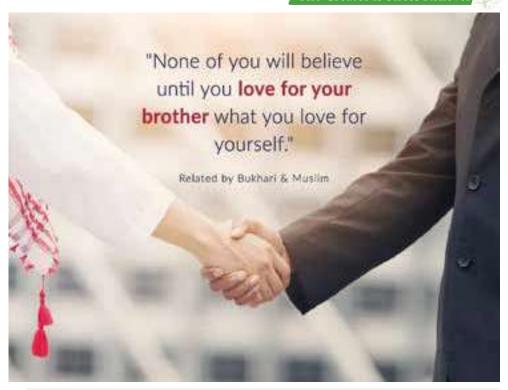
Few messages of Allah's Messenger 18:

Abu Hurairah 🧆 narrated that the Messenger of Allah 🗯 said:



"If anyone relieves a believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother." (Sahih Muslim:

Book 16, Hadith 1508)





Abu Hurairah aperson must perform a charity each day that the Sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity." (40 Hadith Nawawi: 26)

Abu Hamzah Anas bin Malik an arrated that the Messenger of Allah said, "You will not believe until you love for your brother what you love for yourself." (40 Hadith Nawawi: 13)

It is clear from the above text that helping others is connected to a believer's worship of God and that helping others is not optional, but a religious duty. Islam is a faith that makes helping others and society a core principle.

Truly, the Creator has kept in faith, practise of the Deen and Sharia the solution for peace and happiness of mankind.