

# Peace of Mind & Contentment

**PodSeries - Vol 423**



**Achieve Noble Character**

**Peace of Mind & Contentment**

**ShaykhPod Books**

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Peace of Mind & Contentment

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## **Acknowledgements**

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

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

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

## **Compiler's Notes**

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

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

## Introduction

The following short book discusses Two Aspects of Noble Character: Peace of Mind and Contentment.

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of the qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

*“And indeed, you are of a great moral character.”*

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.



## **Peace of Mind & Contentment**

### **Peace of Mind & Body - 1**

I had a thought which I wanted to share. Throughout the divine scriptures there are many examples which indicate that a person shall be treated according to how they act. For example, in one verse of the Holy Quran Allah, the Exalted, declares that He will remember the person who remembers Him. Chapter 2 Al Baqarah, verse 152.

*“So remember Me; I will remember you.”*

Another example is found in chapter 2 Al Baqarah, verse 40:

*“...fulfill My covenant [upon you] that I will fulfill your covenant [from Me]...”*

Finally, in a Hadith found in Jami At Tirmidhi, number 1924, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever shows mercy to others will be shown mercy by Allah, the Exalted.

It is quite obvious that people strive in this material world as they desire peace of mind and contentment. In light of the earlier discussion, peace in one's life is often achieved when a person allows others to live in peace. If one reflects on their own life they will realise that people can be split into two categories: those who mind their business and allow others to live in peace and those who do not. It does not take a genius to figure out that those who let others live in peace are the ones who gain peace. Whereas, members of the other group never find peace irrespective of how many worldly blessings they may possess. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 3976, that a Muslim cannot perfect their Islam until they avoid things which do not concern them. Those who ignore this advice and busy themselves with interfering with other people are the ones who never find peace. As they deprive others of peace in turn Allah, the Exalted, deprives them of it.

Therefore, a large step towards achieving peace of mind is to let others live in peace. It is important to note, this does not mean one should abandon commanding good and forbidding evil as this is an important duty. But it means that those things which are not sinful should be left alone as constantly chiding others on issues which are not unlawful only leads to enmity and the loss of peace in peoples' lives. There was a day and age when people loved being advised by others on all lawful and unlawful matters even if this meant they were being chided as they desired to reform themselves for the better. But that day has long passed. Nowadays, most people dislike being chided over the unlawful let alone those things which are lawful yet undesirable. So it is best to avoid this attitude if one desires to gain a bit of peace in their life.

To conclude, the one who lets others live in peace shall be granted peace by Allah, the Exalted.

## **Peace of Mind & Body - 2**

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises preparing for the hereafter over striving for this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world, will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person, even if they possess little wealth, as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter, the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it, such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this, but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

Prioritising preparing for the hereafter means that one should always act and speak in a way which will benefit them in the hereafter. As explained earlier, this includes striving for one's lawful provision in order to fulfill their necessities and responsibilities without being wasteful or extravagant. Any activity which will not benefit one in the hereafter should be minimized. The more one behaves in this manner the more contentment they will be blessed with and the easier their day to day activities will become. In addition, they will adequately prepare for the hereafter also, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. Therefore, they achieve peace and success in both worlds.

But as mentioned in the other half of this Hadith the one who prioritises striving after the material world over preparing for the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world, will find that their need, meaning greed, for worldly things is never satisfied. This, by definition, makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful, which only leads to a greater loss in both worlds. Finally, because of their attitude, they will not prepare adequately for the hereafter. Therefore, this person obtains stress and discontentment in both worlds.

## **Peace of Mind & Body - 3**

I had a thought which I wanted to share. Many people set the standards for their happiness according to the rules and desires of other people. The problem with this mentality is that one will become sad or happy depending on the desires of people. If they persist on this attitude than they reach a level where they love, hate, give, withhold and act according to the desires of people. This attitude will only lead to overall sadness in one's life as truly pleasing others is unattainable. People are not pleased with Allah, the Exalted, when He granted them countless blessings how can they possibly be pleased with people who innately gave them nothing? So living with the attitude of always aiming to please others will only result in sadness.

A Muslim should therefore strive to obtain the pleasure of Allah, the Exalted, which is easily obtainable. This person will love, hate, give and withhold for the sake of Allah, the Exalted, which is an aspect of perfecting one's faith. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4681. This is only achieved through sincere obedience to Allah, the Exalted, which involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and being patient with destiny. This will lead to true happiness in both worlds and therefore it is the key to happiness.

## **Peace of Mind & Body - 4**

I had a thought which I wanted to share. It is important for Muslims in all aspects of their life to always set realistic expectations as setting unrealistic expectations always leads to disappointment, sadness, grief and depression which are the ingredients for impatience and the disobedience of Allah, the Exalted. This only leads to further trouble in both worlds. For example, Muslims should reject the fantasy created by Bollywood by believing their marriage will be like a fairy-tale. This is a ridiculous and unrealistic expectation which will only lead to disappointment. Whereas, if one understands that marriage has difficulties but is willing to work through them then they are more likely to achieve happiness and peace of mind.

In addition, a Muslim should set realistic expectations according to their own situation and life meaning, they should not observe others and set their expectations according to their standards. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2513.

In reality, a true Muslim will not set expectations in respect to people as they would only rely and trust in Allah, the Exalted. But this is a high and rare status to achieve. Therefore, if a Muslim must set expectations in respect to people they should make them realistic otherwise they will only lead to disappointment, grief and depression.

## Peace of Mind & Body - 5

I read a news article a while ago, which I wanted to briefly discuss. The news article reported on a female senior member of the American government who was fired because she refused to implement an order which was clearly unethical and immoral. It is quite clear that senior posts in governments and large corporations are dominated by men. So one can imagine how hard she must have worked and how many sacrifices she must have made in order to reach her rank in the American government. She knew if she refused to follow her superior's orders she would have lost her job, yet she still did not compromise on her values. Islam teaches muslims that they too should adopt this mentality and never compromise on their faith in order to gain something from the material world. Chapter 4 An Nisa, verse 135:

*“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...”*

As the material world is temporary, whatever one gains from it will eventually fade away and they will be held accountable for their actions and attitude in the hereafter. In addition, as they forgot to sincerely obey Allah, the Exalted, the very worldly things they gained through compromising on their faith will become a source of their misery, even if they have some moments of enjoyment. Chapter 9 At Tawbah, verse 82:

*“So let them laugh a little—they will weep much as a reward for what they have committed.”*

And chapter 20 Taha, verses 124-126:

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

On the other hand, faith is the precious jewel which guides a muslim through all difficulties in this world and in the hereafter safely. Therefore, it is plain foolishness to compromise the thing which is more beneficial and lasting for the sake of a temporary thing which leads to misery in both worlds. Chapter 16 An Nahl, verse 97:

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



Many people, especially women, will encounter moments in their lives where they will have to choose whether to compromise on their faith or not. For example, in some cases, a muslim woman may believe that if she removed her scarf and dressed a certain way, she would be more respected at work and may even climb the corporate ladder more quickly. Similarly, in the corporate world it is considered important to mingle with colleagues after work hours. So a muslim might find themselves being invited to a pub or club after work. In times like these, it is important to remember that peace of mind and success in both worlds will only be granted to those who remain steadfast on the teachings of Islam, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will be granted worldly and religious success. But more importantly their worldly success will not become a burden for them. In fact, it will become a means for Allah, the Exalted, to grant them peace, increase their rank and remembrance amongst mankind. Examples of this are the rightly guided Caliphs of Islam. They did not compromise on their faith and instead remained steadfast throughout their lives and in return Allah, the Exalted, granted them a worldly and religious empire.

All other forms of worldly success are very temporal and sooner or later they become a difficulty for its bearer. One only needs to observe the many celebrities who compromised on their ideals and belief in order to obtain fame and fortune, only for these things to become a cause of their sadness, anxiety, depression, substance abuse and even suicide.

Reflect on these two paths for a moment and then decide which one should be preferred and chosen.

## **Peace of Mind & Body - 6**

I had a thought which I wanted to share. I was pondering over a common problem most people encounter during their lives. People often complain that no matter how hard they try they cannot seem to please everyone. No matter what situation they are in someone always seems to be displeased with them. This is a reality which all experience whether it is in their family life, work life or with friends. A Muslim should always remember a few simple things which would prevent them from stressing over this issue.

Firstly, the majority of people are not pleased with Allah, the Exalted, even though He granted them countless blessings without being asked to. How then can these people be truly happy with another person who in reality gave them nothing? Their lack of pleasure with Allah, the Exalted, is quite evident from their complaining and the lack of gratitude they show Him.

Secondly, no matter how much a person improves their character they will never reach the sublime character possessed by the Holy Prophet Muhammad, peace and blessings be upon him, and the other Holy Prophets, peace be upon them, yet they were still disliked by some people. If this is the case with them how can a normal person achieve the pleasure of everybody during their life?

A Muslim should also remember that as people were created with different mind-sets they will always find people who disagree with their attitude and

behaviour. Because of this there will always be some people who are not pleased with a person at any given point in time. The only one who can come close to pleasing everyone is the two-faced person who changes their attitude and beliefs depending on who they are dealing with. But eventually even this person will be publicly disgraced by Allah, the Exalted.

Therefore, obtaining the pleasure of all people is unattainable and only a foolish person will strive to achieve something which cannot be obtained. A Muslim should therefore strive to prioritise the pleasure of Allah, the Exalted, above all else by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This does not mean a Muslim should not be respectful to others as this contradicts the tradition of the Holy Prophet Muhammad, peace and blessings be upon him. It means a Muslim should understand that if they obey Allah, the Exalted, He will protect them from the negative attitude and effects of people even if this protection is not obvious to them. But if they prioritise pleasing people they will not achieve it and Allah, the Exalted, will not protect them from the displeasure and negative effects of people.

## **Peace of Mind & Body - 7**

I had a thought which I wanted to share. As all people have not been created the same they are bound to disagree on certain things. In matters related to religion and those which differentiate between lawful and unlawful things a Muslim must remain steadfast on the obedience of Allah, the Exalted, irrespective of who challenges or disagrees with them. But in matters where the choice is between lawful worldly options a Muslim is entitled to offer their opinion to others when they are requested to. But they should not waste their time nor stress if others disagree with their opinion. When one holds onto these disagreements over time they can cause enmity to build up between people which can lead to fractured and broken relationships. This can even result in the sin of severing ties with people. So in cases like this it is important for Muslims to let things go and not harbour a negative feeling towards someone who disagrees with their opinion and choice. They should instead push themselves to agree to disagree and move on from the situation without any ill feelings. The one who fails to do this will find themselves always arguing and possessing enmity for others as they are bound to disagree with others on certain topics and issues due to a difference in their characteristics and mentality. Understanding and acting on this advice is a branch of finding peace in this world.

## **Peace of Mind & Body - 8**

I had a thought which I wanted to share. It is important for Muslims to fulfil the rights people have over them, such as their parents, according to the teachings of Islam. But they should not do this for the sake of people nor should they go overboard in their duties by crossing the limits set by Allah, the Exalted. One should instead act only for the sake of Allah, the Exalted, and stay within the limits set by Him when fulfilling their duties to others. For example, they should not disobey Allah, the Exalted, in the process of pleasing people. The problem with dedicating one's life and efforts to people, even if no sins are committed, is that a day will certainly come when this person will realise that they dedicated so much effort to people but in return obtained nothing significant from them, such as gratitude. This attitude leads to bitterness towards life and people. If one persists on this attitude they will eventually fail in their duties towards Allah, the Exalted, and especially those duties towards people. On the other hand when one acts for the sake of Allah, the Exalted, irrespective of how little gratitude people show them they will not become bitter as they acted for and hope reward from Allah, the Exalted. If one's intention is sincere this will prevent bitterness as they seek payback for their efforts from Allah, the Exalted, not people. People might let them down through a lack of gratitude whereas Allah, the Exalted, will reward them beyond their expectations.

## **Peace of Mind & Body - 9**

I read a news article a while ago, which I wanted to briefly discuss. It reported on social freedom and the rights of people especially, women. First of all, it is important to understand, that the major thing which separates a human from an animal is the fact that people live by a higher moral code. If people abandoned this and simply acted on their desires then they would be no difference between them and animals. In fact, people would be worse, as they possess the higher level of thinking yet, still choose to live like animals.

Secondly, whether people want to admit it or not in reality, every person is a servant of something or someone. Some are servants of others, such as Hollywood executives and do whatever they command them to do, even if it challenges modesty and shame. Others are servants of their relatives and friends and do whatever it takes to please them. Others are the worse type of servants, as they serve only their own desires, just like animals and the evil people in society, such as paedophiles and rapists. The best and highest form of servanthood is being a servant of Allah, the Exalted. This is quite evident if one turns the pages of history which clearly shows that those who were the servants of Allah, the Exalted, such as the Holy Prophets, peace be upon them, were granted the highest honour and respect in this world and will be granted this in the next. Centuries and millennia have passed yet their names are remembered as the pillars and beacons of history. Whereas those who became servants of others, especially their own desires, were eventually disgraced in this world and were plagued with mental disorders and substance addiction, even if they achieved some worldly status and they became mere footnotes in history. The media barely remembers those who pass away for more than a few days before moving onto the next person to report on. During their lives, these people eventually become sad, lonely, depressed and even

suicidal, as selling their souls and decency to their worldly masters did not grant them the contentment they were looking for. One does not need to be a scholar to understand this obvious truth. So if people must be servants, they should be the servants of Allah, the Exalted, as lasting honour, greatness and true success lies only in this. Chapter 16 An Nahl, verse 97:

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

## Peace of Mind & Body - 10

Those who disbelieve or avoid acting on their faith in Islam do so out of love for the material world and the things within it. They believe that believing or acting on their faith will prevent them from enjoying worldly blessings meaning, for them faith is something that restricts their desires and therefore they turn away from it either literally or practically. Instead they turn towards the material world and strive to fulfill their desires without restrictions believing that true peace lies in this. They look down at those who accept and actualize their faith by controlling their actions and using their worldly blessings in ways pleasing to Allah, the Exalted. They believe that these pious Muslims are lowly slaves who have been restricted from enjoying themselves whereas they, the disbelievers and the misguided, are free. But in actual fact this could not be further from the truth as the real slaves are those who fail to accept and submit to Allah, the Exalted, and the superior ones are those who have done this as they become free of slavery to the world. This can be understood by an example. A good parent will restrict the type of food their child eats meaning, they will only let them eat junk and unhealthy food once in a while and instead force them to follow a healthy diet. This child therefore believes that their parent has placed undesirable restrictions on them and that they have become slaves to their parent and their healthy diet. On the other hand another child has been given permission from their parent to eat whatever they desire, whenever they desire and how much they desire. So this child believes that they are completely free of all restrictions. When these children come together the child who has been given complete freedom criticizes and looks down on the child who has been restricted by their parent. The latter child will also feel sorry for themselves when they observe the other child has been given free rein to behave however they wish. Outwardly it appears the child who has been granted freedom has obtained happiness whereas the other child is too tied up with restrictions to enjoy life. But years down the line the truth will become manifest. The child who had no restrictions grows up to become extremely unhealthy e.g. obesity, diabetes, high blood pressure, etc. As a result of this they even become



mentally unhealthy as they lose confidence in their body and the way they look. Because of this they become a slave of medications, diseases, mental and social problems. All these things restrict their happiness and life. Whereas, the child who was restricted by their parent grows up healthy in mind and body. As a result they become confident in their body and ability, which aids them to succeed in life. They become free of any slavery to medications, diseases, mental and social problems as they grew up with the correct balance and guidance. So the child who had no restrictions grew up becoming a slave to many things, whereas the child who had restrictions grew up independent of all restrictions.

To conclude, the real slave is the one who becomes a slave to all other things except Allah, the Exalted, such as social media, society, fashion and culture, and this leads to mental, physical and social problems, whereas the real free person is the one who submits only to Allah, the Exalted, thereby achieving peace of mind and body.

## **Peace of Mind & Body - 11**

I read a news article a while ago, which I wanted to briefly discuss. It reported on the stricter measures the government was taking in order to combat the spread of the Corona Virus.

As people have been placed in a lockdown type scenario, it should remind muslims of being placed on permanent lockdown meaning, death. The same way people are rushing in order to stock pile their daily necessities, such as food, a muslim should hasten towards stock piling the necessities required in order to succeed in both worlds namely, the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This in turn ensures one uses the blessings they have been granted in ways pleasing to Allah, the Exalted. Muslims should take the opportunity of being on lockdown by gaining and acting on Islamic knowledge in order to prepare for their permanent lockdown which will occur soon, at an unknown time.

In addition, muslims should make use of the time they have at home by truly reflecting on their life, actions and the path they are on. It is vital to understand that the one who assesses and judges their deeds during their life, sincerely for the sake of Allah, the Exalted, will be inspired to improve their character towards Allah, the Exalted, and the creation. This will ensure they behave correctly in this world, by using the blessings they have been granted in ways pleasing to Allah, the Exalted, thereby obtaining peace of mind, and this self-reflection will ensure they have an easy judgment on the Day of Resurrection. Chapter 16 An Nahl, verse 97:

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

But those who fail to make use of their time by judging themselves will continue in heedlessness and therefore experience a difficult life in this world, as they misused the blessings they were granted, and they will experience a strict and difficult judgment on the Day of Resurrection. Chapter 20 Taha, verse 124:

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

Finally, this reflection is unlikely to occur when one worships excessively especially, in a language they do not understand. This reflection only occurs when one studies and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. There is plenty of knowledge available at the click of a button, so muslims are left with the no excuses.

## Peace of Mind & Body - 12

I read a news article, which I wanted to briefly discuss. It reported on the stresses of modern day work and finding peace in one's life. It is a universal aim and goal for all people, irrespective of their faith or social class, to achieve peace of mind in this world. It is the ultimate reason why people strive in this material world, work long hours and dedicate the majority of their efforts to this world. People desire to obtain such a life whereby they have no stresses or worries, such as financial difficulties. But it is strange how people, especially muslims, look for peace of mind in the wrong place. Just like a person who desires to watch a football game yet goes to a cricket match. Allah, the Exalted, has made it clear that true peace of mind only lies in His obedience which involves using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah hearts are assured."*

And chapter 16 An Nahl, verse 97:

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

Whenever a person seeks peace of mind in the material world, it will only lead them further away from their goal, as it will encourage them to misuse the blessings they have been granted. Whenever a person sets a target in respect to this material world that target will only lead onto more targets. This continues until the person departs this world without obtaining what they were looking for. It is obvious that the rich do not obtain true peace of mind, as they stress more than normal people and whatever they obtain of the world ends up becoming a burden for them. It is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Jami At Tirmidhi, number 2465, that the one who focuses on the hereafter will be blessed with a rich heart and Allah, the Exalted, will organize their affairs meaning, they will obtain peace of mind. But the one who focuses on the material world will only see their poverty and their affairs will become scattered meaning, they will not achieve peace of mind. The one who obeys Allah, the Exalted, will find peace of mind, even if they possess little of this world. But the one who is lost in the material world will go from one worldly door to another but will never find true peace as it has not been placed there. If a person wants to watch a football game they should not go to a cricket match and if a muslim desires peace of mind they should not search for it in the material world, as it lies only in the obedience of Allah, the Exalted.

It is important to note, that those who adhere to the teachings of Islam will encounter difficulties throughout their lives, as this is guaranteed. But through their obedience, Allah, the Exalted, will remove fear and grief from them so that they remain firm and steadfast on the correct path. This is similar to the one who only feels slight discomfort from a medical procedure, as they have been anaesthetised. This is similar to how the Holy Prophet Ibrahim, peace be upon him, was granted safety and peace even within a great fire. Chapter 21 Al Anbiya, verses 68-69:

*"They said, "Burn him and support your gods - if you are to act." We [Allāh] said, "O fire, be coolness and safety upon Abraham.""*

## Peace of Mind & Body - 13

I read a news article a while ago, which I wanted to briefly discuss. It reported on the emotional state of people who try to balance different aspects of their life, such as their work, personal and social life. One thing which can help a person to avoid stress associated with this is by adopting a balanced state of mind. This is when one tries to control their emotions in such a way that they do not allow themselves to experience extreme emotional states, as these often lead to stress and mental disorders. This has been indicated in chapter 57 Al Hadid, verse 23 of the Holy Quran:

*“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you...”*

Islam does not prohibit one from showing emotions, as this is a part of being human. But it advises a balanced state of mind whereby one does not swing from one extreme emotion to another. Being sad in difficult situations is acceptable but one should not despair, which is extreme sadness, as this often leads to other mental disorders, such as depression. And being happy is acceptable but one should not become overly happy namely, exultant, as this can often lead to sins and regrets in both worlds. A muslim should strive to obtain a balanced state of mind by remembering the countless blessings they still possess in times of difficulty which prevents extreme sadness namely, despair. And in times of ease they should remember that they will be held accountable for the thing that pleases them and if they misuse it or fail to fulfil the duties linked to it, they may face punishment over it. In addition, if they use the blessing in ways pleasing to Allah, the Exalted, they will gain more blessings in both worlds. Chapter 14 Ibrahim, verse 7:

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

Behaving in this manner will prevent one from becoming overly happy namely, exultant.

A balanced state of mind is always best which prevents the negative effects of extreme moods. This will take a muslim closer to true peace of mind and the obedience of Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This further aids one in obtaining a balanced mental state and peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

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



## Peace of Mind & Body - 14

Many people strive to achieve more in this material world even though they have already gained much worldly success. Even though, Islam does not prohibit this type of mentality as long as unlawful things are avoided a muslim should understand an important reality. It is obvious that peace of mind is not obtained with many worldly possessions, such as wealth. In fact, these people are often the ones who end up depressed to the point they even commit suicide. Human worldly desires have been created in such a way that no matter what one obtains they always desire more irrespective of their faith and social status. For example, Pharaoh who lived in the time of the Holy Prophet Mosa, peace be upon him, obtained every worldly blessing imaginable yet, he still did not obtain peace of mind and satisfaction. Instead his desire for more pushed him to such a stage that he desired to be worshipped like a God. Chapter 79 An Naziat, verse 24:

*“And said, "I am your most exalted lord.””*

No matter what desires a person fulfils it only leads them to desiring more things. A person who owns two houses wants three; the millionaire wants to become a billionaire. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6439, that the person who has one valley of gold would only desire another. A muslim who desires true peace of mind, which is more valuable than the treasures of the Earth, should therefore limit their worldly desires. The more they limit them and only fulfil their necessities and responsibilities the more

they will obtain peace of mind. This mentality closes the doors of preoccupation and striving for more worldly things which in turn gives rest to both the mind and body. If a muslim couples this with striving in the obedience to Allah, the Exalted, which involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience, then they will be granted true peace of mind which extends to every aspect of their life in both worlds. But the more worldly desires they have the more their mind and body will be preoccupied with them and thus the further from true peace of mind they will be.

## Peace of Mind & Body - 15

It is important for muslims to adopt a positive mind-set as it is a great tool to aid them when dealing with difficulties so that they remain obedient to Allah, the Exalted. Whenever a person faces difficulties they should always understand a truth that the difficulty could have been much worse. If it was a worldly problem they should be grateful it was not an affliction affecting their faith. Instead of dwelling on the immediate sadness which accompanies the difficulty they should concentrate on the end and the reward which is waiting for those who demonstrate patience for the sake of Allah, the Exalted. When a person loses a few blessings they should recount the countless blessings they still possess. In each difficulty, a muslim should remember the verse of the Holy Quran which reminds muslims that there are many hidden wisdoms to difficulties and tests which they have not observed. Therefore, the situation they are facing is better than the situation they desired. Chapter 2 Al Baqarah, verse 216:

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

To conclude, a muslim should reflect on these facts and others so that they adopt a positive mind-set which is a key element in dealing with difficulties in a way which leads to countless blessings in both worlds. Remember, the cup is not half empty it is instead half full.

## Peace of Mind & Body - 16

I read a news article a while ago, which I wanted to briefly discuss. It reported on a case of suicide which was caused by depression and severe grief. It is important for muslims to strive in the obedience of Allah, the Exalted, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as He has guaranteed a good life in both worlds for the one who behaves in this manner. Chapter 16 An Nahl, verse 97:

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

This good life will protect a muslim from severe grief, depression and other extreme moods and mental disorders which can destroy a person's life. Even though, muslims will face difficulties which will sadden them but if they obey Allah, the Exalted, this sadness will never become extreme and effect their entire life on a long term basis. This is because a muslim who strives in the obedience of Allah, the Exalted, has an excellent reason to continue moving forward through their difficulty without giving up and turning to depression and even suicide. For example, they look forward to the countless reward which will be granted to the patient. Chapter 39 Az Zumar, verse 10:

*“...Indeed, the patient will be given their reward without account [i.e., limit].”*

Whereas, the muslim who does not strive in the obedience of Allah, the Exalted, and only claims the title of being a muslim with their tongue, will not be granted this attitude and a good life. And whenever they face difficulties it will drive them to extreme moods and mental disorders which will destroy their entire life. This can even apply to those who only fulfil the basic obligatory duties and fail to utilise the blessings they have been granted in ways pleasing to Allah, the Exalted, such as their time, health and wealth, as they disobey Him through these blessings.

## **Peace of Mind & Body - 17**

I read a news article a while ago, which I wanted to briefly discuss. It reported on the difficulty in balancing and fulfilling all of one's worldly duties in the modern world and the stress associated with this. Muslims should understand that if they desire to avoid this common stress, they should prioritise each task and responsibility correctly. This is only possible when one does this according to the teachings of Islam instead of their desires or the desires of others. Whenever one reorders the list of priorities advised in Islam, it always leads to difficulties and stress. For example, when one strives excessively in the material world beyond their needs and necessities thereby neglecting their other responsibilities, such as correctly raising their children, it will lead them to nothing but stress from both what they acquired and from their misguided children. The one who does not prioritise their duties correctly is like the university student who prioritises having fun over preparing for their exams. This only leads them to obtaining a poor degree and a difficult job. Because of prioritising incorrectly they gave up an easy life through a good job for a few years of fun at university which leads to a difficult life in the long run.

Incorrectly prioritising affects every aspect of one's life and it can lead to sins if one obeys people over Allah, the Exalted. Therefore, it is important for muslims to follow the priority set by Islam which begins with obeying Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, above all others. This is only possible to obtain through seeking and acting on Islamic knowledge. Through this, a muslim will prioritise everything and everyone in their life correctly and use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be

upon him. This will lead to the precious and rare gift of peace of mind and body in this world and everlasting bliss in the hereafter. Chapter 16 An Nahl, verse 97:

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

## Peace of Mind & Body - 18

I had a thought, which I wanted to share. Muslims are often tricked into believing that even though learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, leads to Paradise in the hereafter, yet if they choose this path then they will be miserable in this world. They are convinced that peace in this world simply lies in fulfilling one's desires whereas Islam teaches one to control their desires, not unleash them. So in their minds, peace in this world and peace in the next world are both obtained through two different paths. This is completely untrue, as Allah, the Exalted, has in fact placed peace of mind in both worlds in one single straight path, the path of Islam. One must not be fooled by social media, fashion and culture and instead always bear in mind that the Controller of hearts, which is the station of peace of mind, is none other than Allah, the Exalted. Meaning, Allah, the Exalted, alone decides who obtains peace of mind in this world, just like He alone decides who obtains Paradise in the hereafter. Therefore, one must seek peace of mind in both worlds in the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

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



If one incorrectly believes that peace of mind in this world and peace in the next world are obtained through two different paths, they will inevitably try to obtain peace of mind in this world and delay practically preparing for the hereafter. This attitude will only prevent them from obtaining peace of mind in both worlds. Chapter 20 Taha, verses 124-126:

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

## Peace of Mind & Body - 19

I had a thought, which I wanted to share. It is widely accepted that when an invention fails to fulfill its primary goal of existence then it is deemed a failure, even if it possesses many good characteristics. For example, a phone with many excellent features, such as a high quality camera, will be deemed a failure if it cannot be used to make phone calls, which is its primary function. Similarly, humans are an invention and creation of Allah, the Exalted, with a specific purpose. Chapter 51 Adh Dhariyat, verse 56:

*"And I did not create the jinn and mankind except to worship Me."*

The only purpose of mankind is to worship, meaning, obey Allah, the Exalted. This sincere obedience involves fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses every blessing they were granted by Allah, the Exalted, in ways pleasing to Him.

But the person who fails to fulfil their purpose will lead a meaningless and purposeless life, even if they achieve much worldly success. This is quite evident when one observes society. They will clearly see that those who have achieved much worldly success are the most anxiety-ridden, stressed,

depressed and addicted to drugs and alcohol than anyone else. This occurs as they fail to fulfil their purpose of creation, which causes them to misuse the blessings they have been granted by Allah, the Exalted. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."*

A Muslim must not fool themselves into believing they have a purposeful life if they fail to use their worldly blessings in ways pleasing to Allah, the Exalted, even if they fulfil the basic obligatory duties, such as the five daily obligatory prayers. One's purpose extends beyond a few daily and annual rituals and practices. It in fact encompasses one's every breath and every aspect of one's life e.g. financial, private, social, work and family life. The Muslim who fails to fulfil their purpose is like a vase which looks beautiful from the outside, as they fulfill the basic obligatory duties, but just like the vase is empty inside, so is their life. This is the reason why many Muslims who fulfill the basic obligatory duties still experience mental stress and depression as they fail to understand that their purpose encompasses their whole life, not just a few hours in the day or a few days out of the year.

One of the main reasons this reality is overlooked by many people, including Muslims, is due to blind imitation of society, fashion, culture and social media. When one fails to use their intellect, then they will falsely believe that a meaningful life is found in worldly things, such as wealth, a career, friends or family. One must avoid acting like cattle and instead learn from Islamic teachings and by observing the life choices of others and their

consequences. When one correctly does this, they will understand that a meaningful existence does not lie in pursuing worldly things, it only lies in fulfilling one's purpose of creation, just like value is given to an invention which fulfils its primary function of creation. Failing to recognize this is the real tragedy of mankind.

All people must strive to fulfill their purpose of creation, which involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as only this leads to a meaningful, purposeful and peaceful life in both worlds. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

And chapter 16 An Nahl, verse 97:

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

## Peace of Mind & Body - 20

One of the most fundamental aims of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is for people to achieve peace of body and mind in this world. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

And chapter 16 An Nahl, verse 97:

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

This is only achieved when one sincerely obeys and follows these two sources of guidance, which in turn guides one to using the blessings they have been granted correctly, meaning, in ways pleasing to Allah, the Exalted, and helps them prioritize the things and people in their life correctly so that they obtain peace of mind and body. This is like a library of books which have been arranged in the correct order, which allows for a person to easily find

the book they need with minimal hassle. Whereas, the one who fails to follow the guidance of the two sources of guidance, thereby misusing the blessings they were granted and incorrectly prioritizing the things and people in their life, is like a library of books which are completely unorganized. Finding a specific book in this library would be extremely difficult, stressful and time consuming and a person may not even find the book they desire.

Just like an organized library, when one sincerely obeys and follows the two sources of guidance they will place everything in its proper place within their life, thereby leading them to peace of mind and body. Chapter 10 Yunus, verses 57-58:

*“O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. Say, “In the bounty of Allāh and in His mercy - in that let them rejoice; it is better than what they accumulate.””*

## **Peace of Mind & Body - 21**

I had a thought, which I wanted to share. It is commonly accepted that in order to obtain peace of mind and body one must obtain an organized and balanced mental and physical state. For example, an organized and balanced state is like a library of books which are organized in a good order, which allows one to find the book they desire easily. Whereas, an unorganized and imbalanced state is like an unorganized library of books which makes finding a specific book difficult and stressful. An organized and balanced state of mind and body allows one to place everything and everyone in their appropriate place in one's life whereby they avoid being extreme in some aspects of their life while neglecting other aspects. This leads to peace of mind and body.

But it is important to note that one cannot achieve this outcome while following society, fashion and culture, as these things are fickle by nature and often swing from one extreme to another. For example, what was considered deviant behaviour a few years ago is considered the norm today. What society deemed the most important thing, such as getting married, a few generations ago, is now being dismissed as a waste of time and energy. Not so long ago, society would urge people to be self-sacrificing and prioritize the feelings and happiness of others over oneself. Whereas, nowadays society urges people to only care about fulfilling their own desires and ignore the criticism of others whether it is constructive or not. Meaning, one should only consider their own happiness under every circumstance. The examples are endless of how society, social media, fashion and culture have always swung from one extreme to another. This attitude will always prevent one from obtaining an organized and balanced state of mind and body, which leads to peace of mind and body.

The only way one can avoid swinging from extremes is by learning and acting on Islamic teachings, as they are tailored for human nature, something which is timeless, and these teachings do not sway with fickle things like society, social media, fashion and culture. When one holds firmly onto Islamic teachings they will place everything and everyone in their correct place within their life and avoid being extreme in some aspects of their life while neglecting other things. This will ensure they obtain an organized and balanced state, which in turn leads to peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

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



## **Peace of Mind & Body - 22**

I had a thought, which I wanted to share. Even though a person is deceived into straying away from the source of peace of mind and body in both worlds, namely, the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him, by many factors, only two major factors will be discussed.

The first factor is the attitude which encourages one to blindly follow the majority of people. One of the main arguments every nation made against their Holy Prophet, peace be upon them, who called them to a better and higher code of living, was how could the Holy Prophet, peace be upon him, and their small number followers be right, while the vast majority of people who rejected them, be wrong. When one observes society, social media, fashion and culture they will believe that true peace of mind lies in fulfilling one's desires and obtaining worldly luxuries, such as wealth, a big house, businesses and a career. Whereas, those who followed the teachings of Islam, insist that peace of mind only lies in sincerely obeying Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. In order to avoid being deluded by the attitude which encourages one to follow the majority, one should observe and reflect on the people who gain the worldly things mentioned earlier and how those things only increases their stress, anxiety and depression and encourages them towards substance abuse and even suicide. On the other hand, those who sincerely obeyed Allah, the Exalted, live with peace of mind, even with a lack of worldly luxuries.

The second factor is when the Devil convinces a person that if they give up their worldly desires and instead use the blessings they have been granted in ways pleasing to Allah, the Exalted, then they will never be happy in this world, as happiness and peace of mind is directly connected to fulfilling one's desires. Even though this sounds convincing none the less, it is nothing but a deception. The truth is that peace of mind is a mental state which is found in one's heart. It is Allah, the Exalted, alone who controls the hearts of people. If He chooses, He makes peace enter it and if He chooses, He makes darkness and constriction enter it. These outcomes have nothing to do with what worldly blessings one possesses. These outcomes are tied directly to how much or little one sincerely remembers and obeys Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. If one obeys Allah, the Exalted, then He will lodge peace into their heart. Chapter 16 An Nahl, verse 97:

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

And chapter 13 Ar Ra'd, verse 28:

*“...Unquestionably, by the remembrance of Allah do hearts find peace.”*

Whereas, the one who disobeys Allah, the Exalted, will find darkness in their heart, even if they have the world at their feet. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."*

They may experience moments of fun and entertainment but overall their life will be miserable. Chapter 9 At Tawbah, verse 82:

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

As stated earlier, these two outcomes are obvious when one observes the news, social media and those who enjoy worldly luxuries compare to those who strive to obey Allah, the Exalted.

To conclude, a Muslim must avoid these two factors which prevent a person from obtaining peace in both worlds. An aspect of this is obtaining strong faith by learning and acting on the teachings of Islam. This will ensure they choose the right path in life, even if that means they oppose the mentality of the majority of people. A small price to pay to obtain peace of mind in both worlds. Chapter 31 Luqman, verse 33:

*"...Indeed, the promise of Allāh is truth, so let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan]."*

## **Peace of Mind & Body - 23**

I had a thought, which I wanted to share. Many people, including Muslims, search for advice and information which can alleviate their mental problems, such as stress, anxiety and depression, from worldly sources, such as self-help gurus, psychologists and counsellors. Even though some of the information and advice they can obtain from these sources is good, as it is connected to the teachings of Islam, yet the vast majority of their advice and information will not be useful, as it is restricted by too many factors which prevents it being entirely useful. For example, a counsellor's knowledge and experience will always be limited, irrespective of how much learning they have undertaken or how many patients they have counseled. Their perspective will always be limited, as they can only observe and experience the mentality and behaviour of other people from a restricted point of view. They only know what the patient shares with them and are unaware of many feelings and emotions that their patient does not share with them, as they may struggle to put it into words. Researchers are limited by the sample of people they have taken during their experiments. These limitations are connected with age, race, ethnicity, social class, religion, and many more. In addition, a counsellor or self-help guru may well possess an unconscious bias for or against certain attitudes and behaviour because of their own experiences. For example, a male counsellor will more easily understand the mindset of a man. The counsellor may well lean towards a certain mindset because of their personal relationships. For example, a counsellor may well unconsciously picture their ex-wife when conducting couples therapy sessions. All of these biases are inevitable as humans are shaped by their experiences and are heavily influenced by their subconscious.

The only one that can completely aid the mental health of a person is the one who is completely unbiased in every situation and circumstance. The one whose knowledge completely encompasses every type of emotion,

behaviour, thought and characteristic a human can ever experience. The one who knows the cure for every mental issue. The one who is free of making mistakes in diagnosing mental conditions. The only One who can achieve all this and more is Allah, the Exalted. Chapter 67 Al Mulk, verse 14:

*"Does He not know those whom He created..."*

Therefore, if a person desires the cure for their mental issues they must seek it from Allah, the Exalted, through gaining and acting on the teachings of Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Through this method, the worldly sciences which run in parallel with Islamic teachings will then benefit them also. Chapter 21 Al Anbiya, verse 10:

*"We have certainly sent down to you a Book [i.e., the Qur'ān] in which is your mention. Then will you not reason?"*

And chapter 10 Yunus, verse 57:

*"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts..."*

## Peace of Mind & Body - 24

I had a thought, which I wanted to share. Whenever one aims to enjoy the lawful luxuries of the material world they will always notice how the sweetness it produces in their heart disappears extremely quickly. For example, when one returns from a holiday, the sweetness of the holiday experience quickly disappears, and so they begin to plan the next holiday in order to re-experience that sweetness. When one finishes watching a film or television show, the sweetness experienced quickly disappears and as a result they desire to watch something else in order to re-experience the sweetness again. This is true for all sinful or vain things. It is this desire to re-experience the sweetness of things which drives the entertainment industry. On the other hand, the sweetness experienced from anything which is connected to the pleasure of Allah, the Exalted, is something that always endures in one's heart. For example, the Muslim who sincerely performed the Holy Pilgrimage continues to feel the sweetness of it in their heart decades later. The Muslim who sincerely completes a charity project, such as building a Mosque or sponsoring an orphan, continues to feel the sweetness of that act of charity for years to come. Because of this reality, the one who desires to feel inner sweetness continuously should seek it in things which please Allah, the Exalted, and not in vain or sinful things.

Secondly, this reality is a powerful sign which indicates what truly has value in this world. Anything which endures has value but the things which quickly fade away are fickle, and therefore have no real value or worth. Chapter 16 An Nahl, verse 96:

*"Whatever you have will end, but what Allāh has is lasting..."*

The value of each person is according to what they pursue. If they pursue what is enduring and valuable, then they will have value and their peace and actions will endure. But if they pursue what is fickle and valueless, then their sense of enjoyment will quickly disappear and their life will also be valueless.



## **Peace of Mind & Body - 25**

I had a thought, which I wanted to share. Even though society, social media, fashion and culture urge people to seek peace of mind in fulfilling their desires, it is obvious when one reflects on Islamic teachings and the mental health and state of those who try to obtain peace of mind through fulfilling their desires, that this common belief is completely wrong. Those who fulfill their desires are often the furthest from peace of mind, as they are often hounded by mental issues such as stress, anxiety, depression and suicidal tendencies and are often drowned in addiction to drugs and alcohol.

One must understand that obtaining peace of mind and fulfilling all of one's desires can never mix, such as fire and ice can never mix. The more one seeks one of these two, the further they will go from the other, just like the one who journeys towards the east will travel further from the west. Therefore, one must pick and strive for one or the other, obtaining both, in all circumstances, is simply not possible. As fulfilling one's desires takes them away from peace of mind and towards all sorts of mental and health problems, the wise option is to seek peace of mind and give up pursuing all of one's desires. As Allah, the Exalted, created and controls the human spiritual heart, the abode of peace, they must understand that they will only obtain it through His obedience. This involves using the blessings He has granted one in ways pleasing to Him. This is explained in the Holy Quran and in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one sincerely obeys Allah, the Exalted, by using their blessings correctly, the more peace of mind they will obtain. Peace of mind which is more valuable and satisfying than fulfilling any worldly desire one might have. Meaning, through peace of mind one is more than compensated for giving up their worldly desires in both this world and the next. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

And chapter 16 An Nahl, verse 97:

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

On the other hand, the one who uses the blessings they have been granted in ways pleasing to themselves, has only given up peace of mind and therefore they will face a miserable life in both worlds, even if they fulfil all their worldly desires and obtain everything the world has to offer.  
Chapter 20 Taha, verse 124:

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

To conclude, one must understand that obtaining peace of mind and fulfilling all of one's worldly desires cannot be joined together in this world.

One must choose one over the other and it does not take a scholar to decide which one should be chosen.

## Peace of Mind & Body - 26

I had a thought, which I wanted to share. The Muslims who travel to special holy places, such as Mecca and Medina, often state that they find a lot of peace of mind and body there. Even though holy places that have a special connection to Allah, the Exalted, do receive a greater portion of His mercy, which is a reason for their peaceful state, none the less, another important reason is the actions of the Muslims that travel there. Typically the Muslims who journey to these holy places increase their sincere obedience to Allah, the Exalted, in their actions and speech, throughout their day. For example, they will offer their obligatory prayers at the Mosques, use their resources, such as their time, in ways pleasing to Allah, the Exalted, and become more cautious in committing verbal and physical sins. These are the conditions Islam has set for obtaining peace of mind and body. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

And chapter 16 An Nahl, verse 97:

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

In most cases, when Muslims return to their homelands, they do not maintain this obedience in their day to day activities, meaning, they do not continue using the resources and blessings they have been granted, such as their time, in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is true even if they fulfill the few obligatory duties of Islam. Instead, they concentrate more on using their blessings in ways pleasing to themselves and other people. This prevents them from fulfilling the conditions set by Islam for obtaining peace of mind and body. As a result, they begin to incorrectly believe peace lies in a specific place when it actually lies in the sincere obedience of Allah, the Exalted, and is therefore not bound by time or space.

## Peace of Mind & Body - 27

I had a thought, which I wanted to share. One the main reasons Muslims who fulfil the basic obligatory duties, such as the five daily obligatory prayers, still fail to achieve peace of mind is because they take Islamic teachings out of their context and apply them in their lives according to their own desires. While they believe they are acting on the teachings of Islam, they are in fact only following nothing except their own desires. This prevents them from using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This causes them to forget Allah, the Exalted, during their day to day activities, even if they manage to fulfill the basic obligatory duties. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."*

A person who desires to fulfill their lawful yet vain desires will take certain verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, out of context in order to support their desires and aims. For example, this person will misinterpret chapter 28 Al Qasas, verse 77:

*"But seek, through that which Allāh has given you, the home of the Hereafter; and do not forget your share of the world..."*

They will claim that this verse encourages one to enjoy lawful worldly pleasures. Even though Islam does not prohibit lawful worldly desires, yet it warns against over indulging in them, as this prevents one from preparing practically for the hereafter, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. This is the meaning of this verse. One must not abandon the world nor abandon fulfilling their necessities in it. Instead, they should use their worldly blessings in ways pleasing to Allah, the Exalted, without neglecting their necessities or the necessities of their dependents.

Another example is when parents quote the verses and Hadiths which mention the high virtue of parents and use them in order to prove that their children must always obey them and never disagree with them. Even though the teachings of Islam does emphasis the importance of treating parents with the utmost respect and kindness but none the less, this does not mean they should blindly obey them under every situation. They must not obey them if it involves the disobedience of Allah, the Exalted. And children do have a right to disagree with their parents in lawful things, as long as they maintain respect. They are even allowed to make lawful choices their parents disagree with. For example, if the parents desire their daughter to marry their relative, she has the full right to decline the proposal, especially if she has valid reasons, such as the man not being able to financially support her if they did get married.

Taking Islamic teachings out of their proper context is a major cause of misguidance and failing to fulfil the rights of Allah, the Exalted, and people. It can lead to avoidable arguments especially, when one misuses Islamic teachings against others. The cure for this is to firstly adopt a good intention, which is to please Allah, the Exalted, under all circumstances

and then to gain and act on Islamic knowledge correctly. This leads to fulfilling the rights of Allah, the Exalted, and people and peace and success in both worlds. Chapter 16 An Nahl, verse 97:

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



## Peace of Mind & Body - 28

I had a thought, which I wanted to share. One of the false notions which some have accepted is that they expect not to face difficulties in this world if they obey Allah, the Exalted. First of all, the obedience of Allah, the Exalted, goes beyond the few obligatory duties, such as the five daily obligatory prayers, and involves using all the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

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

And chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

But this does not mean one will not face tests in the form of difficulties. This is inevitable, as this is the very purpose of living in this world. Chapter 67 Al Mulk, verse 2:

*"[He] who created death and life to test you [as to] which of you is better in deed..."*

But the one who sincerely obeys Allah, the Exalted, will be granted peace of mind and body, even when they face difficulties. They will be granted the strength to deal with the difficulty so that they overcome it both mentally and physically, while maintaining obedience to Allah, the Exalted, at all times. This is similar to a patient who has been anaesthetized so that they do not feel the pain of a medical procedure.

On the other hand, the one who does not obey Allah, the Exalted, will also face difficulties. But in their case, they will not be granted peace of mind or body during it. They will not have the mental or physical strength to overcome it and as a result they will continue to disobey Allah, the Exalted, without connecting their disobedience to their difficulties. Instead, they will wrongfully blame the cause of their difficulties on things and people, such as their relatives and friends. This will cause them further problems, as they will attempt to remove these things from their lives. They will attempt to escape their difficulties through worldly things, such as entertainment, drugs and alcohol. But all these things will only increase their anxiety, stress and depression. They will thus continue to live a dark and constricted life, even if they have the world at their feet. Chapter 20 Taha, verse 124:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life..."*

This outcome is quite evident when one observes the news and social media.

To conclude, each person will face tests and difficulties but through their choice and behaviour, they will either obtain peace of mind and body in both worlds or obtain a difficult and dark life in both worlds.

## Peace of Mind & Body - 29

I had a thought, which I wanted to share. Some Muslims incorrectly believe that as long as something is lawful, one can indulge in it as much as they please. This attitude contradicts Islamic teachings, as something being lawful does not mean one should indulge in it. In a Hadith found in Jami At Tirmidhi, number 2451, the Holy Prophet Muhammad, peace and blessings be upon, advised that a Muslim cannot become pious until they avoid something which is not harmful to their religion out of caution that it will lead to something which is harmful. In addition, the following verse makes it clear that pursuing one's desires, even lawful ones, can lead to misguidance. Chapter 38 Saad, verse 26:

*"...and do not follow [your own] desire, as it will lead you astray from the way of Allāh. Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account."*

This verse outlines the reason why indulging in desires, including lawful ones, leads to misguidance. When one excessively pursues their worldly lawful desires it will distract them from practically preparing for the Day of Judgement. This preparation involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Pursuing one's desires will always encourage them to use their blessings incorrectly, which in turn leads to trouble in both worlds. Chapter 20 Taha, verses 124-126:

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

One must therefore be kind to themselves and minimise pursuing their lawful desires and instead concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted. As Allah, the Exalted, controls one's spiritual heart, the abode of peace, and controls one's judgement in the hereafter, He will ensure they obtain peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

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

## Peace of Mind & Body - 30

I had a thought, which I wanted to share. People often struggle to balance pursuing their happiness and pleasing people, such as their relatives. The issue with following social media, fashion and culture is that it will cause one to adopt an extremist attitude. They will either swing to one side whereby they pursue the pleasure of people, which is something advocated by many cultures. This will only cause one to behave like a headless chicken who rushes between serving different masters in order to please them. But as people are different, what pleases one person will upset another. So this person will never please everyone and therefore never obtain peace of mind or body themselves. Or they will swing to the other extreme side, whereby they stop caring about the rights of others and their feelings and instead only pursue their own desires, in an attempt to obtain peace of mind. They will refuse to listen to any constructive criticism, something which is required for the positive development of a person and a society. They will neglect their responsibilities in respect to others, which will only lead to further problems for them and the rest of society. In pursuing their desires, they will easily forget Allah, the Exalted, as they are too busy using the blessings they have been granted in ways pleasing to themselves, as they no longer care about anything else. This will lead to a loss of peace of mind and body. Chapter 20 Taha, verse 124:

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

The one who follows social media, fashion and culture will always swing from one extreme to another. The only way to achieve a balanced state

of mind and body is to obey Allah, the Exalted, the Creator of the human mind and body. When one does this, they will prioritise pleasing Him above all else. As a result, they will not rush from person to person seeking to please them. Instead, they will fulfil the rights of others according to the teachings of Islam, as this is what Allah, the Exalted, has commanded, but they will not expect nor hope for any payback or gratitude from people. So whether people are pleased with them or not does not matter, as they aim to please Allah, the Exalted, in all their affairs. But as they obey Allah, the Exalted, they will not wrong others and instead fulfill their rights. They will accept any constructive criticism, as long as it runs in line with the teachings of Islam. This will lead to a positive improvement in their conduct towards Allah, the Exalted, and people. As they aim to please Allah, the Exalted, they will use their blessings in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to a balanced state of mind, which leads to peace of mind and body in both worlds. Chapter 16 An Nahl, verse 97:

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

## Peace of Mind & Body - 31

I had a thought, which I wanted to share. When people obtain any type of worldly success they feel a sense of satisfaction with the efforts they put into achieving that success. For example, a university student will often feel satisfied with the many hours of revision they endured when they obtain their degree. The greater the worldly goal, the greater the satisfaction one feels. Similarly, those who obtain Paradise in the hereafter will be satisfied with the efforts they put into obtaining it during their lives on Earth. In fact, this feeling of satisfaction is the first thing mentioned when the people of Paradise are described in chapter 88 Al Ghashiyah, verses 8-9:

*"[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied."*

Therefore, each Muslim must reflect on how much satisfaction they desire to feel on Judgement Day and work accordingly. If one desires to feel this satisfaction, just like they look forward to feeling worldly satisfaction, they should strive to achieve it through the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.



## Peace of Mind & Body - 32

I had a thought, which I wanted to share. Unlike worldly success, which is extremely fickle by nature, religious success is not always obvious to people. Worldly success is always connected to material gain, such as fame, fortune and authority, and is therefore obvious to people. But a Muslim must understand that real lasting success, which is connected to Islam, is not always obvious. In most cases, religious success involves peace of mind and body, something which is hard to observe. In addition, Allah, the Exalted, does not guarantee obvious worldly success to those who sincerely obey Him, as it is fickle in nature and does not lead to peace of mind and body. Obedience involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, the following verses discuss the outcome of maintaining one's sincere obedience to Allah, the Exalted, during difficulties. None of the rewards are connected to worldly success. They are instead connected to spiritual success, which is often difficult to observe. Chapter 2 Al Baqarah, verses 155-157:

*"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."*

Therefore, a Muslim must not believe that obeying Allah, the Exalted, leads to worldly success, such as wealth and authority, as in most cases the two are not connected. One should instead aim higher and prefer

spiritual success, meaning, peace of mind, as it endures through every situation in both worlds. Chapter 16 An Nahl, verse 97:

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

## Contentment - 1

In a Hadith found in Sahih Bukhari, number 6470, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is content with what they possess will be made self-sufficient.

The truly rich person is the one who is not needy and greedy for things. This occurs when one becomes satisfied with what they have been granted by Allah, the Exalted. This is achieved when one rightfully believes that Allah, the Exalted, gives what is best to each person according to His infinite knowledge. Chapter 2 Al Baqarah, verse 216:

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

This person is truly rich whereas the one who is always greedy and needy for things is poor, even if they possess much wealth. This has been indicated in a Hadith found in Sahih Muslim, number 2420. Therefore, contentment with one's provision is true richness whereas the greed for more makes one needy meaning, poor.

## Contentment - 2

In a Hadith found in Jami At Tirmidhi, number 2305, the Holy Prophet Muhammad, peace and blessings be upon him, indicated some important characteristics for muslims to adopt.

One of the things is that the richest person is the one who is satisfied with what Allah, the Exalted, has granted them. The one who is always in need of more worldly things is needy, which is another word for poor, even if they possess much wealth. But the one who is pleased with what they possess is not needy and is therefore rich, even if they possess little wealth or worldly things.

In addition, the one who is pleased with what Allah, the Exalted, has granted them will be provided with grace, which will ensure their possessions fulfill their needs and the needs of their dependents and it will grant them peace of mind and body. Whereas, those who are not pleased with what they have been granted will not obtain this grace. This will cause them to feel as if their possessions are not enough to fulfill their needs and the needs of their dependents. This will prevent them from obtaining peace of mind and body, even if they have the world at their feet.

Satisfaction includes being pleased with what Allah, the Exalted, has chosen for a person namely, destiny. A muslim should firmly believe Allah, the Exalted, always chooses what is best for His servant, even if they do

not observe the wisdoms behind His choice. Chapter 2 Al Baqarah, verse 216:

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

If a muslim concentrates on obeying Allah, the Exalted, in every situation, such as patience in times of difficulty and gratitude in times of ease, which involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, they will be provided with peace of mind.

## Contentment - 3

I had a thought, which I wanted to share. Muslims often get caught up in striving to implement big projects, whether connected to religion or the world, such as building a Mosque. Even though aiming high is encouraged in Islam, one should always bear in mind not to overreach in their goals. When one overreaches beyond their resources attempting to implement their big idea they often fall short of achieving it. Instead, it is often better to aim high but within the limits of one's resources. It often occurs that when one has a habit of aiming high and overreaching, due to a lack of resources, nothing gets accomplished. So they move from one failed project to the next without achieving anything good. Whereas, the one who aims high but limits themselves within their resources, often achieves their goal. And they move from one small project to the next, achieving positive outcomes. Many small achievements then end up being more impactful than a potential large yet single achievement. This is one of the reasons why Islam encourages one to focus on quality instead of quantity. For example, the Holy Prophet Muhammad, peace and blessings be upon him, once advised that the most beloved of deeds to Allah, the Exalted, are those which are regular even if they are few. This has been confirmed in a Hadith found in Sahih Bukhari, number 6464.

Finally, the one who aims within the limits of their resources is less likely to give up doing good and positive things, as they are more likely to achieve a positive outcome than the one who overreaches and aims beyond the limit of their resources.

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

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