

freedom & Ease



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

Freedom & Ease

ShaykhPod Books

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Acknowledgements

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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 by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

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

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

Introduction

The following short book discusses some aspects of obtaining real Freedom and Ease. This discussion is based on Chapter 4 An Nisa, Verses 26-28 of the Holy Quran:

“Allah wants to make clear to you and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise. Allah wants to accept your repentance, but those who follow passions want you to digress [into] a great deviation. And Allah wants to lighten for you; and mankind was created weak.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Freedom & Ease

Chapter 4 – An Nisa, Verses 26-28

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا
﴿٢٧﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

“Allah wants to make clear to you and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

Allah wants to accept your repentance, but those who follow passions want you to digress [into] a great deviation.

And Allah wants to lighten for you; and mankind was created weak.”

Allah, the Exalted, wants mankind to pass the test of life in this world so that they achieve peace of mind in both worlds. Chapter 67 Al Mulk, verse 2:

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

As a result, Allah, the Exalted, has revealed a divine code of conduct through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that people can achieve this goal just like He revealed divine codes of conduct for the past generations. Chapter 4 An Nisa, verse 26:

“Allah wants to make clear to you and guide you to the [good] practices of those before you...”

The divine code of conduct teaches mankind how to correctly use the blessings Allah, the Exalted, has granted them. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. One can understand the reality of obtaining peace of mind through obeying Allah, the Exalted, by observing those around them and those who lived before them. It is clear that those who obeyed Allah, the Exalted, by correctly using the blessings He granted them obtained peace of mind. Whereas, those who misused the blessings they had been granted obtained an

unbalanced mental and physical state and misplaced everything and everyone within their life. This attitude therefore lead them to stress, difficulties and trouble, even if they enjoyed worldly luxuries. Chapter 4 An Nisa, verse 26:

“Allah wants to make clear to you and guide you to the [good] practices of those before you...”

But as people were not created perfect, Allah, the Exalted, does not demand perfection from them. Instead, He expects them to strive hard to sincerely obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings and whenever they commit sins, to sincerely repent and reform their behaviour. Chapter 4 An Nisa, verse 26:

“Allah wants to make clear to you and guide you to the [good] practices of those before you and to accept your repentance...”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

As Allah, the Exalted, alone knows all things, He alone can provide the perfect code of conduct which leads to peace of mind. He alone can teach mankind how to correctly use the blessings He has granted them so that they achieve a balanced mental and physical state. And He alone can teach mankind how to correctly place everything and everyone within their life. All man-made codes of conduct can never lead to peace of mind due to a lack of knowledge, foresight, experience and due to biases. Chapter 4 An Nisa, verse 26:

“...And Allah is Knowing and Wise.”

Allah, the Exalted, further emphasizes that the door of repentance and the path to peace of mind are open to all and warns that others will desire to divert them from the path that leads to peace of mind. Chapter 4 An Nisa, verse 27:

“Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.”

As Islam teaches mankind to control their desires and instead use the blessings they have been granted correctly as outlined in Islamic teachings so that they achieve peace of mind in both worlds, Islamic teachings contradicts the attitude of those who only wish to fulfil their

worldly desires. As a result, these people will criticize those muslims who desire to obey Allah, the Exalted.

In addition, when one chooses a different path from the people around them it makes them feel bad about their own path in life, the path of using the blessings they have been granted according to their own desires, and as a result they criticize them over their dedication to obeying Allah, the Exalted. Sadly, this criticism often first comes from one's own relatives.

In addition, the other elements of society, such as social media, fashion and culture will criticize the one who strives to obey Allah, the Exalted, as the spread of Islam prevents them from making wealth and obtaining influence. Many of the industries which Islam criticizes, such as the alcohol and entertainment industries, strive hard within society to discourage people from accepting Islam and discourage muslims from acting on Islamic teachings for this purpose. This is a major reason why propaganda against Islam is so widespread within social media, fashion and culture.

Finally, whenever one strives to act on Islamic teachings, which involves controlling one's desires so that they use the blessings they have been granted correctly as outlined in Islamic teachings, other people who wish to live like animals by pursuing all their desires will feel that Islam and muslims make them appear as animals. As a result, they will attempt to discourage people from accepting Islam and muslims from practicing on Islamic teachings so that they behave like them by adopting an animalistic life whereby they pursue all their desires. These people will target specific elements of Islam in order to discourage others from it,

such as the Islamic dress code for women. Anyone with common sense can see through their weak and empty criticisms as their only issue is with Islam and how it encourages one to control their desires. For example, they criticize the female dress code in Islam yet do not criticize any other dress codes which are a core component of every aspect of society, such as the police force, army, hospital staff, schools and businesses. The fact they only have a problem with the female Islamic dress code and no other dress code within society clearly shows their weak and baseless criticism. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. Chapter 4 An Nisa, verse 27:

“Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.”

This could also be referring to those muslims who desire to act on religious innovations so that they can fulfil their worldly desires, such as gaining leadership and wealth by creating and leading factions within Islam. Therefore, it is vital for muslims to strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual

exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

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

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

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

And chapter 4 An Nisa, verse 27:

“Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.”

But in all cases, a person must remain firm on the sincere obedience of Allah, the Exalted, knowing that He will grant them peace of mind which will protect them from the criticisms of people. Whereas, disobeying Allah, the Exalted, in order to please people will only ever lead to the loss of peace of mind as one will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. Chapter 3 Alee Imran, verse 186:

“...But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.”

One must always remember that just like worldly success cannot be achieved without struggle and sacrifice, such as becoming a doctor, neither can one achieve peace of mind in both worlds without struggle and sacrifice. Therefore, one must not adopt a naive attitude whereby they believe Allah, the Exalted, will grant them peace of mind just because they verbally claim belief in Him. Struggling in the obedience of Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings is what is required for them to achieve peace of mind 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."

But if one chooses to ignore Islamic teachings and instead follow a man-made code of conduct, then they will misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. As discussed earlier, all man-made codes of conduct cannot lead to peace of mind due to a deficiency in knowledge, foresight, experience and biases. One must therefore accept the innate weakness of people and their poor attempts at creating a code of conduct as it will only ever lead to the great burdens of stress, trouble and difficulties and they must instead follow the divine code of conduct granted by Allah, the Exalted, through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as this alone leads to peace of mind in both worlds.

Chapter 4 An Nisa, verse 27:

"...but those who follow [their] passions want you to digress [into] a great deviation."

Those who reject or refrain from acting upon their faith in Islam do so due to their love for the material world and its possessions. They hold the belief that embracing or practicing their faith will hinder their enjoyment of worldly pleasures; thus, for them, faith is perceived as a limitation on their desires, prompting them to turn away from it, either in a literal or practical sense. Instead, they gravitate towards the material world, striving to satisfy their desires without constraints, convinced that true peace resides in this pursuit. They look down upon those who embrace and manifest their faith by regulating their actions and utilizing their worldly blessings in ways that are pleasing to Allah, the Exalted. They regard these devout Muslims as lowly servants who have been deprived of enjoyment, while they, the disbelievers and the misguided, consider themselves to be free. However, this perception is far from the truth; in reality, the true slaves are those who fail to acknowledge and submit to Allah, the Exalted, while the truly superior individuals are those who have done so, as they liberate themselves from the bondage of the world. This concept can be illustrated through an example. A responsible parent will impose restrictions on the types of food their child consumes, allowing them to indulge in unhealthy food only occasionally, while encouraging adherence to a nutritious diet. Consequently, this child may perceive their parent as imposing undesirable limitations, believing they have become enslaved to their parent and the healthy diet. Conversely, another child is granted the freedom to eat whatever they wish, whenever they wish, and in whatever quantity they desire. This child believes they are entirely free from all restrictions. When these two children interact, the one who enjoys complete freedom tends to criticize and look down upon the child who is restricted by their parent. The latter child may also feel pity for themselves upon observing the other child's unrestricted behavior. Superficially, it seems that the child who has been granted freedom has attained happiness, while the other child is too burdened by restrictions to appreciate life. However, as time passes, the reality will become evident. The unrestricted child matures into an individual suffering from severe health issues, such as obesity, diabetes, and hypertension. Consequently, they also experience mental health challenges, losing confidence in their appearance and physical condition. This leads to dependence on medications and a host of diseases, along with various mental and social difficulties. All these

factors inhibit their happiness and quality of life. In contrast, the child who faced parental restrictions grows up to be healthy both mentally and physically. This results in a strong sense of self-confidence regarding their body and capabilities, which facilitates their success in life. They remain free from the shackles of medications, diseases, and mental and social issues, having been raised with the right balance and guidance. Thus, the unrestricted child ultimately becomes enslaved by numerous factors, while the restricted child emerges independent of all limitations.

In conclusion, the true slave is the one who becomes subservient to everything except Allah, the Exalted, including social media, societal expectations, fashion, and cultural norms, which can lead to mental, physical, and social issues. Conversely, the genuinely free individual is the one who submits solely to Allah, the Exalted, thereby attaining peace of mind and body. Chapter 4 An Nisa, verse 28:

“And Allah wants to lighten for you; and mankind was created weak.”

And chapter 7 Al A'raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them...”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

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

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

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

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 28:

“And Allah wants to lighten for you; and mankind was created weak.”

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