

The Path of Patience



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

The Path of Patience

ShaykhPod Books

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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 the Path of Patience. This discussion is based on Chapter 3 Alee Imran, Verses 190-200 of the Holy Quran:

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller [Prophet Muhammad, peace and blessings be upon him] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.'" And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward." Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous. And indeed, among the People of the Scripture

are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account. O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.”

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

The Path of Patience

Chapter 3 – Alee Imran, Verses 190-200 of 200

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَأَمَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا
وَكُفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقَتِلُوا لَا كُفْرَانَ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَا دُخْلَ لَهُمْ جَنَّتِ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ

حُسْنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ
لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

Our Lord, indeed we have heard a caller [Prophet Muhammad, peace and blessings be upon him] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous.

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.

And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful."

Allah, the Exalted, placed two types of signs within the universe which indicate the truthfulness of Islam, such as His Oneness and the Day of Judgement. One of these signs are found within the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When studied with an open and unbiased mind these signs clearly indicate the truthfulness of Islam. The other signs have been placed within the creation. The one who reflects on the different creations within the universe with an open and unbiased mind will appreciate the truthfulness of Islam. Chapter 3 Alee Imran, verse 190:

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs...”

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 3 Alee Imran, verse 190:

“...and the alternation of the night and the day are signs...”

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them.

If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined...”

Chapter 2 Al Baqarah, verse 164:

“...and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain...”

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on

Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Chapter 2 Al Baqarah, verse 164:

“...and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness...”

Denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The alternating of the

night and day also reminds people of the life and death cycle. At night time everything becomes dark and still and is therefore an indicator of death. The beginning of the day is when everything brightens up and the world becomes full of life and activity and is therefore an indicator of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

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

Reflecting on these examples and many more clearly indicate the possibility of the final resurrection on the Day of Judgement.

Chapter 2 Al Baqarah, verse 164:

“...and dispersing therein every [kind of] moving creature...”

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have

been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

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

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

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

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it.

Chapter 2 Al Baqarah, verse 164:

“...and [His] directing of the winds and the clouds controlled between the heaven and earth...”

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This perfectly balanced system cannot be random and clearly shows the hand of the Creator.

Chapter 3 Alee Imran, verses 190-191:

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides...”

The people of understanding are those who strive to appreciate and understand their origins and their purpose in this world. This thinking will inevitably lead one to remembering their Creator, Allah, the Exalted, as their creation is not a random and pointless event. In addition, the one who correctly believes in Allah, the Exalted, will constantly remember Him throughout their day. They will remember Him in their intentions, as they only act in order to please Him and therefore seek no gratitude or compensation from people. They remember Allah, the Exalted, in their speech, by speaking good or remaining silent, as this has been commanded in the teachings of Islam, such as the Hadith found in Sahih Muslim, number 176. They remember Allah, the Exalted, in their actions, by using the blessings He has granted them correctly as outlined in Islamic teachings. The one who remembers Allah, the Exalted, in this way will achieve peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 13 Ar Ra'd, verse 28:

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

The more one remembers Allah, the Exalted, the more they will reflect on the creation within the universe. The one who reflects on all these

perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things. In addition, when one observes these perfectly balanced systems and others within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever. Chapter 3 Alee Imran, verse 191:

"...and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""

But those who have already made their minds up to use the blessings they have been granted according to their own desires and live by a code of conduct which suits their desires or the desire of others, will not appreciate nor be affected by the signs within the universe which clearly indicate the Oneness of Allah, the Exalted, the importance of sincerely obeying Him and the inevitable Judgement Day. This person will therefore misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. Their attitude will therefore prevent them from achieving peace of mind in this world and instead they will lead a miserable and depressing life in this world, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

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

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.""

If they persist on their attitude of misusing the blessings they have been granted, they will fail to adequately prepare for their accountability on the Day of Judgement. Therefore, their punishment in the hereafter will be far worse and more disgraceful than their punishment in this world and nothing will be able to protect them from it. Chapter 3 Alee Imran, verse 192:

“Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.”

One must therefore, for their own sake, respond to the call of Allah, the Exalted, in this world so that they achieve peace of mind in both worlds before their time runs out. Chapter 3 Alee Imran, verse 193:

“Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed...”

The one who responds to Allah, the Exalted, will use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As a result they will achieve peace of mind and Allah, the Exalted, will forgive any sins they committed. Chapter 3 Alee Imran, verse 193:

“...Our Lord, so forgive us our sins and remove from us our misdeeds...”

Allah, the Exalted, does not demand perfection from people. He instead expects them to strive to obey Him by using the blessings He has granted them correctly as outlined in Islamic teachings and then to sincerely repent and reform their behaviour whenever they happen to commit a sin. 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. As indicated in verse 193, the one who lives in this manner will live as an obedient muslim. The one who lives as an obedient muslim will die as an obedient muslim. And the one who dies as an

obedient muslim will be resurrected as an obedient muslim. This has been indicated in a Hadith found in Sahih Muslim, number 7232. Chapter 3 Alee Imran, verse 193:

“...and cause us to die with the righteous.”

Allah, the Exalted, will fulfil His promise of granting this obedient muslim peace of mind and body in the hereafter, just like He granted it to them in the world and He will forgive their sins thereby protecting them from disgrace and punishment in the hereafter. Chapter 3 Alee Imran, verse 194:

“Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.”

Whereas, the one who fails to practically obey Allah, the Exalted, and instead misuses the blessings they have been granted will not live like an obedient muslim. They will therefore not die as an obedient muslim and as a result, they will not be resurrected as an obedient muslim on Judgement Day. In fact, this person is in great danger of leaving this world without their faith. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss.

One must avoid this outcome by practically responding to Allah, the Exalted, in this world by sincerely obeying Him. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore ensure their every intention, word and action leads to benefit in both worlds. Chapter 3 Alee Imran, verse 195:

“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you...”

Whereas, the person who misuses the blessings they have been granted will ensure they waste all their efforts in this world even if they obtain worldly success, as their behaviour will prevent them from achieving a balanced mental and physical state and as it will cause them to misplace everything and everyone within their life. This will prevent them from achieving peace of mind. It is vital to understand that peace of mind gives all worldly things value, such as fame, wealth, authority, family, friends and a career. Without peace of mind these things have no real value. This is obvious when one observes those who possess worldly things yet do not possess peace of mind. Chapter 18 Al Kahf, verses 103-104:

“Say, “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.””

As the good mentioned in verse 195 has not been restricted, it leaves muslims with no excuses not to do good. Obtaining peace of mind in both worlds is not related to how many worldly blessings one obtains but it is connected to how one uses the blessings they have been granted, whether they were granted many blessings or a few. Chapter 3 Alee Imran, verse 195:

“And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another...””

This verse also makes it clear that success, peace of mind and superiority do not lie in worldly standards, such as gender, ethnicity or social status. Islam judges the status of people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves 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. Chapter 49 Al Hujurat, verse 13:

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

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

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

One must therefore remain firm on the obedience of Allah, the Exalted, to ensure their intentions, speech and actions are not wasted in this world. Chapter 3 Alee Imran, verse 195:

"...So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Generally speaking, the one who remains firm in every situation, by showing gratitude in times of ease and patience in times of difficulty, will obtain peace of mind in both worlds, even if this is not obvious. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions 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. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

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

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

One should strive to obtain strong faith in order to aid them in remaining firm on the obedience of Allah, the Exalted, in every situation. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic

teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

In addition, the stronger one's faith the more one can appreciate the wisdoms behind the difficulties they face. For example, the one who possesses strong faith understands that facing difficulties with patience erases their minor sins. This has been advised in a Hadith found in Imam Bukhari's, *Adab Al Mufrad*, number 492. It is far better to have one's minor sins erased through facing difficulties with patience than to face Allah, the Exalted, with them on the Day of Judgement. In addition, strong faith also teaches a muslim that a part of the test of life in this world is that not all the wisdoms behind the difficulties their experience will be revealed to them through the divine knowledge granted to the Holy Prophets, peace be upon them.

Chapter 3 Alee Imran, verse 195:

"...So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath

which rivers flow as reward from Allah, and Allah has with Him the best reward."

It is important to note that facing difficulties is a means by which Allah, the Exalted, separates those who truly believe in Him from those who only claim verbal belief in Him. Chapter 3 Alee Imran, verse 179:

"Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good..."

Muslims must therefore remain firm on the obedience of Allah, the Exalted, in every situation, whether times of ease or difficulty. In reality, facing difficulties and still remaining firm on the obedience of Allah, the Exalted, is the real test, as obeying Allah, the Exalted, in times of ease is often easier. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. Chapter 29 Al Ankabut, verses 2-3:

"Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars."

Allah, the Exalted, then warns people that they should not be fooled by the respite He grants them as it is only for a limited time. Chapter 3 Alee Imran, verse 196:

“Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.”

Therefore, one must make use of the respite He grants them by sincerely repenting and reforming their behaviour before their time runs out. 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. But if one fails to make use of the respite they have been granted, they should not be fooled into believing they will not be held accountable for their choices, just because this accountability did not occur immediately. A punishment which is delayed is not the same as no punishment at all. Chapter 3 Alee Imran, verse 197:

“[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.”

The one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted should therefore not be fooled into believing they will obtain success and peace of mind. Their disobedience will only cause them to obtain an unbalanced mental and physical state,

it will cause them to misplace everything and everyone within their life and it will prevent them from adequately preparing for their accountability on Judgement Day. Therefore, they will not obtain peace of mind and instead lead a life full of misery, trouble and difficulties, even if they enjoy worldly luxuries. This outcome is quite obvious when one observes those who misuse the blessings they have been granted, such as the rich and famous. Chapter 3 Alee Imran, verse 197:

“[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him 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. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they

benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, “The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

One must therefore avoid this outcome by sincerely obeying Allah, the Exalted, so that they achieve peace of mind in both worlds. This obedience involves using the blessings they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 3 Alee Imran, verse 198:

“But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah...”

It is important to note that fearing Allah, the Exalted, involves practically obeying Him and therefore involves supporting one’s verbal declaration

of belief with actions. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. One must therefore avoid this outcome by supporting their verbal declaration of belief by correctly using the blessings He has granted them as outlined in Islamic teachings. This is righteousness and leads to peace of mind in both worlds. Chapter 3 Alee Imran, verse 198:

“...And that which is with Allah is best for the righteous.”

Allah, the Exalted, then mentions the righteous people from the people of the book who sincerely obeyed Him before they accepted Islam and continued to sincerely obey Him after accepting it, such as Abdullah Bin Salaam, may Allah be pleased with him. Chapter 3 Alee Imran, verse 199:

“And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them...”

This verse also makes it clear that not all the people of the book behaved in the same manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some

members of that group, as this often leads to discrimination, such as racism.

Chapter 3 Alee Imran, verse 199:

“And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah...”

An aspect of humility to Allah, the Exalted, is to control one's worldly desires and instead strive to obey Him, by using the blessings they have been granted correctly as outlined in divine teachings. The arrogant person will not be able to do this as they assume that their life and every blessing they possess is a direct consequence of their own efforts and intellect, even though Allah, the Exalted, is the One who granted them every blessing they possess. Chapter 39 Az Zumar, verse 49:

“...then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.”

One should therefore recognize and accept the fact that every blessing they possess has been granted to them by Allah, the Exalted. It is therefore only fair for one to use them according to His obedience. In

fact, the one who behaves in this manner will be granted peace of mind in both worlds.

Adopting humility will also prevent one from intentionally misinterpreting divine teachings for the sake of worldly gain. Chapter 3 Alee Imran, verse 199:

“...among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price...”

Whatever one gains through disobeying Allah, the Exalted, will always be small compared to the peace of mind and success they would have obtained if they sincerely obeyed Him. In fact, whatever worldly things they obtain through disobeying Allah, the Exalted, will become a source of stress and trouble for them in both worlds, as they cannot escape the control of Allah, the Exalted, even if they enjoy worldly luxuries. Chapter 53 An Najm, verse 43:

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

And chapter 9 At Tawbah, verse 82:

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

In addition, when one disobeys Allah, the Exalted, they will inevitably misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. As a result, they will lead a life of misery, stress and trouble and their punishment in the hereafter will be far worse.

Chapter 3 Alee Imran, verse 199:

“...among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price...”

Sadly, some muslim scholars intentionally misinterpret Islamic teachings so it fits their school of thought and they intentionally avoid discussing the Islamic knowledge which contradicts their school of thought. They behave in this manner out of fear of losing their followers, who provide them with gifts and unnatural levels of respect. The scholar who behaves in this manner has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. In addition, muslims must avoid being

misguided through blind imitation of others and instead strive to learn and act on Islamic teachings. This will ensure they remain firm on the correct teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of behaving like cattle who blindly follow the opinions of others. Islam highly criticizes blindly imitating others for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

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

The one who strives to learn and act on Islamic teachings will ensure they obey Allah, the Exalted, correctly. This will lead to peace of mind in both worlds. Chapter 3 Alee Imran, verse 199:

“...Those will have their reward with their Lord...”

Whether one chooses the path of obedience, which leads to peace of mind, or whether they choose the path of disobeying Allah, the Exalted, which leads to misery in both worlds, they will face the consequences of their intentions, speech and actions in both worlds. Chapter 3 Alee Imran, verse 199:

“...Indeed, Allah is swift in account.”

After explaining the difference between the right and wrong paths, Allah, the Exalted, calls the muslims to strive hard on the right path so that they achieve peace of mind. When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. Chapter 3 Alea Imran, verse 200:

“O you who have believed, be patient...”

Patience is when one avoids complaining about their difficulty through their actions or speech and maintains their sincere obedience of Allah, the Exalted, throughout their ordeal. This obedience involves 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. The root of becoming patient is learning and acting on Islamic knowledge. The more one learns and acts on Islamic knowledge, the more they will understand that everything which Allah, the Exalted, chooses is best for everyone involved, even if this is not obvious to them, as the difficulties they face have wisdoms behind them which are hidden from them. For example, there are many such events discussed within Islamic teachings, such as the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, abandoned in a dark and deep

well, sold as a child slave and wrongfully thrown into prison. But each of these events allowed him to learn certain lessons which prepared him for saving the population of Egypt from a huge famine. If he did not endure the difficulties he faced he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

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

Believing in these wisdoms and therefore, maintaining one's obedience to Allah, the Exalted, is therefore a part of one's faith. It is easy to believe in Allah, the Exalted, and praise Him during times of ease but the real test is when one faces difficulties and still obeys and praises Him.

Studying Islamic teachings also helps one to compare their difficulties to other people, who were more beloved to Allah, the Exalted, and endured greater difficulties. This comparison helps one to belittle their own difficulty which in turn aids them in remaining patient. This can also be achieved when one observes other people within their time period who are facing greater difficulties than them.

Islamic teachings also allows one to understand the importance of destiny and how every event they will face in their life, whether times of ease or difficulties, is inevitable. Complaining about something inevitable and inescapable will not result in any good. A person will only lose out on the countless reward they could obtain by remaining patient on the

inescapable difficulty they are destined to face. Chapter 39 Az Zumar, verse 10:

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

A person therefore has a choice between facing an inescapable event with patience and gain an uncountable reward or facing an inescapable event with impatience and lose the reward they should have obtained. Either way they will face the inescapable event, so it makes sense to gain benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you...”

Studying Islamic teachings also causes one to understand that the things they desire in this world are not necessarily best for them. Chapter 2 Al Baqarah, verse 216:

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

Each person has many examples within their life of this truth. There are plenty of things a person desires believing it is best for them, only for those things to become a source of stress for them. And there are plenty of things a person dislikes believing it is bad for them, only for those things to become a source of goodness for them. The one who understands this will be less impatient when dealing with situations which contradict their desires, as they understand facing the situation is best for them, even if this is not obvious to them.

In addition, just like gold is purified through heat, similarly, people obtain mental strength through facing difficulties. Those who are accustomed to an easy life, often experience mental breakdowns when facing standard and even small difficulties, such as marriage problems. Through tests, Allah, the Exalted, toughens the mental state of a muslim so that they face future difficulties with ease.

As taught by Islam, patience is required in all situations, even times of ease. In times of ease, a person must adopt patience in order to prevent themselves from misusing the blessing they have been granted, such as good health or a rise in their salary.

There are many more wisdoms behind facing difficulties in this world which have been discussed within Islamic teachings. Therefore, it is vital for muslims to study, learn and act on them so that they adopt patience in every situation so that they obtain a countless reward in both worlds. A person must remain patient through every situation, just like a wise patient accepts and acts on the medical advice of their doctor knowing it is best for them, despite the fact they are prescribed bitter medicines and a strict diet plan.

Patience does not mean a person becomes inactive. An aspect of patience is dealing with the situation and attempting to correct it according to the teachings of Islam. For example, a wife who is being abused by her husband should take steps to protect herself and her children, such as separating from her husband. Behaving in this manner does not contradict patience while becoming inactive has nothing to do with patience or Islam. Similarly, showing emotions, such as crying, does not contradict patience in anyway as the Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind and yet he was never criticised by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are many examples when the Holy Prophet Muhammad, peace and blessings be upon him, wept over a sad situation, such as the death of his son, Ibrahim, may Allah be pleased with him. This has been discussed in a Hadith found in Sunan Abu Dawud, number 3126. Showing disobedience to Allah, the Exalted, through one's speech and actions contradicts patience, anything other than this is acceptable and part of human nature, such as crying and feel sad.

Chapter 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure...”

It is important to note that one must endure on patience by showing it from the onset of a difficulty until they leave this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience after some time has passed is not real patience, it is merely acceptance which naturally occurs with everyone. A muslim must maintain patience from the onset of a difficulty by controlling their speech and actions so that they do not show signs of impatience and maintain this attitude until they depart from this world, as one can easily lose the reward of patience by showing impatience down the line.

In addition, enduring involves remaining steadfast on the obedience of Allah, the Exalted, in every situation, by showing gratitude in times of ease, which involves using the blessings they have been granted correctly as outlined in Islamic teachings and showing patience in times of difficulty. One must therefore not treat Islam like a coat which they can put on and take off according to their desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

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

As discussed earlier, one must obtain strong faith in order to aid them in remaining firm on the obedience of Allah, the Exalted, at all times.

Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed...”

When one chooses a different path from the people around them it makes them feel bad about their own path in life 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 3 Alea Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed and fear Allah...”

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. Chapter 3 Alee Imran, verse 200:

“...be patient and endure and remain stationed and fear Allah that you may be successful.”

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. 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."

And chapter 3 Alee Imran, verse 200:

"O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful."

One must always remember that real success lies in obtaining peace of mind in both worlds as it gives all worldly things value. And as discussed earlier, peace of mind is only obtained when one sincerely obeys Allah, the Exalted, as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

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. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within

their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone within their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. 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 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.”

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