

In the name of Allah, the Beneficent, the Merciful

Mental Peace and its Tranquility

By Qazi Fazlullah

Preface

Praise be to Allah and may His blessings and Mercy be upon his Messenger and his Companions, family, and followers. Living in a secular material world, people are getting disturbed having no mental peace and tranquility, everyone is running for material things like insanelly. A competition is going on. Everyone is looking for luxury so none are content and satisfied with what he has and has made their lives miserable. They are looking for mental peace but in vain as they don't want to come out of the field they are getting stress there from.

This Book is a series of lectures on Fridays for the Benefits of Brothers and Sisters we have compiled it, where it is discussed that what are the reasons of this mental rest and what is the remedy, treatment, and healing?

May Allah (swt(guide us all and give us a peaceful life here of a prosperous one in the hereafter. Ameen

Allah has created the world; He created humans as his vicegerent and agent. He has given them the talent and ability to exploit and utilize the world and the things therein for their own good and they do it, but He has also made them bound to follow his rules to have a satisfied and peaceful life here in this world and a prosperous one in the hereafter.

Humans are a mix of body and soul. Their bodies have been created from the clay and all their needs and necessities are coming from the same clay, his food, drink, dress, etc, and this body after death goes to the same dust in one way or another;

while his soul has come from upon the seven heavens from a place called "Hazeeratul Qudos" or the enclosure of sanctity.

All the requirements of this soul have to come from the same world i.e. from upon the seven heavens; there has come from therein in shape of revelation, which is called "Ruh" spirit or soul as well. Allah said:

"He sends the "Ruh" (Revelation) by His command to any of His slaves He wills, that he may warn them of the day of Mutual Meetings" (40:15).

"He sends down the angels with the "Ruh" (Revelation and inspiration) by His command to whom of his slaves He wills to warn mankind that there is no God but I, so fear Me" (16:2).

"And the same way We have revealed to you "Ruh" (revelations) with Our command (of our "Deen") you knew not what is the Book nor what is the faith? But we have made it a light" (42:52).

So "Wahi" is called "Ruh" as is this gives life to the soul of humans and those who did not accept it or refused it are called dead. Now one who is benefiting from "Wahi" is alive and one who does not he is dead and bodily he is alive but spiritually he is dead. So the ultimate result is stress and tension, disturbances, confusion and dissatisfaction.

The human nature is a proportional nature it has the capability to do good or bad and that in the base of test Allah said:

"And by the "Nafs" (human nature) and its perfection in proportion, He has

showed him it's wrong and its right" (91:7-8)

"Indeed We have showed him the way, whether he be grateful or ungrateful" (76:3)

The Prophet said, " Indeed Allah has created the angels and put in them the intellect, He created the animals and put in them the desire and He created the mankind and put in them the intellect and the desire" (both).

Now the intellect is pulling him towards angels while the desire pushes him towards animals and a constant combat is going on. Allah doesn't want him to be an angel or animal but to be a human and that is the test as he has neither created him useless or as an amusement but to submit to Him and to obey and worship Him.

"Did you think that we have created you in place (useless) and that you would not be brought back to Us" (23:116)

"And I have not created the "Jinns" and human but to worship Me." (51:56)

This human as an animal has desired to avail and achieve certain things and also have rage and anger to retaliate and defend and once again he is under the test to fulfill his desire but not the evil desires or in an evil way. Also to defend himself but not to show his anger in a wrong place or in a wrong way, as Allah said, "And whosoever who feared standing before his Lord (for accountability) and restrained himself from impure evil desires (lusts). Indeed paradise will be his abode" (79:40-41).

Also the Prophet said, "Indeed the strong person is one who controls himself in rage."

This is the balance which is meant as Allah said, "And the heaven He has raised high, and He has set up the balance. So you may not transgress the balance and keep up the weight (balance) with equity and do not make the balance deficient" (55:7-9).

"Indeed We have sent our Messengers with clear rules and revealed with them the scripture and the scale (Balance) that Mankind may keep up justice (Equity & Balance)." (57:25)

Also Allah said regarding this Ummah, "And We have made you a Just (Balanced) Ummah." (2:143)

This even and balanced condition and form is meant, but very difficult and that is called stability and someone approaches this level then there is neither any fear on him nor any grief as the angels are in constant touch with him. "Verily those who said: Our Lord is Allah and then they show stability, on them the angels descend. (Saying), Fear not nor grieve and receive the glad tidings of paradise which you have been promised! We are your friends in the life of this world and in the hereafter" (41:30, 31)

Now when there are desires and there is intellect as well, so for sure there will be an aggressive type of jealousy and envy, so there will be competition in gaining and accumulating worldly things as Allah said, " The Mutual rivalry for piling up of worldly things has diverted you (made you careless) until you visit the graves (i.e. till you die)." (102:1, 2) for the said reason they hoard gold, collect, exploit and do every wrong thing.

These things made the humans disturbed as well as the whole world, and they are facing its outcome and after effects so badly that they are looking for a way out, but without leaving all there what they do and they got stuck into a quagmire. The more they try to pull out themselves, they are going furthermore in the same quagmire and they are the losers.

"Say, shall we tell you the biggest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds" (18:103,104)

Regarding the after effects or even the direct effects of their wrong doing Allah said, " "Fasaad" (disorder, mischief, disturbance, turmoil) has appeared on land and sea (or has overtaken it) because of what the hands of men have done, so Allah may make them taste a part of that which they have done in order that they may return (come back and leave what they are doing)" (30:41)

Dr. Martin Luther King said, "We are tied to one another in one inseparable garment something which effects one directly, efforts others indirectly." and especially when majority of people in the world are doing these wrongs.

Humans are the units of one and the same human society and of this world as well and are the components of the same one unit which is the world and that's why in a reasonable cultured society, everyone tries to promote virtues and to prevent vice, even the state, government and law enforcement agencies encourage to inform them of miscreants. In Islam that is the duty of individuals, groups, and government as well.

"You are the best of people ever raised for mankind you enjoin good and forbid evil" (3:110).

"Let there arise out of you a group of people inviting to all that is good enjoining good and forbidding evil and they are the successful" (3:104)

"Those who if we give them power in the land (they) order for performance of prayer, paying of Zakat, enjoin good and forbid evil and to Allah goes the end of all affairs" (22:41).

To get influenced by materials he transgresses the limits.

"Verily man is very ungrateful to his Lord. And to that he is a witness (himself through his deeds) and verily he is violent in the love of wealth" (100:6-8).

Allah said, "Verily there people love this quick passing (world) and put behind them a heavy day" (76:27).

"Nay, but you love this quickly passing world, and leave (neglect) the hereafter" (75:20, 21)

Now looking into all there verses, it doesn't mean that human may not enjoy this world, but it means consider this as a necessity and not as an aim and object of life, otherwise the good of this world is also good, as Allah appreciated those who make a "Dua" is more acceptable.

"And of them there are some who say, Our Lord! Give us in this world good and in the hereafter good, and save us from the torment of fire. And for them there is a (blessed) share of what they have done and Allah is swift in reckoning" (2:201).

While on the other side those who are looking for the good of this world only they say, "But of mankind there are some who say: Our Lord! Give us in this world and for such there is no (any) portion (of good) in the hereafter" (2:200).

Also Allah said, "Whosoever desires the life of this world and its glitter, to them We shall pay in full their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the hereafter but fire, and vain are the deeds they did therein and of no effect is that which they used to do" (11:15,16)

These verses mean that they must make hereafter as their aim and object but they may not ignore their life in this world as well, because if a person or a nation even will ignore this worldly life and neglect, he will be in need of others all the time, having no respect and will be enslaved by others which is against the concept of "Tauheed" as he believes in the Lordship of Allah, but here, others are becoming his lords in one way or the other. Such a person or nation does not have word as nobody is listening to him but even does not allow him to speak.

Yes, the one who will think of this world only is the big loser as we said before because he does not have mental peace and tranquil, so the first one cannot have a respectable life and the second one will never have a peace of mind in life. The first one will be looking at others, while the second one will be taking tranquilizers (drugs, prescription pills, alcohol etc.) which will dysfunction his sensitive cells and later on when he will get addicted to it, he will be thinking of suicide even.

Why is it so? Because tranquil is not related to body but to the "Ruh," and as we

said that material things are the requirements of the body and not of the "Ruh," its requirements are something else. That's why those who are getting into richness through unlawful and exploitative means like usury, they are getting into insanity.

"Those who eat usury does not stand, but like the standing that one who is been stricken by satan leading him to insanity" (2:275).

This after effect is not related to the Day of Judgment but it is observed here also of such like people.

More of such like sicknesses of a person are, greed, exploitation, selfishness, cunningness, envy, miserliness, rivalry, intolerance, non bearing, anger, no stability, impatience, no content, self projection, hypocrisy, superiority and inferiority complex, degrading others, disturbance, confusion, breaking inner self. Such a person cannot gather himself. He is a scattered person. Such a person is cowardly, cunning, and cruel. He has 10's of fears in his heart. He fears of poverty, fear of the disclosure of his real face to the people and the fear of death as well.

Such a person has a very divine spiritual disease, enslaved by his bad habits. He brags a lot, looking for his name and fame and appreciation by others. He is looking for his own pleasure, happiness and protection alone even though if that is on the cost of the properties, lives, and honors of others. Such a person does not have any norm and character, thinking of his own interests all the time, and he does not believe neither in friendship nor in relation. To make himself looking a great man he tries to have friendship with elites and rich people. He tries to be seemed as a noble and gentle man

while he is not. To make his personality a precious car and watch and even to have diamonds and precious stones, etc.

To have all these he can put on auction his own dignity and the honor of his family. He flatter and cajole a lot as his priorities are different. All this is because his spirit and conscience is pressed under a big burden and that is almost like a dead spirit.

"A western thinker W.D. Gritch in his book "modern temper" said, " We have lost the purpose of our life, in this world we don't have any place to live like a human, so at least we should try to die like a human."

But how? When one does not live like a human how he can die like a human?

The Holy Quran said, "But whosoever turns away from My reminder verily for him is a life of hardship and We shall raise him up blind on the day of resurrection. He will say: "Like this Our "Aayaat" (rules) came to you but you disregarded them, so this day you will be neglected. And thus do We requite him who transgresses beyond bounds and believed not in the "Aayaat" of his Lord and the torment of the hereafter is far more severe and more lasting" (20:124-127)

Most of the thinkers think good and diagnose good as well but couldn't treat good, but even the treatment they prescribed is worse than the disease, not only does it worsen it but it produces furthermore incurable diseases.

Sigmund Freud in his book " analyses of human nature" said that human in his nature has three elements, one pulls him towards his desires, the other one tries to

raise him up to the heights and a third one tries to balance both and to make his personality medium and balanced but mostly it couldn't so he becomes disturbed.

Another thinker Bertrand Russell in his book "Conquest of Happiness," said that human beings want:

1. To go beyond limits, bounds, and wants absolute freedom
2. Not to be subject to anybody
3. Tries to know each and every thing and his knowledge must be a perfect one having no mistake.

In other words we can say that he wants to be perfect and perpetual, where all these alone said things are the attributes of God only, while human is a creature could never be god or having the attributes of god and as he couldn't so, he gets disturbed.

To this extent they both diagnosed properly, but regarding treatment both made a blunder as Freud said, "He must be provided absolute freedom in sex without any bounds, in other words it means there may be sexual anarchy, while Russell said they must be provided luxuries in abundance. I.e. everything may have a mass production.

The western world followed these two thinkers and their treatment. Free sex totally broke the family concept as they say that there is no need of marriage and that's why there you see love babies single parent baby etc. where there is no social life nor social ties and not social norms. Most the mother is suffering a lot and the baby as well

Russell's treatment made everyone like the part of a machine, running day and night to earn to avail all these facilities and luxuries available in the market. Husband

and wife both are running like insanelly, one is working at day time, while the other at night and thus they don't see each other for a long time, while some time they both work at daytime and send their babies to daycare or a baby sitter. A stranger is caring for their children without giving them any natural love and affection as he or she is working that as a job and business and thus the baby could never become a proper human having human norms developed therein, in other words we can say that the baby got deprived of his fundamental rights.

A thinker by the name of William James writes, "Those who think that material desires and material things bring peace and tranquility, they are insane. He says it is possible only through faith in a divine religion as it creates a power inside the person which effects his mind and thinking and that pushes him towards actions and deeds so his actions and deeds have the divine light as well and those enlightened deeds again reflect his mind so he gets into mental tranquil and satisfaction."

In the light of the Holy Quran, the proper healing of suchlike people is possible only through "Taqwa" (Piety) and "Taqwa" has two fields.

1. "Adl" or Justice to all i.e. by this justice we mean the social Justice which everyone is bound to practice and administer the same himself. He has to be the Judge of himself to give everyone the due right and not deprive anyone of his rights.
2. "Ihsan" To be dutiful to Allah in the proper way. So "Ad'l" or Justice is his relation to others while "ihsan" is his relation to others while "ihsan" is his

relation to Allah as the Prophet said when he was asked by Angel Jibril about “ihsan” he replied, “To worship Allah as though

See him and while you see him not truly, He sees you. And Allah said,

“Indeed Allah commands “Ad’l” and “ihsan” (16:90).

Also the other famous meaning of “ihsan” is kindness towards the creature of Allah. Thus this “Ad’l” and “ihsan” are the noble character, and character is the jewelry and the adornment of mankind. Character makes the personality. Based on character everyone keeps a control of himself and that’s why in Islam after faith, character is prior to anything else. The Prophet himself said, “Indeed I have been sent to teach and I have been sent to perfect the Noble character. And the Prophet said, “The liked one to Allah is the one who is extra kind towards his creature.” For peace and tranquility two other things are more important

1. Needs and necessities to be fulfilled.
2. Justice to be provided and administered to all.

Now if the needs and necessities are provided and the justice is administered and everyone takes care of others to the best of their capability and do justice to others socially as well then for sure they will attain mental peace and tranquility. Allah said,

“So they (Quraish) may worship the Lord of this house The one who has fed them against hunger and has made them safe from fear” (106:3-4).

As Allah had protected them from hunger because they had their safe business trips the whole year and nobody was touching them with any harm as custodians of the

house of Allah. So they were obliged to worship but they didn't. All these mean that connection with Allah is the only way to have mental peace.

“Those who believed and whose hearts find rest in the remembrance of Allah, verily in the remembrance of Allah do hearts find rest(13:28).”

Imam Bukhari narrated from Abu Musa that the Prophet said, “The example of the one who remembers his Lord in comparison to the one who does not remember his Lord is that of a living creature compared to a dead one.”

“And perform the prayer at the two ends of the day and in some hours of the night, verily the good deeds remove the evil. That is a reminder (admonition) for the mindful” (11:114)

This verse means that good deeds wash out the evil deeds. Also it means that good deeds take away the evil thinking, means stress, tension, and mental unrest. In another hadith Aisha said, “that whenever something caused grief to the Prophet, He rushed to the prayer.” Also Allah said, “Whoever practiced righteousness whether male or female while he is a true believer, for sure we will give him a good life (here) and we shall pay them certainly a reward in proportion to the best of what they used to do” (16:97).

Because evil deeds pinch a live conscience and then he suffers. That's why Islamic Shariah has fixed some “kaffarat” (atonements and expiations) to remit his evils and to take away the burden he feels.

That's why Allah said, “No doubt, verily the friends of Allah. There is no fear in

them nor will they grieve.

Those who believed and used to fulfill their obligations, For them there is happiness, mental peace in the life of this world and in the hereafter. There is no change to the words (decrees) of Allah, This is indeed the great success” (10:62-64)

Then there are tens of ahadith in this regard but let’s see what has to be done to get rid of their stress, tension and unrest?

1. To pray consistently as this is not only the cleanliness of the body, punctuality, discipline etc but also “Sajdah” is the closest form of a human to Allah and for sure this closeness will bring him mental peace.
2. To remember Allah every time and that’s why Islam teaches us what to say in this regard in different circumstances.
3. To recite the Holy Quran as this is the Word of Allah and through His words one can get connected to him.
4. To give charity as it pleases Allah and His pleasure gets reflected on one’s mind and brain.
5. To forgive one who did wrong to him as it pleases Allah as well and the person concerned will make “dua” for him for sure and “dua” has its own effects.
6. To do mercy to the creature as the Prophet said, "Kind people Allah gives them his mercy." Be kind to those on earth, the One in the heaven will have His Mercy on you.

7. To say “Astaghfirullah” a lot as it embodies his slavery to Allah and humbleness as well and this will give him mental peace.

Maulana Ashraf Ali Thanwi said, “To get into mental rest one has to accept himself and to be content with what he is and what he has even though if he is a sinner he must admit that he is.” His admission will take him towards repentance. He may not try to find excuses for his wrong doing as sometimes he goes towards challenging the

Authority of Allah, which is actually the character of satan, it hardens the heart and a hard heart would be sealed later on. It doesn't mean he may mention his sins again and again as this repetition also hardens the heart and makes it shameless, but he should mention it for the purpose of repentance only and that repentance may be with full sincerity which consists of three things:

1. To feel sorry for what he has done and to blame himself and be ashamed of.
2. To come out of the field and form of that sin
3. To make a strong intention that he will never do the same in the future.

Imam Sayuti said, Repentance has three contents:

1. To resolve your problems and disputes with others.
2. To return the due rights of others if any.
3. To do good deeds in the future.

Allah said, “O you who believe! Turn to Allah with sincere repentance” (66:5). This type of repentance Allah will surely accept. “Allah accepts only the repentance of those

who do evil in ignorance and repents soon afterwards” (4:17). Maulana Thanwi also said “He must concentrate on the good pleasure of Allah.” For the said purpose two things are must:

To be very humble and down to earth as Allah does not like arrogant and self seeming people who think of themselves huge as such a person does not obey but violates and transgresses.

1. “Nay! Verily human does transgress all bounds, as he sees himself self sufficient (96:6-7)
2. He may love poor and source less people. This will push him towards the first requirement which is humbleness.

In this regard there is a hadith narrated by ibni Hajar that is that the Prophet said to his Sahabah, “Three things are made very beloved to me from this world of yours:

1. The perfume (as this is cleanliness)
2. The women (To be dealt with kindly/justly)
3. My comfort is there in the prayer

Abu Bakr said, “To me also three things are made very beloved from this world

1. To look at the face of the Prophet (with love)
2. To spend my wealth on the Messenger of Allah
3. My daughter to be in the “nikah” of the Messenger of Allah.

Umar said, “You spoke the truth O Abu Bakr and to me also three things are made beloved:

1. To promote virtue (or enjoin others to do good).
2. To prevent vice (to forbid evil).
3. To wear worn out clothes (to look like a poor man).

Uthman said, “You spoke the truth O Umar and to me three things are made beloved:

1. To feed the hungry people
2. To give dress to the naked
3. To recite the Holy Quran

Ali who was sitting there said, “You spoke out the truth O Uthman and to me also 3 things are made beloved:

1. To give respect to the guests
2. To fast in Summer (Hot Weather)
3. To hit with swords (The enemies of Allah)

Still they were sitting there when Jibril came and said to the Prophet that “Allah has sent me when he heard all these of you people that you may ask me if I would have been on of those who are living here in this world what I would have liked. O Jibril! He said, “If I would have been one of those living here then I would have liked three things:

1. To guide those who get lost of the path of Allah

2. To befriend those strangers who are disappointed and given up hope.
3. To help those poor who have families.

Then Jibril said that Allah also likes three things of His slaves:

1. To try to their best (in each lawful work)
2. To cry (to Allah) when they get ashamed (of what they have done).
3. To show patience when they are hungry (having nothing)

Now looking into this hadith which includes 21 practices, these are the good deeds one can practice to get mental peace. The only 3 things which Abu Bakr said are related to the person of the Prophet of the Prophet but still to be in love with the Prophet and anything which has any connection to the Prophet, one may look at it with love and to spend his wealth on the deen of the Prophet.

Regarding the third one, one must establish good spiritual relation with the Prophet that if needed I will sacrifice my well beloved thing for the Prophet of Allah.

May Allah give us power and courage to practice accordingly to get into mental peace. Amin