



الطريق إلى السعادة
The Path to Happiness

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The Path to Happiness

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The Path to Happiness

The concept of happiness and its reality.

Happiness is a word about which people differ regarding its meaning. Some see it as another word for pleasure, comfort, wealth, high position or fame... It is for this reason that so many people consume their lives travelling through various paths in search of happiness. Happiness is a feeling that stems from within oneself when one feels satisfaction, bliss, tranquility, contentment and joy. People, however, differ on their view of happiness, since each person has a different temperament, different interests and aspirations, and even their communities differ. Some, therefore, see that happiness lies in being rich, living in a nice house, in prestige or health. Others feel that the route of happiness lies in having a good spouse and children, in work or studying, while others may see it in the proximity of the beloved, getting rid of any source of annoyance, in spiritual chasteness or in helping the poor and needy. The strange thing, however, is that when you ask many of these people: are you really and honestly happy? They would answer in the negative!!

You can see then that the definitions of happiness vary from one person to another and from one community



The religion of happiness and tranquility

"I used to ask myself: why do Muslims feel overwhelming happiness in their lives despite their poverty and backwardness?! And why do the Swedes feel miserable and distressed despite their ease in living, prosperity and progress?! Even in my country, Switzerland, I used to feel the same as I felt in Sweden, although it is also a prosperous country and the standard of living there is high!! Faced with all that, I found that I needed to study eastern religions, and I began to study Hinduism, but not convinced of it very much, I started to study Islam. What attracted me to Islam was that it does not conflict with other religions, rather it accommodates all of them; because it is the seal of all the religions. My realization of this fact began broadening with the widening of my readings, until it was firmly fixed in my mind."

Roger Du Pasquier

A Swiss Journalist and Thinker





Happiness of humanity

"It should be borne in mind that modern Western civilizations fail to satisfy the soul and to produce human happiness. It pulls the people down into an abyss of misery and confusion; because the efforts of modern science are directed at destruction and annihilation. It is, therefore, far from being perfect, or from being a means of service to humanity, as it was during the reign of Islam."

Naseem Sousa

An Iraqi- Jewish lecturer

You can see then that the definitions of happiness vary from one person to another and from one community to another. Some international authorities have even designed a set of degrees they have called 'the ladder of happiness' in order to gauge which people are the happiest. They conducted several investigations and different questionnaires. The results were a surprise for everyone. It was found that the people of the United States are the most miserable and the most unhappy, and that that country came to stand at the bottom of the ladder, even though we are all aware of the extent of welfare which the individual American enjoys in their country. It was also quite shocking to learn that the people of Nigeria obtained the highest degree on this ladder of happiness, thereby indicating that they are the happiest people in spite of the extreme poverty they are suffering!!!

These are the results of a survey conducted by the American Newsweek magazine on the happiest peoples in the world .As mentioned above, on top of the list, which included sixty five countries, came the Nigerian people who are impoverished, most of whom are Muslims, followed by the peoples of Mexico, Venezuela and El Salvador, while the developed countries, on the other hand, to the surprise of the authors of that report, occupied a low position on their ladder of happiness. We may reflect for a long time on the confession of the Americans who were interviewed in the report; that happiness is not about riches and money⁽¹⁾ , which seems a surprising remark in such a pragmatic society that was founded on the extremist forms of capitalism. These results prompted the same magazine to investigate the phenomenon of the spread of religion in the United States⁽²⁾ .A

(1) The Newsweek magazine, Arabic edition, 3/8/2004, p.58

(2) The Newsweek magazine, Arabic edition, 6/9/2005

new questionnaire was formed concerning the American's quest in search of happiness through casual meditation formulas, which are taken as doses for treating tired souls.

Perhaps this issue, about what happiness is and how one should attain it, is faced by many of those who try to define it. For example, Plato considered happiness to lie in the virtues of the soul: wisdom, courage, chastity and justice. According to him, a human being is only completely happy when his soul returns to the other world. Aristotle, on the other hand, considered happiness as a gift from the One God (Allah), and that it consists of five dimensions: physical health, soundness of the senses, access to wealth and making good use of it, success in work and achievement of aspirations, soundness of the mind and of belief, as well as a good reputation and being accepted by the people. In psychology happiness can be defined as a reflection of the degree of satisfaction in one's life, or as a reflection of how frequently one experiences pleasant emotions⁽¹⁾. Yet, the question still remains about this difference regarding the concept of happiness. What is happiness? How can I be happy? Is happiness attained only through pleasure?

(1) The Psychology of Happiness, Michael Argyle.



Happiness is different from pleasure:

One is often carried adrift by different pleasures. He leaves no pleasure uncommitted, assuming that if he achieves all that which brings pleasure he would ultimately attain happiness. However, he becomes surprised to learn that by doing so, he is actually growing farther from happiness, instead of nearer to it. This is because the pleasures of this worldly life are diverse and come in different shapes and sizes, and not all pleasures yield happiness. It is because of this that confusion results between the concept of happiness and the concept of pleasure. The fact is that, on the one hand, both of them meet at a point and that, on the other hand, they differ from one another. They are similar in the fact that each brings pleasure, but they differ in that pleasure is reaped in a few moments and its ecstasy is immediately over after the completion of its cause, and then perhaps even regret, unhappiness and misery ensue. Happiness, however, remains with the person for a longer period of time and neither regret nor misery ensues.

The confusion between the concept of happiness and the concept of pleasure is sometimes a misunderstanding of the person himself, for he thinks that all pleasures result in happiness. Fame is a kind of pleasure not matched by any other, for to be famous and known among people one has to always be in the front of gatherings and is often praised by others... all that is a kind of pleasure. Yet how many people who are famous, wealthy, hold high positions or are beautiful, are depressed and miserable and seek treatment from psychiatrists, or take their lives through suicide to end their worries, distress and miseries!?! How many a time have we heard about celebrities who have taken their own lives to get rid of their problems which are dominated by unhappiness and they, thus, decide suicide is the only way out!?! In addition, we find others submerging themselves in sexual pleasures and changing from one partner to another as often as they change their shoes. When you afterwards inquire about them, you find that they have been infected with Aids!! Though forbidden relationships are desirous, they result in the destruction of families and homes, and the corruption of communities and the mixing of lineages. Watching pornography may also bring pleasure, but it results in psychological disasters and a violation of any sacred ties, because it is a glaring assault against the chastity of the society and its immunity.

There are also other pleasures derived from food. You may find some have a passion for food that is equivalent to or even greater than their passion for worship. They stuff their faces with meat and sugar, and as a result you find them always visiting the doctor's or hospitals!!

Sometimes the confusion between the concept of happiness and that of pleasure is intended by certain authorities who try to present various pleasures as the heart and essence of happiness. Their goal is to control the minds and move them in different directions. For example, the person who takes drugs does so in the beginning because of the pleasure he finds in it, but later he realizes that he has become a puppet in the hands of the person who provides him with the drugs!!

Also ads that market different commodities fascinate people, and you find the people everywhere in the markets looking at a new commodity or offer!!

Happiness, therefore, is not attained by making everything that one needs available, otherwise the happiest people would be the rich and the presidents. Scientific studies and real life, however, deny this, and perhaps this is because of Allah's Perfect Justice in the universe. Do you not see that many of the poor and obscure are happy?! Not only that, do you not see that many of the rich find happiness in the intangible things that the poor probably have more of?! Perhaps happiness, then, is in comfort.



No...Happiness is not found in comfort!!

Many people think that comfort means happiness and consequently seek comfort that may cause them worry, grief, loneliness and misery instead. One forgets that one often feels happy when the body grows tired. It even sometimes happens that hardship is the very source of happiness, for if, for instance, you were to jump into a well to save a child who had fallen into it, you would feel happy, in spite of all the injuries and pain that result from falling down the well. Do you not see that the hardship endured by scholars and seekers of knowledge during their educational achievements brings them happiness and raises them to high ranks of ecstasy, despite any great hardships they might suffer?!! Another example is of an athlete when he feels happy while practicing sports, despite the sweat pouring out of his body. Next there is the kind of person who seeks to serve the weak and the needy and is happy with that, despite his efforts and the hardship he may encounter in doing so. There is also the man who spends his money, which he himself loves, on the poor and needy. These are all examples of people disregarding their comfort and what they love to find happiness inside themselves.

It then follows from these interactions, different visions and diverse definitions of happiness that one remains bewildered, because of the relentless search for the meaning of true happiness and the method by which one might attain it.

Life is unbearable

Before committing suicide, she wrote her last message: "La vie m'est insupportable... Pardonnez-moi."
("Life has become unbearable... Forgive me.")

Dalida

A world famous Singer

1- Man:

From what is he created?!

Allah says: He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand. (Ghâfir:67)

Yes... Man is originated from dust and worthless water, and his fate is to become a motionless corpse. Between the two states, he carries impurities in his stomach and deems dirty everything that comes out of his body. After all of that he becomes an ignorant opponent of his Lord! How disbelieving is he!! Allah says: 17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From Nutfah (male and female semen drops) He created him, and then set him in due proportion; 20. Then He makes the Path easy for him; 21. Then He causes him to die, and puts him in his grave; 22. Then, when it is His Will, He will resurrect him (again). ('Abasa:17-22)

Yet Allah honors him over all other creatures. Did Allah not order the angels to prostrate to his grandfather Adam (pbuh), make the earth and animals submissive to him, and honor him with a mind by which he creates miracles?!! Allah says: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference. (Al-Isrâ':70)

The essence of man then cannot be understood unless these two realities are perceived together. Through this perception, the balance is made equal, and is based on the belief that everything achieved by man: glory, esteem, money, knowledge and other things, are all a flood of blessings from Allah. The Almighty says: And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help. (An-Nahl:53)



inability, Allah has honored him with qualities that qualify him to carry the trust which other creatures around him refused to carry. Allah says: Truly, We did offer Al-Amānah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). (Al-Ahzāb:72)

If man fails to keep the balance between his belief of the two realities, and he either inclines towards his initial reality, seeing himself only as dirty lustful piece of flesh with no goal or target, dedicating his being to pleasures, just like that of the beasts, then he destroys his self by humiliating it. Allah says: (..while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.) (Muhammad or Al-Qitā:12)

Or his thoughts are overwhelmed by the second reality, which will lead to arrogance, deification and tyranny, unaware that he will return to his Lord. Allah says: 6. Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). 7. Because he considers himself self-sufficient. 8. Surely! Unto your Lord is the return. (Al-'Alaq:6-8)

This is because man must know his true worth and come to terms with it. That is why one of the most important causes of human misery lies in man not finding his self and not knowing where his position is in the society; he does not know who he is, what his status is, or what he is able to offer.



The conclusive answer

"In practicing the teachings of Islam a human being discovers his human nature and his real human character, and comes to really know himself. Islam is the only religion which gives me the convincing answers to my confused questions."

Rosemary Howe
English Journalist



Know your abilities

"Even though his position was minor and his works were few in the eyes of the people, yet he found himself. Edison was expelled from school, but he found himself in his inventions and his favors towards humanity were many. It is important to come to terms with yourself to be happy, and know your position and your abilities."

Thomas Edison

Why was he created?!

Allah created all that exists (Glorified be He) and His creating of it was not in vain. Allah says: 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted be Allāh, the True King, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Al-Mu'minūn:115-116)

He created man to worship Him according to the comprehensive concept of worship, which includes every aspect of life, even when he is playing or in pastime, and not merely the devotional rites. Allah says: And I (Allāh) created not the jinns and humans except they should worship Me (Alone). (Az-Zâriyât:56)

Those who do not know this point are still tormented with this ignorance, and continue miserably in their doubt and confusion all their life. For them, worship is separated from happiness, and worship is separated from their worldly life, and the worldly life is separated from the Hereafter. Allah Almighty made everything in the heavens and the earth submissive to man. Allah says: And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. (Al-Jâthiya:13)

Man should be aware that he has been given the responsibility by His true King and Lord, by Allah, to govern the earth, so as to be tested and tried. Allah says: And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-
-Forgiving, Most Merciful. (Al-An'âm:165)





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2- Life:

After man understands the reality of his existence, his soul longs to reflect on the nature of this life to which he was naturally disposed to cling; for it is the basis upon which stands all the pleasures and delights of this world. Moreover, it is based on the hope of attaining what one's self wants and inclines to. What then is the purpose of life?! The aim of the creation of life and death is to test people in order to see who of them are best in their deeds. Allah says: *Who has created death and life, that*

He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk:2)

That is the truth, but most people do not know it!! Yes, this is the wisdom of this world. Allah says: *Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (Yûnus:24)*

Allah says: *And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything. (Al-Kahf:45)*

This life we are leading is just a corridor, and not a dwelling place. It is a bridge to reach the Hereafter, for life does not stop with the end of the world. After the departure of the soul from the body, there is the real eternal life of the Hereafter, for this worldly life is just play, amusement, pomp, glitter and boasting, as described by Almighty Allah: **Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment. (Al-Hadîd:20)**

The verse here depicts this entire worldly life in a meager and low picture that deems it contemptuous and loathsome, and directs the soul to cling to the Hereafter. This is because when life is measured with its own gauges and is weighed with its own scales, it appears great and tremendous in the person's eye. However, when it is measured with the standards of the real reason of existence and weighed with the scales of the Hereafter it, proves to be negligible and trivial: Play, amusement, pomp, glitter, boasting and reproduction. This is the real reality behind all of this worldly life with which one is so busy and concerned. Yes... this is the reality of life in this world... It is a fact that the heart understands when it delves into the matter, searching for the truth. This is the truth by



which the Qur'an does not mean to direct people to isolate themselves from the worldly life, nor neglect populating and cultivating the ground, as well as governing the earth. What is intended is to put right emotional standards and psychological values and to soar above the arrogance of transient personal



belongings and their attractiveness that enchains one to earth. This worldly life is but a bridge on which creatures pass on their way to the Hereafter. This worldly life with its shortness and transience is worthless when compared to that eternity which will follow. Moreover, the infinite extension of the Hereafter is dependent on the condition with which man leads the first life. He is, therefore, in the process of a permanent test, and all the joys, pleasures and amusements, or tragedies, disasters and calamities he sees around him, these are all but for a few days that are soon to be over, and then his deeds that he did in this life will be placed on the scale to determine man's eternal destiny; or what else will you take with you to your grave? Allah says: *And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.* (Al-An'âm:94)

Why are people oblivious of this reality?! This is what the Almighty Allah says: *They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.* (Ar-Rûm:7)

Furthermore, what about those who are pleased with only



the life of this world and do not expect that they will meet their Lord?! Allah says: 7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error. (Yûsuf:7-8)

What about those who preferred the life of this world?! Allah says:

37. Then, for him who Taghâ (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allâh). 38. And preferred the life of this world (by following his evil desires and lusts), 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. 41. Verily, Paradise will be his abode. (An-Nazî'ât:37-41)

Yes; because they consider their religion a game and a source of amusement, and are deceived by the life of this world. Allah says: "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). (Al-A'râf:51)

Yes; because they seek crookedness in this life. Allah says: Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein - They are far astray. (Ibrahîm:3)

This does not mean, however, that man should neglect this life and give up populating and cultivating the earth with knowledge and work, and live instead in austerity, waiting for his death. Rather, the best way to deal with the world is as Allah says: But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors,

tyrants, mischief-makers, corrupts). (Al-Qasas:77)

Allah also says: And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense? (Al-Qasas:60)

With such an integrated vision, life becomes, in the eyes of man, a dear treasure that he must invest, for in essence life is not worthy of any more attention than that given to realizing that it is a bridge to eternal happiness. As for the joys and diverse types of pleasures he encounters, these are only the enjoyment of life and its adornments. Allah says: Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers, etc.) with Him. (Âl-'Imrân:14)

Allah also says: Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope. (Al-Kahf:46)





Ask and the Qur'an will answer

"I studied the Qur'an and found that it contains the answers to all the questions in life."

Mike Tyson
World famous Boxer

Its pleasures should also not be hated, if properly used. Allah says: Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Who has forbidden the adoration with clothes given by Allâh which He has produced for his slaves, and At-Taiyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge. (Al-A'râf:32)

With this understanding, a Muslim embarks upon a journey in life through all its pleasures with a confident pace, after being certain that all the pleasures he experiences and possessions

he has are not his to keep. He is, therefore, constantly seeking to enjoy them without extravagance, with an internal faith that what he possesses is in the grip of his hand, not in his heart, and that whether he misses or attains these pleasures in this world is nothing for him to worry about. Allah says: 22. No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters. (Al-Hadîd:22-23)

He, thus, enjoys these pleasures, amusements and adornments, and is also rewarded by Allah for that. For him this worldly life is linked with the Hereafter. For him the joys of the body are linked with the joys of the soul, and the happiness he gets from worldly pleasures with internal complacent happiness and tranquility.

3- The universe:

A Muslim moves in his reflection to the third and final point in his understanding of his existence. This is the universe which contains all the creatures that it surrounds. He starts his reflection from the subsequent verse: Say: "Behold all that is in the heavens



and the earth,” but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. (Yûnus:101)

He then goes on to examine dozens of verses that invite him to reflect on Allah’s creation and the excellence of His work; to come to a conclusion which is similar to what he obtained from his previous reflection on the fact of his existence and his life. He will discover that his understanding of the universe must also be based on recognizing two complementary facts:

First: that Allah made most of what surrounds man subjugated to him; since raising man’s status over other creatures is not confined only to enjoyment of some advantages, it rather goes beyond that to making these other creatures subjugated to man so as to serve him and achieve his well-being. Allah says: See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One’s Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light! (Luqmân:20)

The Almighty also says: And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. (An-Nahl:12)

He also says: He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Al-Mulk:15)

A Muslim will find in many a verse impressive proofs that Allah made this universe subjugated to man and granted him a special place in it. In that fact there is a gentle indication that man must get along with this universe, and an introspection that discourages him from feeling worried about what disasters and cataclysms he might face. Nature is then not in



The religion of humanity

"I found myself , which I had missed all my life, in Islam. I felt at that moment that I was human for the first time, because it is a religion that takes the human being back to his nature, as it is consistent with human nature."

Martin Lings

English Thinker

a constant challenge with weak humans, and humans also are not in a constant struggle to overcome the tyranny of nature.

As for the second reality, it is that the universe has not yet revealed to man all its secrets. Despite it being subjugated to him and his empowerment over it, yet a range of other components are still absent from human realization or beyond his control. This is because this universe is abuzz with angels and jinn, and might also contain other creatures which are not recognized by man or of which he has no knowledge. The existence of man in this universe is no more than a small negligible speck when compared with the greatness of this vast universe.

With these two realities, the view of a Muslim of this universe becomes comprehensive. He is fully aware of his unique status among all creatures, as Allah has made him the center of existence and to whom most other existing creatures are subjugated. He is, at the same time, aware of the reality that some doors are impenetrable for him, and that his amazing abilities, no matter how powerful they are, will not open those doors.

As for the relationship between man and those around him, it is disciplined by rules of elevated taste and extreme politeness. People who live in a state of chaos in their relationships are in misery, weariness and hardship. They suffer from this because their relationships are

unbalanced and undisciplined, for they are based on selfishness, envy, doubt, conspiracy and suspicious scrutiny... All of that makes a man unhappy and unsatisfied, and makes him tense and always on the defensive, suffering from severe, permanent and ongoing tension. So what will be his source of comfort and happiness?! Allah says: 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. 35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

(Fussilat:34-35)

He is undoubtedly a happy man, the one who organizes his life and relationships on the principle of rights and duties by carrying them out excellently; by being lenient when asking for his rights and by pardoning his opponents. Affection is the highest level of treatment among humans, for being affectionate means showing love, intimacy and passion, which is the normal, natural disposition of humans.

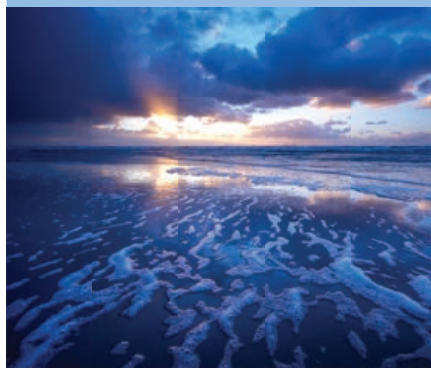


The religion of honor and good morals

"For this I chose Islam, to feel at ease in its spaciousness and shades... Yes, I embraced Islam to feel and realize that I have embraced a religion that does not separate between the body and the soul, or between the self and the body. It is sufficient for me that Islam is a pure religion that calls for having and demonstrating good ethics; it calls for the dignity of man and for upholding such dignity. It is for that reason that I testified that there is no god but Allah, and that Muhammad is His servant and Messenger. And with that I shall meet my Lord. "

Vincent Montiere

French Thinker



The path of happiness... Man's reconciliation with himself, with life, and with the universe:

With this belief, man reconciles with his Creator, himself and the universe around him. Firstly, he is aware of the reality of his servitude to Allah Almighty, and carries out the necessary duties related to that. Secondly, he is aware of the value of himself as a creature honored by Allah by making other creatures subjugated to him. He descended to earth to be tested on it before returning to Paradise, which was created for him, for he is in charge of populating and cultivating this earth. Allah says: He brought you forth from the earth and settled you therein, then

ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” (Hûd:61)

He is also charged with taming his self to take from the desires what is within the constraints of the Shari’ah and the limits of his needs. If we

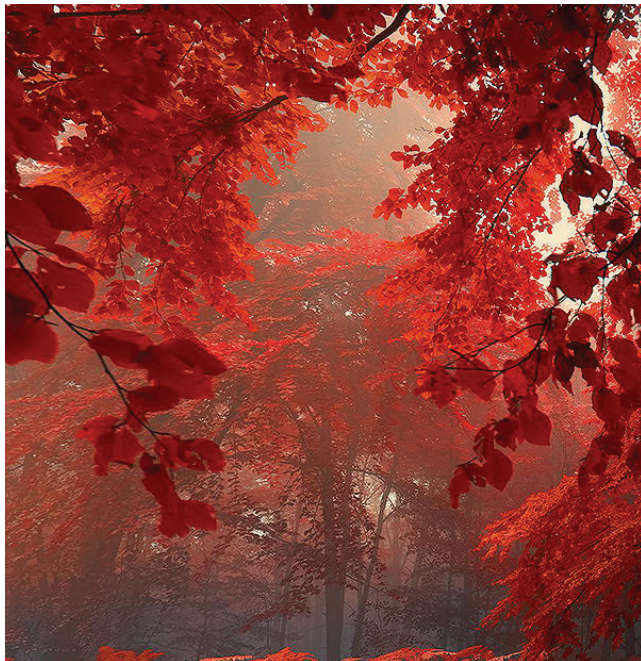


The bliss of Islam

“Never is there a worldly grace ever enjoyed by man greater than that of being happy and contented after being guided to Islam by Allah: to see, through the light of Islam, the truths of the world and the Hereafter and to distinguish between right and wrong, and the path of happiness from that of misery. I prostrate myself gratefully to Allah, for this great grace He endowed me with, which flooded my being with true happiness and made me stand in the shade of this great fruitful tree, which is the tree of Islamic brotherhood and the Islamic family.”

Marshila Michelangelo

An Italian lady who embraced Islam



happiness.com/en

were able to reach such an integrated understanding of the Almighty Creator, the self and the universe, it is then our right to wonder about the practical result that can be derived from the application of this concept. Having realized this truth, man will intuitively conclude that happiness in the world of this life and in the Hereafter depends on the satisfaction of Allah and complying with His commands, as well as keeping to His limits... This results from balancing the demands of the body and those of the soul; and the demands of the individual and those of the group between the act of working for the life of this world and also the Hereafter. Happiness in this world remains- no matter how great it may be- incomplete, because this life of this world is an abode of diligence, work and tests, and the next abode is where there will be reckoning, and he who is a winner in that abode will win complete and have eternal happiness. Allah says: 21. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allâh is a great reward. (At-Taubah:21-22)



For humanity to be happy, feel reassured and live a good life in this world and the Hereafter, it is necessary to have faith and to do virtuous deeds. Allah says: **Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).** (An-Nahl:97)



Landmarks on the road to happiness:

To become acquainted with the road to true happiness, which is the road of belief in Allah Almighty, we should make clear certain landmarks that will aid us in being assured and perseverant during our progress on the road:

1- It is the road of Allah Almighty:

Allah says: "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious)" (Al-An'âm:153)

Therefore, the road to happiness is the road of Allah and is filled with His commandments for His slaves, since He is the One Who knows more than anyone what is right for His slaves. There is no doubt in the fact that the wretched are those who leave the path of Allah, hoping to achieve happiness through other various roads. Indeed, there is no happiness in any other road but His. Allah says: 123...then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. 124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Tâ-Hâ:123-124)



Belief and psychological health

"During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients ... Among all my patients in the second half of their life — i.e. over thirty five — I did not find even one case whose problem was not due to anything but their loss of faith and not following the teachings of religion. It is correct to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and those who did not regain their religious outlook were never really truly healed.

Carl Jung

A world famous Psychiatrist

Happiness, fulfillment and contentment are the ultimate prize of those who choose the correct way and follow Allah's guiding light. Dunk (difficulty and misery in this world as well as the Hereafter) is the recompense of those who turn away from the light and abandon the road, even if they are famous celebrities or stars, kings or queens.

2- It is a road that combines the happiness of the soul with that of the body:

It is a well-known fact that man is composed of a body and a soul, and that each derives its nourishment from a certain source. Some shallow schools and philosophies focus on the soul and deny the demands of the body, causing it a major setback. Modern materialism, on the contrary, obliterates the soul and allows the flesh all that it craves, thereby reducing a large segment of humanity to bestial pleasures and desires, or to robots. As for the road of Islam, it fuels the soul with light from the heavens and protects the body; it satisfies its needs and desires in entirely permissible ways: *But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).* (Al-Qasas:77)

The Prophet (pbuh) agreed on what Salman Al-Faresi (may Allah be pleased with him) said: "Your Lord has a right over you, your self has a right over you, your family has a right over you, so give each his due right." [Al-Bukhari]

3-It is the road of happiness and courage:

Whoever tastes the sweetness of faith, he would never want to depart from it, even if there was a sword at his neck. Look at the story of Prophet Moses and Pharaoh's magicians, when they believed without Pharaoh's permission and stepped on the road to happiness. Thus, he threatened them by saying: *So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the severe and more lasting torment.*" (Tâ-Hâ:71)

Their firm response was: They said: "We prefer you not over

the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. (Tâ-Hâ:72)

They were firm in their decision just moments after they believed, because they had tasted the sweetness of faith. This light made them more assured and consistent in their views and their decisions, even when faced with the threats of a horrendous death.

4- Happiness is serenity and tranquility in the heart:

There is no happiness without tranquility and contentment, and no tranquility and contentment without belief. Allah says: He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise. (Al-Fath:4)

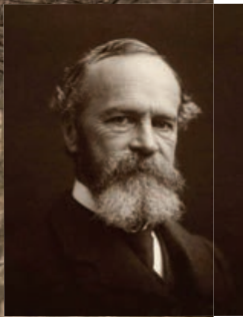
Belief grants happiness in two ways. First, it prevents one from slipping into the swamps of immorality and crime. These are the most serious causes of unhappiness and misery, for nothing ensures that one is not dragged by lusts and desires to vices if his heart is empty of belief in Allah. Second, it creates the most important conditions of happiness, which are tranquility and confidence, for in a sea of problems and crises, there is no life buoy except belief. Without belief, factors of fear and anxiety multiply. However, with faith, there is nothing that deserves to be feared except Allah Almighty.



Conclusive Answers

"I found conclusive answers in Islam for the dilemma of the spirit and matter, and I discovered that the body has a right on us, exactly as the soul has, and that physical needs in the eyes of Islam are natural instincts that deserve gratification for a human to live strongly, productively and effectively. Islam, however, has set basic rules for gratifying these needs on a sound basis that attains satisfaction for the self and, at the same time, enables one to abide by Allah's commands. Marriage in Islam is, for example, the only legitimate way to satisfy the sexual instinct. Prayer, fasting, worship and belief in Allah are also ways to satisfy the spiritual side of man. Thus, a balance is attained that is essential for a dignified human life."

Rosemary Howe
English Journalist



Belief and anxiety never meet

“The turning ocean waves never disturb the calmness of the deep ocean bed and do not trouble its state of peace and security. Similarly, it is difficult for one who has really deepened his faith in God to be troubled. He keeps his balance and is always ready to face whatever changes days might bring about”.

William James

American Philosopher

The heart of a believer trivializes all difficulties, because he puts his trust in Allah Alone. A heart empty of belief, on the other hand, is similar to a leaf cut from its branch which is taken adrift by the wind. What do you think frightens a human being more than death and departing from this life?! Yet for a believer, death is not a cause of fear, rather, it is a cause of certitude. What is more beneficial than death to him who fills his heart with belief and piety!?!

Belief spreads a sense of security and tranquility in the human entity, for a believer walks on the path of Allah in peace and calmness. What is more, his belief always provides him with hope and anticipation of Allah's help, care and protection at all times. He constantly feels that Allah Almighty is watching over him at every moment. Allah says : **and verily, Allāh is with the believers.** (Al-Anfāl:19)

Whatever problems a believer encounters and no matter how many tribulations he faces, the Book of Allah and its brilliant light of guidance is bound to remove whatever doubts he may have, as well as his aches and pains, thereby changing his fear to peace and security, and his misery to happiness and contentment. The Qur'an guides the believer to achieve psychological security and spiritual happiness that are not matched by any other form of happiness, even if he owns all the treasures of the world.

5-The journey of happiness from this world to Paradise in the Hereafter:

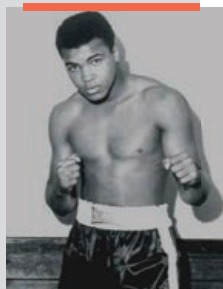
It is common knowledge that people's lives are divided into three stages: the first is the worldly life, the second is the life in the grave after death, and the third is the Day of Resurrection. The road to happiness passes through all of these stages too. In relation to this worldly life, Allah says: **Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).** (An-Nahl:97)

This means: We (meaning Allah Almighty) shall make his worldly life a happy reassuring one, even if he had little money. This happens when Allah satisfies, pleases, comforts and reassures the soul, and when one finds tranquility and trust in Him. As for the happiness of a believer in his grave; we shall find that mentioned in what was narrated by Abu Hurayrah (may Allah be pleased with him) from the Messenger of Allah (pbuh). He said: "When a believer is in his grave, he is in a green garden. His grave is widened for him by seventy cubits, and lighted for him like a night with a full moon." [hasan (a good chain of narration): Al-Albani]

Pertaining to the believer's happiness in the Hereafter. Allah says: **And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.** (Hūd:108)

They are the winners of happiness in this world, and of permanent bliss in the Hereafter.

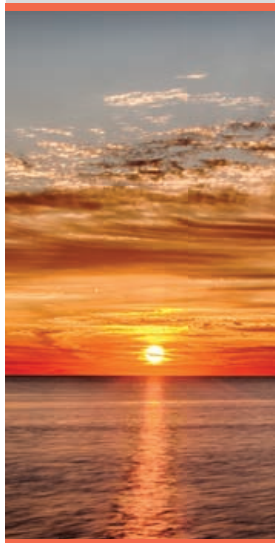
Safe Shore



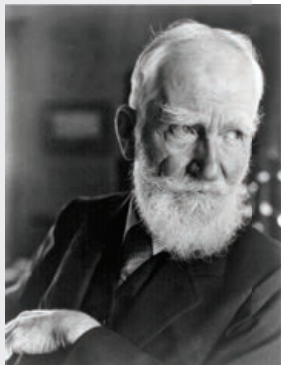
"Whenever a Muslim reads the Qur'an in depth, and honestly performs its Islamic rituals, he is on the safe shore in the journey of Islam. He rides the train of stability and tranquility, and Satan's viciousness is kept away".

Cassius Clay

American former world famous Boxer



The Religion of this world and the Hereafter



“A learned man naturally inclines to Islam because it is the only religion that considers matters of both this world and the Hereafter.”

Bernard Shaw

English Writer

Therefore, Islam comes with eternal happiness: happiness in the life we live in and happiness in the Hereafter, and what Allah has is better and more lasting. Moreover, Allah made the happiness in this world and

the Hereafter interrelated, without any contradiction between the two of them or any conflict, since the life of this world is but a road leading to the Hereafter and to the greatest happiness on the Day of Resurrection. The road of eternal happiness in this world and the Hereafter is but a single road. Allah says: **Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-ḥearer, All-ḥ-**Seer. (An-Nisâ':134)

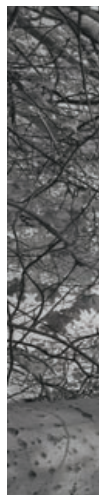
Causes of happiness of the life of this world in Islam:

The happiness in the life that we live in Islam has many sources and a variety of reasons, including:

1- Happiness as a result of monotheism and belief in Allah:

There is no happiness, peace or tranquility similar to that caused by monotheism. Allah says: **It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.** (Al-An'âm:82)

Thus, the more one's monotheism is completed and perfected, the more he feels secure, tranquil and happy in this world and the Hereafter, because Allah widens his chest



and fills it with pleasure and relief. On the other hand, polytheism - Allah forbid –brings misery and distress into one's chest, as if he was ascending into the sky. Allah says: And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. (Al-An'âm:125)

The chest of one is widened by Islam and guided by the light of the Lord, while the other stands in the darkness of polytheism, far from Allah's remembrance, and his heart is hardened and in utter misguidance. These two can never be equal. Allah says: Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error! (Az-Zumar:22)

The person whose heart is cold and in the darkness of polytheism but then becomes guided by Allah's Beneficence and Mercy, can never be similar to the other who stands in the complete obscurity of polytheism, unable to find his way out. Allah says: Is he

who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do. (Al-An'âm:122)



The simple belief

"The doctrine of Islam is one simple doctrine by which belief makes all confusion and fear cease. It raises tranquility in the soul and its door is open to all people. No one is rejected because of his race or color. Thus, everyone finds a place for himself under the shade of this divine doctrine on the basis of equality that does not differentiate between people except according to piety - being pious towards Allah, the Lord of the worlds. "

Nazmi Luka

Egyptian Philosopher
and Thinker





True Security

"I felt what Muslims feel when they are in true prayer: a bolt of sweet harmony, a shudder of joy in which I was grateful for everything I have (my children) and secure in the certainty that I need nothing more (along with prayer) to be utterly content."

Lauren Booth

A British rights activist

2- Remembering Allah Almighty, calling on Him as well as being one of those close to Him:

Whatever one might possess of the adornments of the life of this world and no matter what he owns or might win of that which usually causes happiness. He will never be able to attain true happiness as long as he is not on the road of Allah Almighty. Tranquility can only be attained when one is near to Allah Almighty, and in the shadow and fragrances of His remembrance. Allah says: *Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest.* (Ar-Ra'd:28)

This is because the heart is in a mess that can only be cleaned up by being one of those near to Allah. There is also a deep sense of loneliness residing there, which can only be removed by seeking Allah's companionship. Moreover, this sadness in the heart can only be lifted by the pleasure of Allah's Knowledge and one being sincere when worshipping Him. What is more, that feeling of anxiousness which has taken up residence in the heart can only be reassured by meeting with Allah and running back to Him. Furthermore, the flames of the fire of sorrow can only be extinguished by accepting the commands of Allah, His prohibitions and destiny, and patiently following these rules until it



is time to meet Him. There is also a strong need in the heart that does not stop until Allah is the only One we seek. Furthermore, this destitution can only be fulfilled by Allah's Love, by turning to Him, through His remembrance and by offering sincere devotion to Him. Since even if one is given the entire world, such destitution will never be removed.

3- Virtuous deeds:

Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and work righteousness, Tûbâ (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. (Ar-Ra'd:29)

Those who believe with their hearts in Allah and His angels, His Books, His Messengers, the Last Day, and support that belief with virtuous deeds – deeds of the heart: such as loving and fearing Allah and putting their trust in Him; and acts of the limbs: such as prayer and the like, have a good condition of perfect comfort and complete peace of mind, because of what they achieve concerning the pleasure of Allah, and dignity in the world and in the Hereafter. Therefore, one has to perform good deeds to strengthen that belief in the heart. Almighty Allah says: Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad SAW and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. (Al-Mâ'idah:69)

The Prophet (pbuh) found comfort and delight in prayer and obedience. He used to say: "O Bilal, call for prayer, give us comfort by it." [Abu Dawud]



4- Generosity is the secret to happiness:

This is something that has been tested and witnessed. We find that he who is generous towards others is of the happiest of people and of the most widely loved on earth. Allah says: **By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.** (Âl-'Imrân:92)

Generosity has many shapes and forms. Allah has made the giving of money part of the pillars of Islam. He (Glorified be He) imposed and enjoined Zakat on the rich for the poor, and He stated that this zakat should be given with a contented heart while sincerely hoping to please Allah, as best as a person can, and without constantly remaindering the poor how he was generous to them. Allah says: **O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury** (Al-Baqarah:264)

Allah even widened the concept of generosity to encompass more than just money. Generosity can be shown either through money, food, effort, or deeds. Allah says: **8. And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.** (Al-Insân or Ad-Dahr:8-9)

Even if it was just a smile. The Prophet (pbuh) said: "Your smiling at the face of your brother is charity." [Tirmidhi] He also said: "If anyone cares Even if it was just a smile. The Prophet (pbuh) said: "Your smiling at the face of your brother is charity." [Tirmidhi] He also said: "If anyone cares for his brother's needs, Allah will care for his needs; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of Resurrection; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of Resurrection." [Abu Dawud] There is no doubt that this generosity is what makes one attain happiness in this world. Giving, however, that is done accompanied with constant reminders of the giver's generosity and also injury does not bring even a tiny amount of happiness, even though it may appear otherwise at first glance.

5- Trusting in Allah is the key to happiness:

There are times when one might find oneself feeling helpless or unable to accomplish something desired. It is at this stage that one resorts to another person who is stronger and more able in order to ask him for help and put his trust in him to achieve what he set out to do. Who then is he that is stronger than Almighty Allah?! The key to happiness lies in putting one's trust in Allah, the All-Powerful, whose hand holds the kingdom of the heavens and the earth, Who, if He wishes a thing, just says: "Be!" and it is. Allah says: **Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!** (Yâ-Sîn:82)

Thus, the Almighty commanded us to depend on and trust in Him Alone. Allah says: **and put your trust in Allâh if you are believers indeed."** (Al-Mâ'idah:23)

Where else can a person find such sufficiency? Allah Almighty Alone is sufficient. Allah says: **and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.** (An-Nisâ':81)

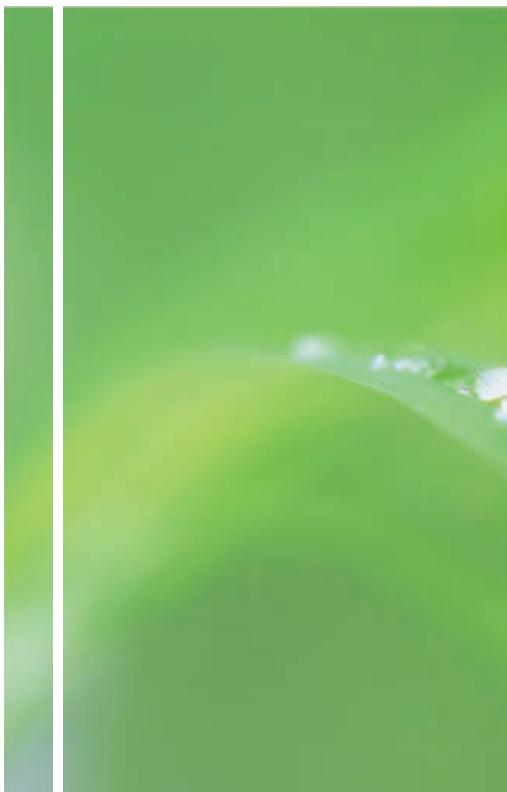
There is no doubt that this grants a person tranquility, comfort, happiness, sufficiency and makes him able to accomplish what he wants, states which cannot truly be understood (and appreciated) except by those who have experienced them. Allah says: **2... And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.** (At-Talâq:2-3)



This is as well as the protection of the Almighty for those who put their trust in Him from Satan, Allah says: **Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).** (An-Nahl:99)

Allah also offers protection from enemies. Allah says: 173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." 174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty. 175. It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Âl-'Imrân:173-175)

The secret is to trust in Allah and its reality is in the dependence of the heart on Allah Alone. He is successful when he uses all his means and does what he has to do for a certain matter with his heart free from depending and relying on these means and what he did. However, he gains no benefit when he merely says that he puts his trust in Allah but his dependence is on others, putting his reliance and confidence in them and not in Allah. Having trust in Allah only with the tongue is one thing, and having trust in Allah in the heart is another.





“Scientific studies confirm that helping others treats stress. Experts in the field of psychology confirm that helping others relieves nervousness, since it stimulates the secretion of the hormone endorphins; hormones that help to stimulate the feeling of being psychologically relaxed and give the feeling of ecstasy. The former director of the International Institute for Health Promotion in the U.S., Alan Leeks, said that helping others reduces the severity of nervous stress, since the individual’s help to others reduces one from thinking of his personal concerns and problems; so then he feels psychologically comfortable.”

6-Happiness is having certainty and confidence in Allah Almighty:

Belief achieves full certainty and confidence in Allah, which in turn earns him confidence in himself. He, therefore, does not fear anything in this life because he knows that all matters lie in the hands of Almighty Allah. Allah says: **And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.**

(Al-An’âm:17)

He is also certain that his sustenance is in Allah’s hands, Alone. Allah says: **“You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.”** (Al-Ankabût:17)

There is no creature on earth but Allah ensures its sustenance. Allah says: **And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterous, grave, etc.). all is in a Clear Book (Al-Lauh Al-Mahfûz - the Book of Decrees with Allâh).** (Hûd:6)



This is the case even if this creature cannot generate its own sustenance. Allah says: And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower (Al-'Ankabût:60)

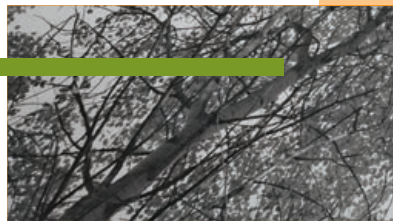
He is certain that his sustenance will inevitably reach him - that is the doubtless truth. Allah says: 22. And in the heaven is your provision, and that which you are promised. 23. Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. (Az-Zâriyât:22-23)

He is also certain that the Almighty has divided the sustenance amongst the people and measured them perfectly. Allah says: Say (O Muhammad SAW): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not." (Saba':36)

But he must firmly believe that Allah always tests him in terms of good and evil. Allah says: Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. (Al-Anbiyâ':35)

Were it not for Allah's Kindness, people would have completely perished.

He also knows that he is but a guest in this world, as no matter how long or short he lives, he undoubtedly will move to the other world. He thus moves about in this world on this basis, not afraid of the misfortunes of time, and does not fear anyone except Allah, even if his enemy is a stone's throw away from him. Allah says the following regarding Moses (pbuh) when the Pharaoh's soldiers grew nearer: 61. And when the two hosts saw each other, the companions of Mûsa (Moses) said: "We are sure to be overtaken." 62. [Mûsa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me." 63. Then We inspired Mûsa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. 64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place. 65. And We saved Mûsa (Moses) and all those with him.



66. Then We drowned the others. 67. Verily! In this is indeed a sign (or a proof), yet most of them are not believers. (Ash-Shu'arâ':61-67)

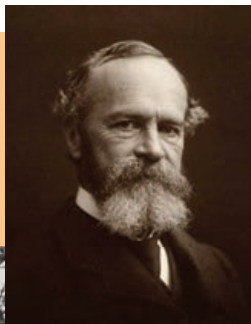
Here is Prophet Muhammad (pbuh), the person who had the strongest confidence in his Lord. If his enemy had just looked under their feet they would have seen him, yet he was so

confident in his Lord when the disbelievers chased him to kill him that he said the following in the cave to his companion Abu Bakr (may Allah be pleased with him): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allâh that became the uppermost, and Allâh is All-Mighty, All-Wise. (At-Taubah:40)

Furthermore, a believer must have full certitude that Allah Almighty is the One Who destines death, and consequently he must have no fear of death. Allah says: It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply. (Az-Zumar:42)

He must be certain that it is an inescapable reality. Allah says: Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." (Al-Jumu'ah:8)

Death always comes at the time destined by Allah. Allah says: And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). (An-Nahl:61)



Belief and life

"Belief is one of the forces that must be available to help one to live, and losing it is a harbinger of helplessness against the sufferings of life."

Ernest Renan
French Historian

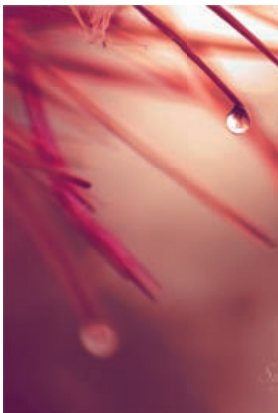
Down with materialistic civilizations



"I have found that Islam, with its principles, spreads tranquility in the soul. The materialistic civilization, on the other hand, leads its followers to despair, because they do not believe in anything. I also found that Europeans do not realize the true nature of Islam, because they judge it using their physical standards."

Roger Du Pasquier

A Swiss Journalist and
Thinker



7- Contentment is the gateway of the road to happiness:

Happiness is to live with a satisfied soul; for discontent and misery disturbs one's life, soul and feelings. Satisfaction, on the other hand, is the gateway to happiness, tranquility, joy, and contentment. Contentment encompasses calmness and tranquility in the heart towards the choices Allah makes for man. This tranquility and peace of mind makes everything that happens in life better for man, and also gives him happiness and contentment. His soul, therefore, does not aspire except to its Lord, and does not mourn over the loss of anything in the life of this world. This motivates the slave to work diligently and pray to his Lord, and then he is pleased with what Allah destines for him in order to live a happy life.

Contentment is of various types. including:

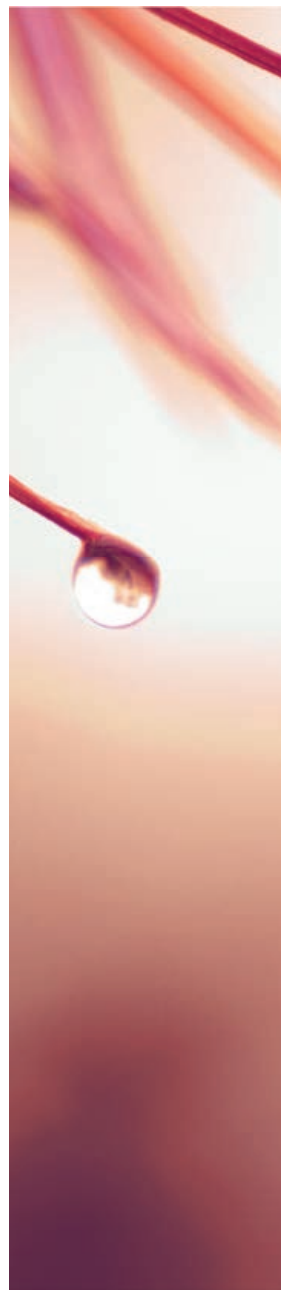
- A. Contentment with Allah as his Lord and Islam as his religion and Muhammad (pbuh) as his prophet and a messenger. Whoever is not content with that will live in constant worry and with ongoing questions of concern. The Prophet (pbuh) said: "He has found the taste of faith who is content with Allah as his Lord, with Islam as his religion and with Muhammad (pbuh) as his Prophet." (Bukhari) He who does not taste faith does not taste even a drop of happiness. Instead, he will continue suffering from anxiety and misery. Contentment with Allah means to believe in His existence while sensing Allah's Greatness, Wisdom and Ability, His Knowledge and His Beautiful Names and Attributes. It also means to believe in Him and feel fulfilled with Him while performing all acts of worship, otherwise it is doubt, confusion, disease and depression that one would experience, Allah forbid.

B. Contentment with Allah's law and his legislation. Allah says: But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisâ':65)

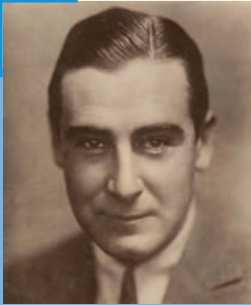
Humanity has experienced many paths of wretchedness and much misery of this world by accepting incomplete unjust laws and systems, for they are man-made and not a legislation made by the Creator of man Who best knows what is suitable for them. Allah says: Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk:14)

C. To be content with Allah's decree. A believer is content with Allah's decree, because he is certain that nothing can befall him except that what Allah wills, and that Allah Almighty will guide his heart. Allah says: No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)], and Allâh is the All-Knower of everything. (At-Taghâbun:11)

He is content with Allah's decree for he knows for sure that no one is able to lift any harm except Almighty Allah. The Almighty says: And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful. (Yûnus:107)



One of the wonders of belief is that it affords the believer contentment with what Allah has decreed for him, patience against hardships and adversity, and gratitude to Allah for His blessings and gifts, which gives him internal satisfaction that only true believers can feel. The Messenger of Allah (pbuh) said: "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." [Muslim] Moreover the Prophet (pbuh) taught us how to be content, even when we see those who are higher than us where the pleasures of this world are concerned. He said: "Look at those who are lower than you (materially), but do not look at those who are higher than you, lest you belittle the favors Allah has conferred upon you." [Agreed Upon] (20)



Rex Ingram

World Famous Film Director

The Spirit of Islam

"I believe that Islam is a religion that brings peace and tranquility to the soul, and inspires humans with solace, peace of mind and comfort in this life. The spirit of Islam has slipped into my soul and I appreciate the grace of having faith in the divine decree, and also have become indifferent to the physical effects of pleasure and pain."

The misery and unhappiness of being far from the road of happiness:

Islam is a religion which is fit for every time and place, compliant with the human natural disposition, takes into account the changes of life, is in line with progress and civilization, and takes the responsibility of tackling the economic, political, social, military and other problems of nations. However, many people stray from this enlightened road, and others fight against it and tarnish its image to keep people away from it. This causes a great deal of misery for individuals and communities. Allah guarantees to those who follow His Guidance and adhere to His laws happiness in both abodes, this and the next. On the other hand, Allah decreed that

those who turn away from His Guidance will be met with misery and humiliation.

Allah has blessed humanity with Islam to straighten its affairs and to allow happiness in the life of this world, as well as in the Hereafter, and for the people to never be miserable in either of them. Nevertheless, the human soul, by nature, does not want obligations and restrictions that limit its fantasies, desires and whims, though these obligations are for its own well-being. It is for this reason that Allah imposed people of truth to call for the good to which He guided them, and to convey it to all of the creation.

The Messenger of Allah (pbuh) was sent to bring happiness to his people and all people. Allah says: **We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress (Tâ--Hâ:2)**

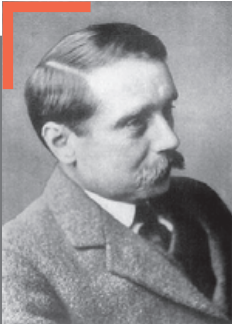
The Almighty also says: **And We have sent you (O Muhammad SAW) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists). (Al-Anbiyâ':107)**

Pursuing the path of the Prophet (pbuh) and being committed to his method and following in his footsteps is the source of happiness and the way to salvation. Moreover, the kind of life that Allah commands us to live can only result in happiness in both abodes, while every deviation from this framework results in misery in both abodes. Allah is truthful when He says: 124. **"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."** 125. He will say: **"O my Lord! Why have you raised me up blind, while I had sight (before)."** 126. (Allâh) will say: **"Like this, Our Ayât (proofs, evidences, verses, lessons, signs,**



revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." (Tâ--Hâ:124-126)

There is a vast difference between the believer about whom Allah Almighty says: to him We will give a good life (in this world with respect, contentment and lawful provision) (An-Nahl:97)



The Dawn of Islam

"How many a generation will suffer from fear and misery before the great dawn of Islam emerges anew - that dawn towards which it seems that the entire history is heading. On that day peace will engulf the entire world and peace, that day, will engulf the hearts."

H.G Wells

A British Writer and Author

And the person who has turned away from Allah's remembrance, about whom Allah says: verily, for him is a life of hardship (Tâ--Hâ:124)

A good life entails being committed to Allah's commands and prohibitions in secret and in public, and having contentment in the heart towards Allah's decree, because a believer lives under His Protection and in His Care. Allah says: Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest. (Ar-Ra'd:28)

How the satisfaction of the heart reflects on the actions of a human in every situation is totally the opposite of the effect of he who lives in misery and distress. In this verse, Allah says: And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. (Al-An'âm:125)

His distress, misery and sullen life is not caused by poverty nor is it caused by illness. Rather, it is caused by the turmoil in every act or each matter. This is because a wretched person does not care an awful lot about whether he is having a smooth or a rough time in his life, for this will not get him out of the circle of misery

he is living in. The reason for his misery lies in his way of thinking, and the increase or decrease of his wealth or whether he is in a good or bad state of health are mere causes that contribute to more misery. Allah says: **So let not their wealth or their children amaze you (O Muhammad SAW);** in reality Allâh's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers. (At-Taubah:55)

He also says: **And let not their wealth or their children amaze you.** Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. (At-Taubah:85)

Misery is not connected to richness or poverty, nor is it caused by diseases or trials. Rather, misery is caused by being far from Allah and deviating from His path, and the breaking of the connection between a person and his Lord. Prophet Zechariah (pbuh) implored his Lord, saying: **And I have never been unblest in my invocation to You, O my Lord!** (Maryam:4)

Allah has honored me in the past by responding to me, thus make me happy by responding to my prayer. This matter is not just for Zechariah alone, on the contrary, our Almighty Lord tells us: **And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).** I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Al-Baqarah:186)

As long as the link is still connected between a person and his Lord, his happiness will certainly be realized. His misery is a result of a severed link. The extent to which a man neglects adhering



to the rules of this religion affects the amount of upset and turmoil that takes place in his self and life.

That is why Allah pairs guidance and compassion, and misguidance and misery. About the first He says: **They are on (true) guidance from their Lord, and they are the successful.** (Al-Baqarah:5)

He says: **They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.** (Al-Baqarah:157)

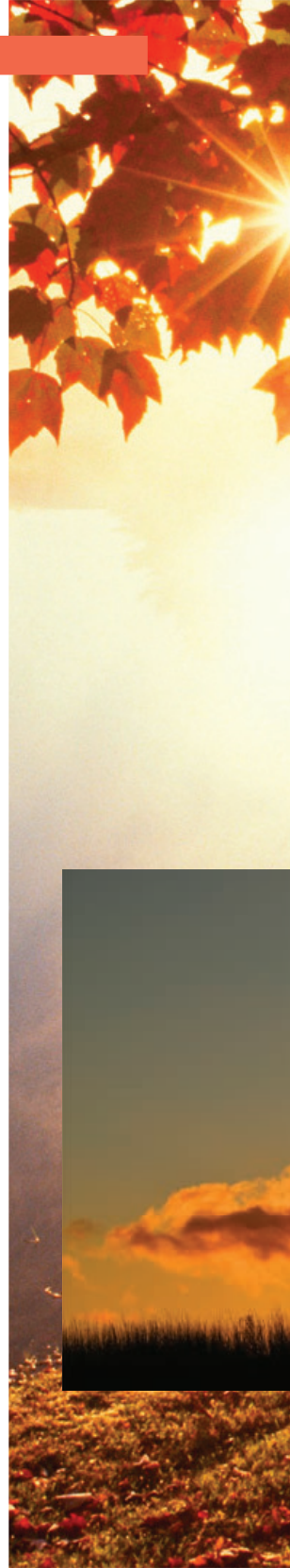
He also says: **Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.** (Tâ~Hâ:123)

Guidance prevents him from straying, and compassion prevents him from misery, and this is mentioned by the Almighty in the beginning of Surat Taha, where Allah says: 1. **Tâ~Hâ** [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] 2. **We have not sent down the Qur'ân unto you (O Muhammad SAW) to cause you distress** (Tâ~Hâ:1-2)

He made a connection between revealing the Qur'an and preventing misery from reaching him, as He says at the end of the Surah in relation to his followers: **.. neither go astray, nor fall into distress and misery.** (Tâ~Hâ:123)

Guidance, virtue, grace and compassion are inseparable and are never detached from each other, just as misguidance and misery go hand in hand and can never be separated. Allah says: **Verily, the Mujrimûn (polytheists, disbelievers, sinners, criminals, etc.) are in error (in this world) and will burn in So'or (in the Hell-fire in the Hereafter).** (Al-Qamar:47)

So'or in the verse is the plural of Sa'eer, which is a very miserable punishment. In contrast to the fate of criminals, Allah says about the fate of the righteous in the same Surah: 54. **Verily, The Muttaqûn (pious), will be in the midst of Gardens and Rivers (Paradise).** 55. **In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of Majesty and Honour).** (Al-Qamar:54-55)



This then is the road to happiness, if you wish to take it and follow it. It is a road that is not based upon myth or abstract spiritual or mental heresy, for it is the road of contentment and also the road of knowledge and civilization.

Savior of Mankind

"Prophet Muhammad must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

Bernard Shaw

English writer

