

# SELF SERENITY

Muhammad Musa Ash-Sharif

islamdigital.com

**SELF-SERENITY**

**MUHAMMAD MUSA AL-SHAREEF**

**Published By:**

*scribe*digital

**ePublishing Solutions**

Conversion



Distribution



[www.scribedigital.com](http://www.scribedigital.com) | [info@scribedigital.com](mailto:info@scribedigital.com)

[www.scribedigital.com](http://www.scribedigital.com)

**To see your content published contact:**

**[info@scribedigital.com](mailto:info@scribedigital.com)**

**Copyright**

**scribedigital.com**

*meaningful words for a meaning life*

© 2012 by Scribe Digital.

All rights reserved. No part of this document may be reproduced or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior written permission of Scribe Digital

*The work we do to provide wholesome and beneficial titles to our readers can only be achieved through respect for copyright and recognition for Authors.*

ISBN 9781780410364

## CONTENTS

Acknowledgment	01
Introduction	03
<b>Self-Serenity and Its Significance</b>	
The meaning of self-serenity	06
Its significance	06
<b>The Elements of Self-serenity</b>	
One: Deep Faith	10
Two: Trust in Allah	20
Three: Remembrance of Allah	23
Four: Supplication	27
Five: Acknowledging the Significance of Fate and Destiny	37
Six: Acknowledging the Significance of Affliction	43
Seven: Enduring Calamities and Misfortunes	53
Eight: Familiarizing Oneself with what Brings Blessings	55
Bibliography	64

## Acknowledgment

In the turbulent sea of contemporary life, people suffer an overwhelming sense of confusion, unrest and loss because they have detached themselves from the way of the Almighty and thus fall prey to the various conspiracies concocted by their enemies. That is why the author of this precious book tries to revive an awareness of the Islamic way of life among Muslims as the sole effective means to deliver the Muslim Ummah from downfall. The writer confirms that following the commandments of the Almighty and adhering to the teachings of the Prophet (peace be upon him) produce in the soul a sense of self-serenity which the Almighty grants only to the true believers. In addition, to realize self-serenity and attain victory over the enemies, man should depend on eight pillars, namely deep faith, trust in Allah, remembrance, supplication, belief in destiny, knowing the wisdom behind afflictions and trials and familiarizing oneself with what brings blessings and strengthens the heart. The writer expands on these pillars with references from the noble Qur'an and Prophetic hadiths, which clarify them. May Allah accept his effort and reward him well for it. Al-Falah Foundation would like to offer thanks and good wishes to Dr. Muhammad Musa Al-Shareef for his efforts, and for granting us the opportunity to translate this book and present it to the Muslim reader.

Admittedly, translation is an intricate task that requires precision and dedication. We have exerted ourselves to produce this precious work, but perfection is only Divine. In addition, due to the delicate

nature of the subject as well as the special style of the Arabic language, the translation in hand is not literal; our translators and revisers have done their best to render the text presentable and legible. On various occasions they have amended the Arabic text; by way of paraphrasing, rearranging and summarizing.

Also, we would like to thank Tal`at Faruq and Nirvan Tal`at for their sincere efforts in translating this book. Thanks should also be extended to Said Faris and Ahmad M. Hasan who revised this work. Great appreciation is due to, Naseema Mall, Farhana Moolla; our editors, under whose guidance and supervision the subject matter took form.

Finally, we supplicate to Allah to make this work of benefit for Islam and Muslims and to forgive us our errors and omissions.

All praise and thanks are due to Allah, without Whose Help and Guidance nothing can be accomplished.

**Al-Falah General Director**

**Sheikh Muhammad `Abdu**

## Introduction

Praise be to Allah, the Lord of the worlds, Who is aware of the secret complaint, Who comforts the afflicted and Who saves the drowning. He responds to the call of the distressed, and listens to those in need. To Him resort the afraid, and by Him the anguished are released. He fixes faith in the hearts, and overcomes the disbelievers' parties. By Him, aggressors are destroyed, their unity is routed, their guile is exposed, and their plots are halted. They have corrupted minds that will lead to their total loss.

I bear witness that there is no god but Allah, the Only One and the Absolute Eternal, the Most Great and the Exalted, the Bountiful in favor and the Almighty in Power. He is Severe in punishment and the Sublime Performer of whatsoever He wills. And I bear witness that Muhammad is a Messenger of Allah who strove in the Cause of Allah as is His right until he met his Lord. He (peace be upon him) annihilated the thrones and the supremacy of the haughty oppressive disbelievers. May Allah bless him, his family, his Companions and those who follow him till the Day of Judgment.

The Islamic Ummah has become the target of dangerous threats in which the conspiracies concocted by many enemies are extremely evident. Such a situation stirs worry and fear, despair and frustration, and insinuation and suspicion. However, Allah (Glorified and Exalted be He) does not let His servants be easy prey stumbling in darkness. On the contrary, He strengthens their hearts, provides them with serenity, shields them from fear and despair, opens the doors of hope in front of them, and protects

them against being hunted by satanic insinuations. This is immense grace and a sublime care from Allah. Moreover, the Prophet (peace be upon him) left the believers many hadiths that bring them glad tidings and strengthen their hearts. These hadiths are found in the books of the noble Sunnah. I have tried, as best as possible, to collect and classify them into sections while combining them with narrations of our righteous Companions and faithful ancestors. As a result, I have reached a very important conclusion; we are the victorious party of Allah and His triumphant soldiers. It is us who will conquer at the end by Allah's Will. For sure, all the conspiracies woven by disbelievers will be terminated. They will not be able to prevent Allah's Light from spreading, as He (Glorified and Exalted be He) will grant supremacy to His religion in spite of the polytheists' guile. In such a way we can feel tranquil, and serenity and security can expel fear and worry from our souls.

**This book outlines eight elements that help man achieve self-serenity and be sure of Allah's victory:**

- 1- Deep faith
- 2- Trust in Allah
- 3- Remembrance of Allah
- 4- Supplication
- 5- Belief in fate and destiny
- 6- Knowing the wisdom behind afflictions and trials
- 7- Patience
- 8- Familiarizing oneself with what brings blessings

In addressing these eight factors, I have concentrated only on what helps us achieve self-serenity and tranquility of the heart, aiming

principally at establishing a practical approach that constitutes a reference to which people resort in need. This book will be the source of serenity during times of affliction. For sure, we should accept Allah's Ordinances and be His obedient slaves so as to escape from being hunted by weariness or boredom until death.

May Allah pour in our hearts the coolness of certainty and make us among His servants and soldiers, upon whom no fear shall descend nor shall we grieve. Peace and blessings be upon the best one among Allah's creation, Your servant who was freed from worry and fear, Your striving Prophet who overcame every hardship and Your Messenger the master of determination, the chosen Muhammad and peace and blessings be upon his noble family, his righteous Companions, and whoever follows his path until the Day of Judgment.

**Muhammad Musa Al-Shareef**

**E-mail: [mmalshareef@yahoo.com](mailto:mmalshareef@yahoo.com)**

**Site: [www.altareekh.com](http://www.altareekh.com)**

## **Self-Serenity and Its Significance**

### **The meaning of self-serenity**

By self-serenity, I mean tranquility that fills the souls whenever afflictions befall or misfortunes are expected. Thus, no anxiety, uneasiness, or disturbance will find their way to these souls. Through self-serenity, man will not abandon his work at times of trouble, nor will he be led to depression and despair by the harrowing conspiracies of the enemies.

I also mean, by self-serenity, that the worshipper establishes a close relationship with his Lord, inevitably relying on Him, always returning to Him in obedience and in repentance, and constantly submissive and devout to Him. He should constantly glorify Allah, contemplate His Creation, and do good deeds. All this cannot be attained except when the soul is secure, reassured and safeguarded against the temptations of the devil and the internal disease of despair.

### **Its significance**

Reviewing the current psychological diseases in contemporary life, we perceive the importance of realizing self-serenity in our lives. People are overcome by anxiety and fear of an imminent unknown danger that could almost devastate them. Not to mention the destructive consequences that loom over the one who is constantly distressed, dejected, fearful and dissatisfied with his state.

The need for fulfilling self-serenity has become the quest of all countries and governments and the object of research in many

study and research centers, for which conferences are held and large amounts of money and efforts are invested. However, all these efforts only add to their sense of languor, uneasiness and despondency as they disregard the religious approach and Allah's support. Rather, they draw upon their human power and, thus, Allah leaves them alone to themselves. Hence, they cling to and hope to achieve an imaginary aim.

Surprisingly, the most materialistically advanced countries still fail to attain self-serenity or tranquility. However, thousands of psychotherapy clinics were introduced, suicide is noticeably on the increase. The contemporary materialistic culture has not succeeded in realizing the main aspiration of people in life: tranquility and happiness. Such a claim is proven by their current condition, while their manifestation of happiness is only a facade that envelops an inner misery, which they fully recognize.

To the amazement of all, many Muslims follow their evil ways, abandoning the Qur'an and the Sunnah of the Prophet (peace be upon him). This resulted in the appearance of various strange occurrences in the Muslim Ummah, as well as people with diseased souls as a recompense for discarding the Way of Allah and seeking guidance through other ways.

How superior and beautiful are the Words of the Almighty as He says,

*(And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil)*

*which they used to do)*

(An-Nahl: 112)

And,

*(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones)*

(Al-Baqarah: 155)

So, what if Allah has tested us with all kinds of fear! We seek refuge in Him from it!

I deem - and Allah knows best - that the importance of self-serenity for man lies in the following aspects:

### **1) Stability**

Surely the one who is confused, disturbed and apprehensive cannot reach stability likewise the laborer's output becomes considerably poor whenever he lacks stability and self-serenity. Furthermore, the loss of stability may lead to the total neglect of calling (people) to Allah, God forbid.

### **2) Keeping away from the victims of despair and frustration**

Despair and frustration exhaust man's power and stamina and quash his determination. So, when they creep into the soul, they shatter every ambition towards happiness and dishearten any vivacious person. However, the sense of self-serenity guarantees man a safe refuge against these two subversive diseases.

### **3) The perfection of the Islamic personality**

It is important for the caller (to Allah) to attain self-serenity, which gives him an almost perfect character. Such a caller is cheerful, open-minded, reassured, undisturbed and optimistic. He worships

Allah devoutly, fully trusts in Him and is always willing to serve his religion and Ummah.

#### **4) Having full confidence in Allah's patronage**

It is a corollary of the aforementioned elements which, for its categorical significance, is stated separately and will, later on, be discussed in more detail, if Allah wills.<sup>(1)</sup>

## The Elements of Self-serenity

### One: Deep faith

Having deep faith in Allah (Exalted and Glorified be He) and certitude that He guides the believers, keeps them firm during hardships and aids them in times of difficulty, and imparts to the believer a wonderful sense of safety and serenity. His feeling that he is linked to the Great Force (the Almighty) grants him a delightful sensation, which fills his heart with contentment, acceptance and reassurance.

Have you not thought about the Children of Israel when Fir`awn (Pharaoh) almost overtook them? The earth was then straitened for them and they believed he would inevitably seize them. Did you not contemplate the amazing sense of tranquility and steadfastness that descended upon the Prophet Musa (peace be upon him)?

Almighty Allah says,

*(And when the two hosts saw each other, the companions of Musa (Moses) said, 'We are sure to be overtaken.' [Musa] said, 'Nay, verily! With me is my Lord, He will guide me.' Then We inspired Musa (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. Then We brought near the others [Fir`awn's (Pharaoh) party] to that place. And We saved Musa and all those with him. Then We drowned the others.)*

(Ash-Shu`ara': 61-66)

The statement of Musa (peace be upon him), *ýVerily! With me is my Lord, He will guide me* stands as a token of deep faith in the

Almighty and an indication of reassurance and self-serenity which - when fully realized - lead man to victory and happiness.

Also, the Prophet Muhammad (peace be upon him) enjoyed a marvelous sense of self-serenity. He was beset with difficulties and tribulations which he - may my father and mother be sacrificed for him - used to face with deep faith and inner calmness. Though there are numerous examples in this regard, it is sufficient to mention the following indicative one. On the day of al-Khandaq (the Battle of the Ditch), the Muslims were in a critical situation which Almighty Allah has described in words most expressive of its enormity and severity,

*(O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the Battle of the Ditch]. And Allah is Ever All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking.)* (Al-Ahzab: 9-11)

Moreover, have you considered the words, *‘and when the eyes grew wild and the hearts reached to the throats’*? They expressively describe the magnitude and the terror in the hearts of Muslims during the battle, but how did the Prophet (peace be upon him) and his virtuous Companions react to the situation?

Sheikh Sayyid Qutb (may Allah have mercy on him), in this regard, said, "The Prophet (peace be upon him) went to work in digging the ditch with the Muslims. He would axe, spade the soil and carry it in the pail. He would join them as they sang in rhythm during

their work. Their songs were inspired by the incidents of their work. It happened that the Prophet (peace be upon him), disliking the name of a Companion called Ju`ayl, dubbed him `Umar. Thus, the Companions working on the ditch started to chant together the following impromptu verses:

**Instead of Ju`ayl he dubbed him `Umar**

**The poor man's winter has turned summer**

Then, when they chanted the words, `Umar and summer, the Prophet (peace be upon him) would reiterate them.

We can imagine the invigorating atmosphere in which the Companions worked, having the Prophet axing, spading and carrying soil in pails, and also joining them in their singing. We can also imagine the effective energy which such an atmosphere infused in their hearts. They enjoyed an extraordinary sense of contentment, enthusiasm, assurance and pride.

In addition, Zayd ibn Thabit was among the group responsible for carting soil away. The Prophet (peace be upon him) said about him, "What a good youth he is!". As the weather was then bitterly cold, Zayd fell asleep in the ditch. During his sleep, `Imarah ibn Hazm took his weapon. So, when Zayd awoke (and discovered the absence of his weapon), he was appalled. Thus, the Prophet (peace be upon him) addressed him, "O heavy sleeper, you slumbered until your weapon was lost!" and then asked, "Who knows where the weapon of this youth is?" `Imarah answered, "O Messenger of Allah, it is with me." The Prophet said to him, "Give it back to him (Zayd)." Then, he forbade frightening a Muslim or taking his belongings in jest.

Furthermore, this incident reveals how all the Companions on duty, young or old, were on the alert. It also expresses the light sense of humor that the Prophet (peace be upon him) enjoyed: "O heavy sleeper, you slumbered until your weapon was lost!". Likewise, it illustrates the critical atmosphere in which the Muslims lived. In this atmosphere, the Prophet (peace be upon him) would sense victory on the horizon and behold it in the flashes of the pickaxes as they struck the rocks. Then, he would tell the Muslims of what he felt and, thus, instill faith and assurance in their hearts.

Ibn Is-haq reported that Salman al-Farisi said, "I was digging on one side of the ditch when I came across a solid rock and the Prophet (peace be upon him) was nearby. Then, when he saw that picking (the rock) had become difficult, he took the spade from me and as he struck (the rock) the spade flashed again. He struck again and the spade flashed. Then, he struck for a third time and, again, the spade flashed. Thus, I said, 'O Messenger of Allah, may my parents be sacrificed for you! What is that which I have seen; the spade flashed as you struck (with it)?' The Prophet (peace be upon him) said, 'O Salman, have you seen that?' I replied, 'Yes.' The Prophet (peace be upon him) went on, 'As for the first (flash), Allah will make me conquer Yemen with it. Regarding the second, Allah will make me conquer the Levant with it. While with the third, Allah will make me conquer the East.' <sup>(1)</sup> "

It goes without saying that the courage, stability and assurance of the Prophet (peace be upon him) are evident through the whole story. Almighty Allah, the Most Truthful, says,

*(Indeed in the Messenger of Allah (Muhammad) you have a good example to*