

# The Path of Peace of Mind



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

**The Path of Peace of Mind**

**ShaykhPod Books**

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## **Acknowledgements**

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

## **Compiler's Notes**

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

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

## Introduction

The following short book discusses some aspects of the Path of Peace of Mind in both worlds. This discussion is based on Chapter 2 Al Baqarah, Verse 177 of the Holy Quran:

*“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”*

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

## The Path of Peace of Mind

### Chapter 2 – Al Baqarah, Verse 177

❖ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ  
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

*“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”*



***“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”***

Allah, the Exalted, makes it clear that righteousness and piety must be shown in every situation a person faces and when they interact and use every blessing they have been granted. It therefore extends far beyond facing the House of Allah, the Exalted, the Kaaba, during the five daily obligatory prayers. Chapter 2 Al Baqarah, verse 177:

*“Righteousness is not that you turn your faces toward the east or the west...”*

The one who observes Islam as a set of rituals will fail to understand this reality and will therefore easily misuse the blessings they have been granted, even if they fulfil the few daily and weekly rituals Islam prescribes. This is one of the main reasons why many muslims fail to obtain peace of mind despite the fact they fulfil the daily obligatory rituals, as peace of mind can only be obtained when one makes Islam a way of life and a complete code of conduct which affects every situation they encounter and how they use every blessing they have been granted.

The first aspect of righteousness mentioned is to believe in Allah, the Exalted. Chapter 2 Al Baqarah, verse 177:

*“...but [true] righteousness is [in] one who believes in Allah...”*

Real belief in Allah, the Exalted, involves supporting one's verbal declaration of belief with actions. The one who believes Allah, the Exalted, is their Lord will inevitably accept their servanthood to Him. A true servant does not search for their own pleasure, nor do they expect others to please them. They will prioritize the pleasure and obedience to their Master over all other things, such as obeying and following people, their own desires, social media, fashion and culture. The only thing a servant desires is to please their Master. In addition, a servant accepts that everything they possess, including their own life, belongs to their Creator and Master, Allah, the Exalted. Therefore, they will hasten to use everything they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant will understand that as Allah, the Exalted, is their Creator and Lord and the Creator and Lord of all things, they cannot obtain peace of mind while disobeying Him, as He controls all things, including the spiritual hearts of people, the abode of peace of mind. They will therefore strive hard in His obedience by using the blessings they have been granted correctly, as outlined in Islamic teachings, as this alone leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

*"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely*

*give them their reward [in the Hereafter] according to the best of what they used to do."*

The more a person acts in this manner, the stronger their belief in Allah, the Exalted, is. In addition, the one who believes in Allah, the Exalted, will be certain that they will be held accountable for their deeds on the Day of Judgement. This will further encourage them to actualize their faith by practically preparing for it, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, according to Islamic teachings. Chapter 2 Al Baqarah, verse 177:

*"...but [true] righteousness is [in] one who believes in Allāh, the Last Day..."*

Therefore, the one who verbally claims belief in Allah, the Exalted, and the Day of Judgement but fails to practically obey Allah, the Exalted, thereby failing to practically prepare for the Day of Judgement, must reassess their faith, as their lack of good actions are a proof of their lack of belief in Allah, the Exalted, and the Last Day.

One's faith in Allah, the Exalted, and Judgement Day can be established and strengthened through studying and acting on the Holy Quran and by observing the signs within the universe pointed out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when one observes the countless balanced systems within the universe, such as the perfect distance of the Sun from the Earth, the water cycle, the density of the oceans, which allow

ships to sail on them while allowing sea life to thrive within them, and many more systems, they will observe the hand of a Creator. So many perfectly balanced systems cannot be the consequences of random events. In addition, if there were multiple Gods then it would lead to chaos as each God would desire something different within the universe. This is clearly not the case and therefore indicates a single God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

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

There are also countless signs within the universe which indicate the coming of Judgement Day. For example, when one observes the perfectly balanced systems within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever.

In addition, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly shows the

resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

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

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

A vital aspect of faith is belief in the unseen, such as the existence of Hell, Paradise and the Angels. Chapter 2 Al Baqarah, verse 177:

*“...but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels...*

Faith in the unseen, the things which are beyond the perception of the five senses, is a vital part of faith as faith in things which are fully perceived and understood does not have the same value as believing in something which cannot be perceived by the five senses, even though they are signs indicating its existence. This is why Allah, the Exalted, will not accept the faith of the one who testifies to His Oneness on Judgement Day as they have witnessed the unseen, such as Hell, Paradise and the Angels. One must therefore strengthen their faith in the unseen things within the creation by studying and acting on the teachings of Islam. This will ensure one's faith in the unseen things go beyond a verbal declaration of faith and are instead reflected in their actions as it encourages them to sincerely obey Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, the one who is certain that two Angels are constantly with them who are recording their every word and action in preparation for Judgement Day, will control their speech and actions, even when they are alone.

Chapter 2 Al Baqarah, verse 177:

*“...but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book...”*

Belief in the Holy Quran involves fulfilling its different aspects. These include reciting it correctly and regularly, understanding it and acting on its teachings. A muslim must avoid remaining on the first level whereby they only recite the Holy Quran in a language they do not understand. The Holy Quran is not a book of recitation, it is a book of guidance. Guidance from it can only be achieved when one understands and acts

on it. Just like a map will only lead one to their desired destination if they understand and act on it, the Holy Quran can only lead one to peace of mind in both worlds when they understand and act on it. Sadly, failing to encompass the different aspects of the Holy Quran is a major reason why muslims who recite it regularly fail to obtain peace of mind, as they fail to understand and act on its teachings. Acting on it will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted, which in turn leads to peace of mind and success in both worlds. But those who fail to understand and implement its teachings will inevitably misuse the blessings they have been granted, which only leads to stress, trouble, and difficulties in both worlds. Chapter 17 Al Isra, verse 82:

*“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Chapter 2 Al Baqarah, verse 177:

*“...but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets...”*

Belief in the Holy Prophets, peace be upon them, involves practically following their way of life, their conduct and teachings which have been discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their beautiful conduct is summarized, completed and perfected by the sublime conduct of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore,

one must support their verbal declaration of faith in him by practically learning and acting on his life, teachings and noble character. Chapter 33 Al Ahzab, verse 21:

*"There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."*

And chapter 3 Alee Imran, verse 31:

*"Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins..."*

And chapter 59 Al Hashr, verse 7:

*"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."*

Therefore, claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to act on his teachings and character contradicts this verbal claim. Just like everyone hopes for



his intercession on Judgement Day, they must fear the chance of him testifying against them on Judgement Day if they fail to learn and act on his traditions and on what he brought, meaning, the Holy Quran. Chapter 25 Al Furqan, verse 30:

*“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned.””*

If one desires his intercession instead of his testimony against them on Judgement Day, then they must learn and act on the teachings of the Holy Quran and his traditions. This will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted, which in turn leads to peace of mind in both worlds.

In addition, verbally claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to follow his character and conduct has no value in Islam, as the previous nations also claim to love their Holy Prophets, peace be upon them. But as they failed to practically follow their teachings they will not unite with them in the hereafter. Therefore, the one who desires to unite with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must practically follow and act on his teachings and character.

Allah, the Exalted, then mentions the different ways He expects people to use the blessings He has granted them, such as wealth, time, energy and their social influence. Allah, the Exalted, acknowledges that using

the blessings one has been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is difficult to do as people are often inclined to use the blessings they have been granted in ways pleasing to themselves, other people, culture and fashion. Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it...”*

A person must first understand that as Allah, the Exalted, alone controls the universe, including their spiritual heart, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Therefore, the one who uses the blessings they have been granted correctly will be granted peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

*"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."*

Whereas, the one who chooses to misuse the blessings they have been granted, will not obtain peace of mind, even if they experience moments of fun and entertainment, as they cannot escape the control of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

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

Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

In addition, one must understand the difference between the blessings granted to them in this world and the blessings one receives in Paradise. Chapter 7 Al A'raf, verse 43:

*"...And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""*

As indicated by this verse, a muslim will inherit Paradise, meaning, they will be given ownership of it as a gift. This is the reason why muslims will be free to do whatever they please in Paradise as they will be granted its ownership. Whereas, the blessings in this material world have been

granted to people as a loan and not as a gift. A gift indicates ownership whereas a loan means the blessing must be returned to its true Owner namely, Allah, the Exalted. The only way to return the blessings of this material world which have been given as a loan to people is by using them in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. This is in fact true gratitude and leads to increase in blessings and mercy in both worlds. Chapter 14 Ibrahim, verse 7:

*“...If you are grateful, I will surely increase you [in favor]...”*

The worldly blessings which have been granted to people as a loan must return to its true Owner, Allah, the Exalted, willingly or forcefully. If it is returned willingly then they will be blessed with much reward but if it is returned forcefully, such as through their death, then these blessings will become a burden for them in both this world and in the hereafter.

It is vital for muslims to understand the difference between a gift and a loan so that they are encouraged to use the blessings in this material world in the correct way.

Therefore, despite having the urge to misuse the blessings one has been granted, they must behave like a wise patient who accepts and acts on the advice of their medical doctor, knowing it is best for them even though they are prescribed bitter medicines and a strict diet plan. Just like this wise patient will achieve peace of mind and body, so will the person who accepts and acts on Islamic teachings thereby using the blessings they have been granted in ways pleasing to Allah, the Exalted,

as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, a person must remember a simply Islamic principle, the more one gives, the more they will receive meaning, the more they use the blessings they have been granted in ways pleasing to Allah, the Exalted, the more peace of mind, mercy and blessings they will be granted in both worlds. Chapter 3 Alee Imran, verse 92:

*“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”*

This verse makes it clear that a person will not possess complete faith until they are willing to dedicate the things they love for the sake of Allah, the Exalted. Generally speaking, Muslims are happy to dedicate their precious time on the things which please them. But they refuse to dedicate time to pleasing Allah, the Exalted, beyond the obligatory duties which barely takes an hour or two in one's day. Countless Muslims are happy to dedicate their physical strength in different pleasurable activities yet, many of them refuse to dedicate it to things which please Allah, the Exalted, such as voluntary fasting. More commonly, people are happy to strive in things which they desire, like obtaining excess wealth which they do not need even if it means they have work extra and give up their sleep yet, how many strive in this way in the obedience of Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings? How many give up their precious sleep in order to offer voluntary prayers?

It is strange that Muslims desire lawful worldly and religious blessings yet, overlook a simple fact. That they will only gain these things when they dedicate the blessings they possess in ways pleasing to Allah, the Exalted. How can they dedicate minimal things to Him and still expect to achieve all their dreams? This attitude is incredibly strange. Chapter 45 Al Jathiyah, verse 15:

*“Whoever does a good deed - it is for himself; and whoever does evil - it is against it [i.e., the self or soul]. Then to your Lord you will be returned.”*

Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives...”*

Allah, the Exalted, always gives all-encompassing advice within the Holy Quran. In this case, Allah, the Exalted, often urges the kind treatment of one's relatives within the Holy Quran, as acting on this single advice alone would ensure prosperity, peace and justice in society. If each person treated their relatives kindly, no other aid from an outside source would ever be required. This would ensure each member of every family unit is treated with kindness, which in turn would have a positive effect on the entire society.

One must aid their relatives in anything which is praiseworthy in Islam and warn them against anything which is blameworthy. Chapter 5 Al Ma'idah, verse 2:

*"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."*

Sadly, many muslims today ignore this advice and instead aid others according to their relationship with them, irrespective of if the thing they are aiding them in is good or bad. A muslim must adhere to the sequence advised in the following verse and only aid their relatives in things which are directly connected to the sincere obedience of Allah, the Exalted. Chapter 2 Al Baqarah, 83:

*"...Do not worship except Allah; and to parents do good and to relatives..."*

One must aid their relatives according to their means, which includes emotional, physical and financial support. This is best achieved when one treats others how they desire other people to treat them. One must not pay much notice to the standard and definition of a good relative defined by people, as their standard and definition often contradicts the definition and standard set by Islam. Instead, one must fulfill the rights of their relatives according to the teachings of Islam for the pleasure of Allah, the Exalted, irrespective of whether they are considered a good

relative by their relatives or not. Finally, a muslim must never sever ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs ties with their relatives for worldly reasons will not enter Paradise. In addition, even though a muslim can cut off ties with their relative over religious reasons, none the less, it is best to maintain ties with their relative by aiding them in things which are good and warning them in things which are bad, as this may encourage their relative to sincerely repent from their misguidance.

Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives, orphans, the needy the needy, the traveler, those who ask [for help], and for freeing slaves...”*

Orphans are often mentioned in Islamic teachings as they are often deprived of their rights because of their social weakness. Therefore, a muslim must ensure they aid those who are considered socially weak in society, such as orphans and widows, according to their means. Sponsoring orphans and widows has become extremely easy in this day and age as one can set this up online within a few minutes. And the sponsorship amount is often less than their monthly phone bill. Therefore, muslims must not ignore this vital part of Islam as it leads to the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the one who takes care of an orphan will obtain his



closeness in Paradise. This has been advised in a Hadith found in Sahih Bukhari, number 6005. Finally, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, the one who finds it difficult to perform voluntary good deeds, such as the voluntary night prayer and voluntary fasts, should act on this Hadith in order to achieve this reward with minimal effort.

As discussed earlier, it is important to note that one should always remember that whatever means they possess, such as wealth, has been granted to them by Allah, the Exalted, as a loan and not as a gift. A loan must be repaid to its owner. The way one repays the loan granted to them by Allah, the Exalted, is by using them in ways pleasing to Him. Therefore, the one who aids the needy is only repaying the debt they owe Allah, the Exalted. When one remembers this it will prevent them from behaving as if they are doing a favor to Allah, the Exalted, or the needy person. In reality, Allah, the Exalted, favored them by granting them worldly blessings and by granting them an opportunity to gain countless reward by aiding the needy. In addition, the needy person has done the donor a favor by accepting their help. If every needy person rejected the aid of others then how will one obtain the reward mentioned in divine teachings? Remembering these points will prevent one from destroying their reward by adopting the incorrect attitude.

Finally, aiding the needy includes fulfilling any lawful need a person may have. This includes emotional, physical and financial needs. Therefore, no muslim, irrespective of how little wealth they possess, can excuse themselves from acting on this verse.

Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives, orphans, the needy the needy, the traveler...”*

The traveler is the stranger who is stuck in a foreign land. Allah, the Exalted, encourages Muslims to give them some of their wealth in order to help them on their journey if they need it. The one who possesses wealth should show compassion towards this stranger and help them in whatever way they can even if that is by giving them food or a means of transportation or protecting them from any wrongdoing that may occur to them during their journey.

Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives, orphans, the needy the needy, the traveler, those who ask [for help], and for freeing slaves...”*

As taking captives during battles and wars as slaves was widely practiced throughout the known world, Islam could not allow muslims to have an unfair advantage against their enemies by prohibiting taking captives during battles as slaves. This would only cause the muslim slave population to increase while the disbelieving slave population

would become non-existent. Therefore, Islam took steps to firstly improve the situation of slaves so that they were treated with the utmost respect and care. In fact, Allah, the Exalted, urged such good conduct towards slaves that they were treated like family members. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has commanded muslims to feed their slaves what they themselves eat, to dress them in the same clothes they themselves dress in and to never overburden them with tasks and instead aid them in their daily tasks. This has been discussed in a Hadith found in Sahih Muslim, number 4313. In addition, Islam also took steps to eradicate slavery altogether by making the act of freeing a slave an extremely righteous deed with heavy rewards. For example, the one who freed their slave for the sake of Allah, the Exalted, was promised freedom from Hell, in a Hadith found in Jami At Tirmidhi, number 1541. Furthermore, Islam set the first expiation for certain sins as freeing a slave. For example, chapter 58 Al Mujadila, verse 3:

*“And those who pronounce zihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.”*

When these teachings were implemented within the Islamic society, slaves were treated like family members and eventually slavery as it was widely practiced was eradicated. Sadly, in some parts of the world, slavery in different forms still exist, such as financial slavery. Therefore, muslims must play their part in completely eradicating it according to their means, such as financial support.

One must note that Allah, the Exalted, listed the good actions which are between people before the good action which is between people and Him. Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer...”*

This does not mean one does not need to establish the good deeds which are between them and Allah, the Exalted, but it means that they should not fall into a common misconception whereby they believe that as long as they establish the good deeds which are between themselves and Allah, the Exalted, they are free to mistreat others and fail to fulfil their rights. The one who enters Judgement Day with this attitude has been described as the bankrupt person by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 6579. They will be forced to hand over their good deeds to the people they wronged and if necessary they will be forced to take the sins of their victims until justice is established. This may well cause them to be hurled into Hell. Therefore, a muslim must avoid this common misconception and instead strive to fulfil the rights of Allah, the Exalted, and people according to their ability. And as Allah, the Exalted, does not entrust a person with a responsibility they cannot fulfil, they will achieve this if they genuinely try. Chapter 2 Al Baqarah, verse 286:

*“Allāh does not charge a soul except [with that within] its capacity...”*

Chapter 2 Al Baqarah, verse 177:

*“...[and who] establishes prayer...”*

As Allah, the Exalted, mentioned that righteousness goes beyond just turning towards a particular direction during the prayer at the start of verse 177, He mentions the importance of establishing the obligatory prayers in order to make clear that His initial statement does not mean one should neglect their prayers, as it is still a vital part of righteousness and faith. Chapter 2 Al Baqarah, verse 177:

*“Righteousness is not that you turn your faces toward the east or the west...”*

Establishing the obligatory prayers includes fulfilling them with their full conditions and etiquettes, such as offering them on time. Establishing the obligatory prayers is often repeated in the Holy Quran as it is the most important practical proof of one's faith in Allah, the Exalted. In addition, as the daily prayers are all spread out, they act as a constant reminder of the Day of Judgement and practically preparing for it, as each stage of the obligatory prayer is connected to Judgement Day. When one stands up right, this is how they will stand in front of Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaaffifin, verses 4-6:

*“Do they not think that they will be resurrected. For a tremendous Day  
The Day when mankind will stand before the Lord of the worlds?”*

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

*“And when it is said to them, "Bow [in prayer]," they do not bow.”*

This criticism also includes not practically submitting to the obedience of Allah, the Exalted, in all aspects of one's life. When one prostrates in the prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. But those who did not prostrate correctly to Him during their lives on Earth, which involves obeying Him in all aspects of their lives, will not be able to do this on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

*"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”*

When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of

Judgement, fearing their final judgement. Chapter 45 Al Jathiyah, verse 28:

*“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], “Today you will be recompensed for what you used to do.””*

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

*“...Indeed, prayer prohibits immorality and wrongdoing...”*

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 2 Al Baqarah, verse 177:

*“...and gives zakah...”*

The obligatory charity is only a tiny portion of one's overall income and is only given when one possesses a fixed amount. One of the aims of donating the obligatory charity is that it reminds a muslim that the wealth they possess does not belong to them, otherwise they would be free to spend it how they wished. The wealth was created and granted to them by none other than Allah, the Exalted, and therefore must be used according to His pleasure. In fact, every blessing one possesses is only a loan which must be repaid to its rightful Owner, Allah, the Exalted. This is achieved when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who fails to understand this truth and instead behaves as if the blessings they were granted, such as their wealth, belongs to them and therefore refrains from donating the obligatory charity, will face a penalty, just like the one who fails to repay a worldly loan faces a penalty. For example, a Hadith found in Sahih Bukhari, number 1403, warns that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

*“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”*

In this world, the very wealth they fail to donate the obligatory charity on will become a source of their stress and misery, as they failed to remember that Allah, the Exalted, has a right over the blessings He granted them. Chapter 20 Taha, verses 124-126:



*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

Chapter 2 Al Baqarah, verse 177:

*"...[those who] fulfill their promise when they promise..."*

It is an aspect of hypocrisy to break one's promises without a valid reason. This has been warned in a Hadith found in Sahih Bukhari, number 2749. The one who adopts the characteristics of a hypocrite must fear that they may well end up with them in the hereafter. A muslim must therefore fulfil all the promises they have made. The most important of these is the promise of sincerely obeying Allah, the Exalted, under every circumstance when they accepted Him as their Lord. This obedience involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is important to note that this promise is a practical one. Therefore, it goes far beyond verbally claiming faith in Allah, the Exalted. Fulfilling the promises made to people are also important as one will be held accountable for this on the Day of Judgment. Chapter 17 Al Isra, verse 34:

*“...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”*

These promises include the unspoken and unwritten ones also, such as when one has a child. Having a child automatically bounds the parent to a promise of fulfilling the child's rights according to the teachings of Islam. These promises also include worldly ones, such as business transactions and financial deals. A muslim must not attempt to separate their worldly affairs from their religious affairs while believing the worldly aspects of their life has no interest to Allah, the Exalted. This is a foolish attitude as Islam is a complete way of life and code of conduct which affects every breath a person takes and every situation they are involved in, whether they appear worldly or religious. Therefore, one must think deeply before committing to any responsibility, as all responsibilities in this world are bound by some type of promise which will be questioned about on Judgement Day.

So far in verse 177, different aspects of gratitude are listed whereby one is encouraged to use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. Chapter 2 Al Baqarah, verse 177:

*“...and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise...”*

Allah, the Exalted, then mentioned the other half which is tied with gratitude, meaning, patience. Chapter 2 Al Baqarah, verse 177:

*“...and [those who] are patient in poverty and hardship and during battle...”*

Patience in poverty involves avoiding complaining about one's limited provision and avoiding becoming jealous over the people who have been granted more provision. One must remember that Allah, the Exalted, grants each person what is best for them, even if this is not obvious to them. Chapter 42 Ash Shuraa, verse 27:

*“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”*

Therefore, one must accept whatever provision they have been granted believing that as long as they are alive, they are guaranteed the minimal provision to survive in this world. In fact, the provision of mankind was allocated over fifty thousand years before the creation of the Heavens and the Earth and therefore cannot be increased or decreased by anyone. This has been advised in a Hadith found in Sahih Muslim, number 6748. Chapter 11 Hud, verse 6:

*“And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.”*

Therefore, one must play their part, by striving to earn lawful provision knowing it has already been allocated and guaranteed to them, even if this is difficult to understand.

In addition, a muslim must understand that peace of mind, which is arguably the greatest worldly blessing one can possess, is not obtained through possessing many worldly things. It is directly connected to using whatever blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, anyone can obtain peace of mind, irrespective of how many worldly things they possess. Chapter 16 An Nahl, verse 97:

*"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."*

Furthermore, having many worldly things usually only causes one to misuse them, which in turn leads to difficulties, trouble and stress in both

worlds, even if they experience moments of fun and entertainment.  
Chapter 9 At Tawbah, verse 82:

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

Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

Therefore, one must become content with whatever they have been granted by Allah, the Exalted, and strive to obtain peace of mind by using these blessings in ways pleasing to Him, as outlined in Islamic teachings.

Chapter 2 Al Baqarah, verse 177:

*“...and [those who] are patient in poverty and hardship...”*

The first thing to note is that patience must be shown from the very onset of a situation. Accepting an undesired outcome of a situation over time occurs with everyone, even those who are impatient. Acceptance is therefore not the same as patience. This has been advised in a Hadith found in Jami At Tirmidhi, number 2389. Therefore, one must ensure they remain patient from the very onset of a situation and maintain their patience until they leave this world, as many people can lose the reward of patience by showing impatience at a future date.

Patience in hardship involves avoiding complaining through one's actions or words and maintaining the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in Islamic teachings. Strong faith will aid one in maintaining patience in all situations and specifically, during times of hardship. Strong faith is obtained when one learns and acts on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who obtains strong faith will understand certain truths which will aid them in maintaining patience through hardships. For example, they will understand that every situation they encounter in this life is inevitable and they could have never avoided them. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2516. Chapter 57 Al Hadid, verses 22-23:

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

The one who understands the inevitable and inescapable nature of destiny will not complain as their complaining cannot change destiny in any way. It will only remove the reward they would have obtained if they remained patient through it.

In addition, the one who possesses strong faith understands that this world is a place of tests and hardships so that those who are loyal to Allah, the Exalted, will be separated from those who are not. Chapter 67 Al Mulk, verse 2:

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

Therefore, facing hardships is an inevitable and unavoidable aspect of life in this world. This acceptance will aid one in remaining patient when facing hardships.

Furthermore, the one who possesses strong faith will always remember that no matter how difficult a hardship is, they undoubtedly have the strength to face it with patience, as Allah, the Exalted, never burdens a soul with more than it can bear. Chapter 2 Al Baqarah, verse 286:

*“Allāh does not charge a soul except [with that within] its capacity...”*

This truth will always aid one in remaining patient, as patience is often lost when one believes they cannot tolerate facing a specific situation.

Another truth that the one who possesses strong faith understands is that Allah, the Exalted, decrees what is best for everyone involved, even if this is not obvious to them. As a person's knowledge is extremely limited, they cannot understand the wisdoms behind the decrees of Allah, the Exalted, whose knowledge encompasses and extends beyond all things. Chapter 2 Al Baqarah, verse 216:

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

One only needs to reflect on their life to understand how true this verse is. There are many examples within each person's life when they believed something was good, only for it to become a source of stress for them and when they believed something was bad, only for it to become a source of goodness for them. Understanding this truth will also aid one in remaining patient when facing hardships.

All these and more truths unravel in the heart of a person who learns and acts on Islamic knowledge thereby obtaining certainty of faith. This



in turn ensures they remain patient and obedient to Allah, the Exalted, through every situation, especially situations of hardship.

Chapter 2 Al Baqarah, verse 177:

*“...and [those who] are patient in poverty and hardship and during battle...”*

Specifically speaking, the Companions, may Allah be pleased with them, were repeatedly warned throughout the Holy Quran to prepare for battle against the non-muslims, as their enemies would relentlessly pursue them until Islam was destroyed even after they migrated to Medina. Chapter 4 An Nisa, verse 89:

*“They wish you would disbelieve as they disbelieved so you would be alike...”*

Chapter 2 Al Baqarah, verse 177:

*“...and [those who] are patient in poverty and hardship and during battle...”*

Generally speaking, battle involves striving to sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him, as outlined in Islamic teachings, despite the fact a muslim will be relentlessly tempted to misuse the blessings they have been granted. This temptation comes from social media, culture, fashion, their desires and other people, including one's relatives. To battle all these temptations and to remain firm on the obedience of Allah, the Exalted, requires patience. This type of patience is arguably harder than the other types mentioned in verse 177, as it is continuous and relentless. Wherever a muslim turns they will be invited towards misusing the blessings they have been granted. In fact, in this day and age, one does not even need to leave their bedroom to face such temptations as social media is freely available and accessible. Overcoming all of these forces and remaining patient on the obedience of Allah, the Exalted, is possible when one obtains strong faith. Strong faith is obtained when one learns and acts on Islamic teachings. Strong faith will allow one to differentiate between the path which leads to peace of mind in both worlds and the path which leads to stress, trouble and misery in both worlds. In this case, the one who possesses strong faith will understand that if they misuse the blessings they have been granted, the very blessings they possess will become a source of stress for them, even if they experience moments of fun and entertainment as Allah, the Exalted, alone controls their spiritual heart, the abode of peace of mind. This truth becomes clear to the one who possesses strong faith as it has been explained in Islamic teachings and by observing the many rich and famous people who indulge in misusing the blessings they have been granted and how it leads them to stress, misery, depression, mental health issues, substance abuse and suicidal tendencies, even if they experience moments of fun and entertainment. Chapter 9 At Tawbah, verse 82:

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

Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

Conversely, the one who possesses strong faith will understand that as long as they use the blessings they have been granted correctly, they will be granted peace of mind in both worlds, irrespective of how many worldly things they possess, as this has been guaranteed by Allah, the Exalted, in Islamic teachings and there are countless examples of people who chose this way of life and obtained peace of mind through it. Chapter 13 Ar Ra'd, verse 28:

*"...Unquestionably, by the remembrance of Allah do hearts find peace."*

And chapter 16 An Nahl, verse 97:

*"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."*

Therefore, the one who possesses strong faith will understand this reality and therefore constantly battle against the temptations which encourage them to misuse the blessings they have been granted. The person who behaves in this manner during this age of widespread turmoil, seditions and temptations will be rewarded as if they migrated to the Holy Prophet Muhammad, peace and blessings be upon him, during his life time. This has been promised in a Hadith found in Sahih Muslim, number 7400.

In addition, a person can aid their efforts in battling these temptations to misuse the blessings they have been granted by minimising their interactions with the unnecessary elements of this material world. The more one minimises indulging in the unnecessary elements of this material world the easier it will be to remain firm on the obedience of Allah, the Exalted, and to prioritise His obedience over all else. This person has been promised contentment in their life, the correction of their affairs and their provision reaching them in an easy way. This has been advised in a Hadith found in Jami At Tirmidhi, number 2465. Whereas, the one who over indulges in the unnecessary aspects of the material world will be less likely to use the blessings they have been granted correctly. In fact, they will be more likely to prioritize enjoying the material world over sincerely obeying Allah, the Exalted. The same Hadith quoted earlier warns this type of person of a lack of contentment, no correction of their affairs and their guaranteed provision will reach them with great difficulty. Chapter 2 Al Baqarah, verse 177:

*“...and [those who] are patient in poverty and hardship and during battle...”*

Those who strive to act on the different aspects of faith and righteousness mentioned in verse 177 have been true to their word when they testified to Islam as their faith. Chapter 2 Al Baqarah, verse 177:

*“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true...”*

This verse therefore indicates the importance of actualizing one's faith as a verbal declaration of faith in Islam is not good enough if it is not supported by actions. Actions are the proof and the currency one needs in order to obtain the peace of mind and success in both worlds which have been guaranteed to the righteous, to those who use the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 2 Al Baqarah, verse 177:

*“...Those are the ones who have been true and it is those who are the righteous.”*

And chapter 16 An Nahl, verse 97:

*"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."*

But those who fail to use the blessings they have been granted correctly, even if they verbally claim faith in Islam, will find that the very blessings they possess will become a source of stress, misery and trouble for them in both worlds, even if they experience moments of fun and entertainment, as Allah, the Exalted, alone controls their spiritual heart, the abode of peace of mind. Chapter 9 At Tawbah, verse 82:

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

Chapter 20 Taha, verses 124-126:

*"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""*

In addition, the one who fails to actualise their faith must fear that they may well leave this world without it. This is because faith is like a plant which must be nourished with good actions. Just like a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person who fails to perform good deeds. This is the greatest loss.

One must therefore be true to their word when they declared Islam as their faith by acting on its teachings, if they desire peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 177:

*"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."*





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