

## **ISLAMIC SATISFACTION MODEL – AN AMALGAM OF RELIGION AND SCIENCE**

Aisha Ali<sup>1</sup> and Mujahid Hussain Sargana<sup>2</sup>

<sup>1</sup>PhD Scholar, International Open University, The Gambia.

<sup>2</sup>Assistant Prof. Dr., Department of Humanities and Social Sciences (HSS), Bahria University, Islamabad.

### **ABSTRACT**

*This qualitative literature review analyzes the concept of ultimate satisfaction and the means of attaining it through one's daily life routine and activities as mentioned in Qur'an and Sunnah. Each and every deed or trait that is mentioned to bring peace and satisfaction for a believer either in the form of descent of angels, Allah's mercy or tranquility or fleeing away of satan etc. is extracted and compiled to develop an Islamic Satisfaction Model. The model is comprised of three main categories of traits; namely- physical, emotional and spiritual. The distinction of this study as opposed to other such literature available is that it is based solely on authentic references viz. Qur'anic Ayahs, Ahadith narrated in Sahih Bukhari, Muslim or those classed as Sahih by Shaykh al-Albani and only published research articles or books. Scientific taking on every item of the model is also analyzed. It should not be surprising to conclude that almost all of the traits are reinforced by science except for a few that demand further scientific investigation.*

**Keywords:** Satisfaction, Happiness, Physical, Emotional, Spiritual.

**Corresponding author:** Aisha Ali can be contacted at aishaali85@gmail.com

## **1. INTRODUCTION**

Happiness and Satisfaction have been the center of much interest since antiquity (Sihvola, 2008). Ancient Greeks considered the happiness or 'eudaimonia' to be the ultimate goal in life (Butterworth, 1983) which could be attained through practicing some virtuous traits (Hooft, 2006). Over time, this concept revolutionized into hedonic happiness, which states that feeling good is the basis of all happiness (Joshnloo, 2013). Happiness experts then realized that feeling good is not enough, rather true happiness should include positive functioning as well as morality in addition to the good feeling (Seligman, 2002). This in turn questioned the basis of morality. What qualifies as morally good and what should be labelled as morally wrong? The Divine Command Theory solves this paradox by stating that the basis of right and wrong is the Divine Ordainment (Aidaros & Shamsuddin, 2013). al-Qardawi (1977) defines the Islamic version of Divine Command Theory stating that the right is that which is labelled as right by Sharee'ah and wrong is that which is stated as wrong by Sharee'ah. Islam is the religion of peace, shedding exclusive focus on peace and satisfaction of a believer's heart and society.

Our objective in this paper is to extract such traits that are mentioned in Qur'an and sunnah to bring peace and satisfaction for a believer's heart. The basic challenge is to scrutinize the authenticity of the information while keeping it compact and implementable as most of the classical literature on the topic is too vast and does not show much concern about the authenticity of ahadith and quotes. The aim of this paper is to study the topic in light of authentic reports.

## **2. REVIEW OF LITERATURE**

When Allah SWT created Adam AS and ordered the angels to bow before him, they all did except Iblees. He was one of the most pious Jinn (Qur'an, 18:50) due to which he was given the company of angels but when asked to bow before a man made of clay and mud, he disobeyed Allah SWT due to jealousy and pride having been created with fire which he thought was superior to the mud. On denial, he was expelled from Allah's mercy, he sought Allah SWT's permission to misguide and distract humans from Allah SWT's path leading them to Hell instead of their original abode which was supposed to be Heaven. He promised Allah SWT that he would mislead mankind, beautifying the falsehood, taking them over from their front, back, right, left, top and bottom, anywhere, anyhow possible. Allah SWT granted him the permission to do his best but warned him and the mankind that whoever follows him would find their abode in hell (Qur'an, 7:11-18), and that he would not have any control over the sincere true believers.

The successful and satisfied people are those who are well versed with the knowledge of Qur'an and Sunnah, well equipped with the tips and tricks to overcome and protect themselves from Satan's misguidance, whom Allah SWT calls the 'Mukhlaseen' (Qur'an, 15:40-43) meaning 'outstanding', 'handpicked' or 'chosen'. The ultimate reward for such people in the here-after is 'Jannah' specially prepared and adorned for them but with every good deed and after every successful encounter with Satan, a believer feels this beautiful sense of satisfaction and happiness.

The classical literature on the topic is immense and undoubtedly remarkable. Al-Farabi (870-950 A.D.) proposes political models for success of an Islamic state implying that once the state is functioning well, the individual's lives would automatically progress towards perfection ensuring happiness and satisfaction (Zeraoui & Uresti, 2021). Al-Miskawayh (932-1030 A.D.) states that when an individual practices particular virtuous trait, which he mentions in his book 'Tahdheeb-al-Akhlaq', remaining socially active, contributing to the betterment of himself and his community, he has fulfilled the right of Lord's vicegerency on earth (Omer et. al.,2021). Al-Ghazali (1058-1111 A.D.)'s Ihya Uloom-ud-deen (Revival of the Sciences of Religion) is a huge collection encompassing all the guidance of Qur'an & Sunnah needed for a Muslim in his daily life to succeed in this life and here-after. It is then summarized in his book 'The Alchemy of Happiness' which entails the process of purification of heart and soul from the impurities of worldly desire qualifying them as successful in this world and here-after (Al-Ghazali, 2001).

This paper, unlike the literature mentioned above, extracts and focusses only on those traits that are mentioned in *Sharee'ah* as vital for the satisfaction of the believer's heart and environment.

### **3. RESEARCH METHODOLOGY**

All the traits mentioned in Qur'an, Sunnah and *ahadith* to bring peace and satisfaction to a believer's heart have been compiled to form an Islamic Satisfaction Model. It has been divided into three main tabs namely Physical, Emotional and Spiritual as these are the three dimensions or aspects that reflect the

person's wellness (Green, 2020). The bodily or physical traits have been compiled under the Physical tab. Mental, psychological or emotional traits are included under the Emotional tab and spiritual traits are placed under the heading of Spiritual tab as conceptualized in the model below:

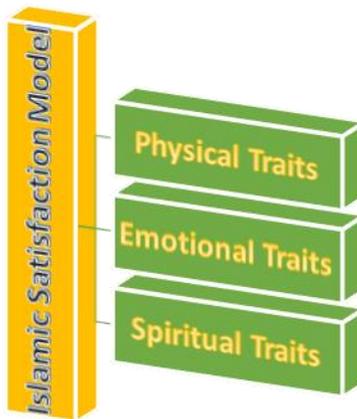


Figure 1: Structure of Islamic Satisfaction Model

Each trait is then explored through the lens of scientific research resulting in a model which is endorsed by both authentic *Sharee'ah* and science.

#### **4. ANALYSIS**

##### **4.1 Physical Traits:**

Aboul-Enein (2016) examined the Qur'anic verses relating to physical health. He claims that there are 28 ayahs in the Qur'an that discuss the rights of the body, including ayahs on proper

food practices, personal hygiene, physical activity, and refraining from unlawful. The main focus in this section is on the guidelines about Diet, Routine, Environment and Physical Therapies found in Qur'an & Sunnah implementing which guarantees peace and satisfaction.

**Diet:**

In this section, we shall see the guidance provided with regards to the diet of a believer, specifically its quality and quantity for best functioning of the body and mind.

**Quality:**

***Lawfulness (Halal or Haram):***

The taken food should be based on lawful (halal) edibles which include everything except that which is mentioned to be haram like flesh of dead animals, flowing blood, swine flesh or that which is slaughtered in the name of anyone except Allah SWT (Qur'an, 2:173) and earned through halal means. If neglected causes barakah to be lifted up and the rejection of Du'as and worship (Muslim, 1015), easing the way to sins (Nu'aim, 1974) and posing risk to physical health (Musdja, 2018), finally resulting in depression and anxiety (Farid & Basri, 2020).

***Sunnah Foods:***

*Talbinah:*

*"The Talbina soothes the heart of the patient and relieves him from some of his sadness" (Bukhari, 5417)*

According to Badrasawi et al. (2013), it has been shown to be effective in helping people overcome negative emotions like despair and anxiety as well as in improving physical health, particularly in geriatrics.

*Dates, Black Seeds & Honey:*

Other than this there are some wonder foods mentioned in Hadith which guarantee cure and outstanding nutrition benefits like dates (Muslim, 2048), black seeds (Bukhari, 5687) and honey (Qur'an, 16:69) etc. They have all been scientifically researched upon and proven for extra ordinary nutritious values. Ali & Hendawy (2018) posit the efficacy of honey against depression and anxiety among numerous other benefits.

#### **Quantity:**

Attar (2013) quotes an exceptionally perfect rule capable of regulating one's life-style and eating habits. He recommends to eat only when hungry and stop eating before one is full. Almost the same is dictated in the following Hadith:

*"The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls, to keep him going. If he must do that (fill his stomach more than the few mouthfuls), then let him fill one third with food, one third with drink and one third with air."* (al-Albaani in al-Silsilah al-Saheehah, 2265).

Overeating carries a number of risks in addition to being accompanied by a feeling of remorse and guilt for having eaten too much (Feingold, 2005). It causes obesity, which is the underlying cause of all cardiovascular illnesses, cancer (Bray,

2004) and various psychological and emotional issues (Wadden & Stunkard, 1985).

**Routine:**

The Qur'an (78:10, 10:67) mentions that the day has been set aside for work and the night for repose. A careful examination of the *Sunnah* reveals a realistic practice to follow for making the best use of one's time and energy. The key features of the Prophet SAW's regimen necessary for best physical and mental health is discussed in the following section.

**Wake-Up Sunnahs:**

***Waking Up in The Middle of The Night:*** The Quran (72:2, 3) advises waking up near the middle of the night, performing Sunnah Adhkaar, Du'as & Tahajjud Prayer.

***Reciting Sunnah Adhkar & Du'as:*** Research demonstrates that meditation immediately after waking up keeps us mindful throughout the day ahead and is an effective way to lower stress, anxiety, and depression (Khoury, 2013).

***Rubbing One's Face:*** The Prophet SAW advised massaging one's face and eyes upon waking up from sleep to get rid of the effects of sleep and to feel more refreshed (Bukhari, 183).

It is well established in science that when we sleep, our bodies enter a state of hibernation and our blood pressure decreases. This massage helps to restore normal blood flow when we wake up, erasing sleep-related indications (Zheng, 2022).

**Blowing Nostrils:** In light of the fact that Satan resides on a person's nose while he is asleep, it is *Sunnah* to blow both nostrils upon waking up three times (Muslim, 238).

In order to restore the lungs and respiratory system to normal after a sleep, it is advised to take few deep breaths when you first wake up (Perciavalle, 2017).

Prophet SAW then used to perform night voluntary prayer followed by a short nap between his night prayer and the Fajr prayer (Bukhari, 4:138).

#### **Obligatory Prayers in Due Time:**

Performing the five obligatory prayers in the beginning of their due time is highly encouraged (Bukhari, 527) which enhances punctuality and efficient utilization of time throughout the day and effective task management guaranteeing satisfaction.

#### **Short Mid-Day Nap:**

It is *Sunnah* to take a short mid-day nap (Bukhari, 6281), Tumiran et. al. (2018) report after verification through neuroscientific evidence that midday napping improves memory, enhances alertness, boosts wakefulness and performance, and recovers certain qualities of lost night sleep.

#### **Not Sleeping Before Isha:**

Prophet SAW disliked sleeping before offering Isha prayer (Bukhari, 568). Lack & Lushington (1996) portray the natural sleepiness cycle throughout the 24-hour period of a day which largely coincides with the prohibited and recommended nap and sleep timings in *Sunnah*.

**Before Sleep *Sunnahs*:**

***Etiquettes for Sunset:*** The Muslims are advised to call their children inside before Maghrib, turn on the lights, cover their water pots and utensils, and clear the sidewalks for roughly an hour, as this is said to be the period when Jinns and devils return to their homes (Bukhari, 3304). For protection against them and their harmful effects on children and adults, there are *Adhkaar* that should be in the morning and evening, as will be detailed later.

***Wudhu:*** It is strongly advised to conduct ablution before retiring to bed (al-Albani in *Silsilah Saheeha*, 2539) because doing so causes the angels to petition for his forgiveness all night. The effectiveness of Wudhu, also known as hydrotherapy, on sleep quality has been demonstrated by a large body of research (Sathivel & Setyawati (2017); Hariawan et al. (2017); Kamal & Herawati (2019), etc.).

***Dusting the Bed:*** According to Bukhari (6320) and Muslim (2714) it is advised to dust the bed before going to sleep in order to rule out the existence of any potentially hazardous insects or other organisms that could cause skin or other disorders like scabies, etc. (Nor et. al., 2018).

***Reciting Sunnah Adhkar and Du'as:*** It provides protection from evil throughout the night. It is also *Sunnah* to recite *Mu'awwidhatain*, blow in the hands cupped together and spread over whole body as accessible before going to sleep (Bukhari, 5017).

Japanese people have been using 'reiki', a sort of massage or healing practice, which involves spreading their hands over the

body, since ancient times. The field is currently developing, and scientific study has been done to demonstrate its effectiveness and mechanism (Vitale, 2007).

#### **Night Sleep Routine:**

The sleep routine most beloved to Allah is to sleep for first half of the night, waking up in the middle of the night then praying for 1/3<sup>rd</sup> of the night and sleeping for the last 1/6<sup>th</sup> of the night (Bukhari, 3420), then recovering this lost sleep by short naps during the day as suggested by Tumiran et al. (2018)'s neuroscientific study.

#### **4.2 Physical Contact:**

##### **Shaking Hands:**

It is highly recommended that Muslims shake hands whenever they encounter one another since this was the *Sunnah* of the *Sahaba* and it is said in the Hadith that when they do so, their sins fall off like leaves from a tree (al-Albani in *Silsilah as Sahiha*, 526).

The handshake has a long history, going back roughly 3000 years, and was once a sign of affection and trust among the Greeks (Oxlund, 2020). According to Ghosh (2018), this touch helps release oxytocin hormone that makes people feel close to and in love with one another. Although the Corona Virus has put a stop to this historic habit, it would be wise to practice hand hygiene and take necessary protocol in order to preserve this *Sunnah*.

### **Hugging:**

When returning from a lengthy journey, giving a hug is advised (al-Albani in *Silsilah as Saheehah*, 2647). It is also recommended to give a suffering person a hug to comfort them.

According to scientific evidence, hug therapy can reduce a person's tension, anxiety, loneliness, and depression (Adriansyah et al., 2018).

### **Visiting the Sick:**

Visiting the sick is a highly recommended Sunnah. It invites 70,000 angels praying for Allah SWT's mercy and forgiveness for the one who visits a sick. Due care should be taken to avoid any unnecessary disturbance or burden to the sick. There are some recommended *adhkaar* and *Sunnahs* for this noble act, few of them are discussed below:

#### ***Touch Therapy (Ruqya):***

Touching the injured body part and reciting Surah Fatiha, also known as the *Surah* of *Shifa* and *Ruqyah*, or any Sunnah-approved *Adhkar*, will bring about healing (Bukhari, 5735). According to Goldstein et al. (2018), hand-to-hand contact with a loved one can produce brain synchrony through a process known as touch analgesia, which can reduce pain.

#### ***Headache Relief Therapy:***

Prophet SAW would tightly tie a handkerchief around his head to relieve the discomfort when suffering from headache.

Malzeck & Wall (1965) proposed "the Gate Control Theory," which claims that pain might be reduced if the pain signals' path to the brain were suppressed.

### ***Cupping Therapy:***

According to the Prophet SAW, cupping, which is also known as wet cupping therapy in scientific terms, has therapeutic properties (Bukhari, 5680). Using a heated cup to create a partial vacuum with the goal of reactivating blood flow and accelerating healing is known as cupping.

In a review of published clinical trials, Mehta & Dhapte (2015) confirmed the effectiveness of cupping therapy in the treatment of a number of disorders, primarily those of musculoskeletal roots.

### **4.3 Environment:**

#### **Cleanliness:**

According to a Hadith, dirty areas are where demons reside (al-Albaani in Saheeh Ibn Maajah, 241), hence it is a Muslim's first responsibility to purify himself, his body, his clothes, and environment. This is also a requirement for acceptance of Salah.

Human nature is drawn towards cleanliness. According to Icht et al. (2023), a clutter-free and clean atmosphere enhances mental and cognitive wellness by improving focus.

#### **Following *Sunnahs* causes Satan to Flee Away:**

When we follow the Sunnah, such as entering with the right foot and reciting the name of Allah and *Sunnah adhkaar* to enter

the house and eat and drink etc., it causes the Satan to run away with his subordinates by declaring that there is no sharing food or space or spending the night here (Muslim, 2018). Reading Surah Baqarah also makes Satan afraid and flee away (Muslim, 780).

#### **Dhikr Causes Descent of Angels:**

Gathering to remember Allah and Dhikr causes angels to descend, producing tranquility and Allah's mercy (Muslim, 2689).

#### **Offering Voluntary Prayers at Home:**

Before and after the prescribed prayers, Prophet SAW used to offer voluntary prayers at home (Bukhari, 1187). The distinction between the living and the dead is like those who remember Allah and those who do not. Therefore, when advising the followers to offer voluntary prayers at home, it is to keep the house, a lively place unlike a graveyard.

#### **Prohibition of keeping Dogs as Pet & Hanging Pictures:**

A hadith claims that angels won't visit a home with a dog or a wall-mounted picture of a living being (Bukhari, 3322). When presence of angels produces *sakinah*, their absence will be a feeling of deprivation and invitation to Satan.

#### **Prohibition of Musical Instruments:**

Musical Instruments are referred to as the satanic instruments (Muslim, 2114). Unfortunately, today there is hardly any house where music is not heard. Even if you switch it on just to watch news there will be a number of advertisements containing all

kinds of dance and music, may Allah forgive us and not take away blessings from our houses.

#### **4.4 Emotional Traits:**

This section is comprised of the characteristics that are essential for bringing serenity and contentment and are related to our perception and emotions. Our perception has a significant impact on how satisfied we are with our lives (Veenhoven, 1997). Due to differences in subjective perception or psychology, two people with the same worldly status and possessions may have quite different levels of contentment (Dyke, 2007). There are some guiding principles that the Prophet SAW implanted in Muslims that completely altered Arab society and Arab history. We shall try to identify and list these principles up in the following section:

##### **Patience:**

The Prophet SWT described the affairs of the believer as very strange, when he receives Allah's favors, he thanks Allah SWT glorifying Him, knowing that gratitude increases the praise of Allah, and when faced with unpleasant circumstances, he remains patient, being aware of the fact that he would be rewarded for his patience (Muslim, 2999). Allah SWT has promised the believers that with any harm that reaches them causes their sins to fall off like leaves falling from a tree (Bukhari, 5647) provided that they remain patient and urge for the reward instead of complaining and grumbling.

Aghababaei & Tabik (2015) report a significant positive association between life satisfaction and the character trait of patience.

### **Optimism:**

Every situation we encounter has both a brighter and a darker side. Depending on how we view it and respond to it, our level of enjoyment will change. One trait that can keep us content and happy at all times is optimism, which involves dismissing the negative and emphasizing the positive.

When a believer is optimistic, he will be content even in the face of difficult situations because he will realize that they have happened to elevate his standing in the eyes of Allah SWT. On the other hand, being negative, viewing it as a suffering, and being concerned by it would only lead to his unhappiness and a drop in his status in both Allah's and his own eyes. This truth can also be appreciated in light of the fact that the Prophets of Allah SWT have undergone the most testing conditions and, as a result, have attained the highest status (al-Albani in Saheeh at Tirmidhi, 2398). This is because they maintained their optimism and fortitude in any kind of situation.

Through their research, Colby & Shifren (2013) came to the conclusion that optimism has favorable effects on mental health and quality of life in addition to the benefits to physical health already suggested by Mulkana & Hailey (2001). The incredible influence of optimism on longevity was revealed by Lee et al. (2019) which was shown to be 11-15% higher than average.

### **Gratitude:**

Islam places a strong emphasis on appreciation because it both increases and preserves blessings (Qur'an, 14:7). Even people without wealth or luxury will receive greater benefits if they express gratitude. These characteristics allow those who

possess them to either view themselves as the richest, which increases pleasure and prestige, or as the poorest, which results in a drop in favors and a decrease in status in both this world and the next.

Schache et al. (2019) made evident that a pessimist bear suffering in terms of his health and other worldly issues.

**Contentment:**

Contentment is the quality of feeling satisfied with whatever one has as opposed to always keep longing for that which one does not have. Allah describes His creation as greedy, like if a person has a mountain of gold, he would long to have one more (Bukhari, 6436). Having such nature, if a person is bestowed with this feeling of having fulfilled all one's needs is definitely one of Allah's favors (Quran 59:9). Khanmiri & Adelzadeh (2015) beautifully illustrate the path to achieving this quality by using Saeb's words, according to which contentment is attained when a person chooses to satisfy others' needs over his own, while being in need himself (Qur'an, 59:9). This is an extraordinary quality, and when the person practices it, he is bestowed with the feeling of contentment.

According to Rojas & Veenhoven (2013), the impact of the quality characteristic of contentment on the subject's Life Satisfaction was quite high. On the other hand, a person's life satisfaction is greatly affected if they are not content.

**Competition:**

No matter what status we may hold, there will always be those individuals who possess more than us and others who have less.

It is human nature to compare oneself to others, but doing so demands certain manners in order to make it beneficial and avoid developing it into a toxic and harmful habit (Pharo, 2005).

### **Competing in Worldly Matters:**

This kind of competitiveness is strongly discouraged and could take someone's attention away from their life's mission. He might devote his entire life to pursuing that supremacy, yet even if he succeeds, it won't help him at the Day of Judgment (Qur'an, 102:1-5). According to the Qur'an (9:38), this world is but a passing place where our time is very limited. It is by no means wise to spend your entire life battling for momentary success or luxury. Being in such a competitive environment will only ever leave one with feelings of uneasiness and dissatisfaction.

### **Competing In Good Deeds:**

Competition of this nature is encouraged because it benefits a person both now and in the afterlife. Allah SWT exhorts the believers in numerous Ayahs of the Qur'an to "race towards the good deeds" (Qur'an, 2:148) which is equivalent to "racing towards forgiveness and Jannah" (Qur'an, 3:133). The reward for this kind of competition is an invaluable feeling of satisfaction if faced with success otherwise he still is bestowed with a positive feeling for trying his best.

## **4.5 Maintaining Social Ties:**

Islam lays great stress on the maintenance of social relations be it regarding the immediate family life, extended family, social, business or work related etiquettes. There are two types of

responsibilities upon an individual, namely towards Allah and towards the people around him. Allah SWT may forgive any short-comings in the responsibilities towards him but those regarding fellows will not be forgiven until the affairs between them are settled.

### **Allah's curse on breaking ties of kinship:**

It is mentioned in Quran (13:25) that those who cut ties of kinship which are ordained to be maintained are worthy of Allah's wrath and curse. It should be noticed that the parents specially mother deserve one's best conduct out of other kinship ties (Bukhari, 5971). A person striving to flourish in his life without showing any concern to his behavior with his mother in particular and other relations in general can only be exemplified as a dog chasing his tail.

### **Refraining from Social Evils:**

Prophet SAW exclusively mentioned that the one whose hands or tongue hurts another Muslim cannot be a Muslim (Bukhari, 2:9). Prophet SAW also said that if one guarantees abstinence from the unlawful use of his tongue and sexual desires, he would guarantee Jannah for him (Bukhari, 6474). Thus where we should take care of not hurting our neighbors, relatives or anyone physically by any means, we should also take care of protecting others from being hurt by our tongue.

Social Evils caused by tongue may include:

- Lying (Bukhari, 6094).
- Backbiting (Qur'an, 49:12).

- Taunting (Qur'an, 104:1).
- Making fun of one another (Qur'an, 49:11).
- Calling names (Qur'an, 49:11).
- Transmitting false or unverified information (Qur'an, 24:15).
- Boasting (Muslim, 91).
- Refraining from mixing of opposite genders etc. (al-Albaani in Saheeh al-Tirmidhi, 1171).

Chen et al. (2008) propose that physical wounds may heal in a shorter time span as compared to wounds caused by tongue which are difficult and sometimes impossible to heal.

#### **Promise for Increase in Provision & Life:**

Allah SWT has guaranteed for an increment in wealth and life for those maintain their ties of kinship (Bukhari, 5986). When a person is doing his best in all his relations, he will definitely be bestowed with feeling of serenity and satisfaction and the resulting society would be a perfect and ideal one.

After an 80-year study at Harvard, Dr. Waldinger (2015) concluded that a person's social connections and interactions with those around him—rather than his status or wealth—are what ultimately determine his level of happiness and quality of life.

### **Controlling Anger:**

It is advised for the one who is under attack of extreme anger to seek refuge in Allah SWT from Satan (Bukhari, 3282). This makes it obvious that anger is from Satan rather it is one of his strongest weapons that he uses to mislead man from the right path. Another technique mentioned in Sunnah to control anger apart from seeking refuge is by staying in one's place i.e. sitting if he is standing or lying down if he is sitting (al-Albani in Sunan Abi Dawud, 4782). This decreases the possibility of the person doing anything which he may regret later.

Chida & Steptoe (2009) report that anger and hostility increase the risk of coronary heart disease (CHD). Staicu & Cuțov (2010) prove the association of anger with developing Diabetes as well as unhealthy habits like eating disorders, smoking and drinking wine etc. which leads to road accidents, fights and sometimes murders.

### **4.6 Spiritual Traits:**

The traits that are foremost in guaranteeing one's peace of spirit are the five obligatory pillars of Islam without which one may exit the fold of Islam. In addition to these, there are certain voluntary acts like extra prayers, *adhkaar* and *sadaqat* that are mentioned in Sunnah as an effective cure against depression and anxiety.

### **Creed:**

The stronger the following beliefs which are a part of a believer's faith, the higher would be the Satisfaction Level.

**Belief in Allah's Affection (Belonging):**

It is believed by believers that there is an all-encompassing, incredibly loving Supreme Being who is closer to them than they are to themselves (Qur'an 50:16). The human imagination is unable to comprehend His love. One of Islam's greatest virtues, this sense of belonging to the Almighty offers Muslims strength and satisfaction.

Numerous research, like those by Sargent et al. (2002), Choenarom et al. (2005), Fisher et al. (2015), etc., prove the positive correlation between sense of belonging and satisfaction.

**Belief in Allah's Protection (Trust):**

A believer has unwavering faith in Allah, believing that He is our Creator, Sustainer, and the only source of provision and protection. The more faith a person has in Allah, the more content he will be with his daily life (Qur'an, 65:3). This is because Allah promises people who believe in Him that He will provide for them in all of their needs.

Selnes (1998) conducted research that led to the assertion that there is a connection between trust and satisfaction.

**Feeling of being under surveillance (Taqwa):**

We believe that Allah is aware of our actions, deeds and even thoughts that come to our mind which would eventually shape our character and weed out any evil thoughts or misdeeds. This feeling of being mindful about every action and sense of accountability is termed as Taqwa or God consciousness. A

believer's character would be stronger with the strength of his taqwa producing a higher satisfaction level as Allah SWT promises ease (Qur'an, 65:4), forgiveness and success of this world and here-after as a reward of God Consciousness (Qur'an, 65:5).

Bullis et al. (2014) conclude through their research that being mindful of one's actions reduces the stress and anxiety about the consequences.

### **Salah (The prayer):**

#### **Obligatory Prayers in their Due Time:**

Performing the five obligatory prayers in the beginning of their due time is highly encouraged (Bukhari, 527), giving due attention to the conditions for the validity of Salah like cleanliness of body, clothes and place, performing each constituent properly ensures a plethora of benefits ensuring spiritual (Sarkingobir & Sharu, 2022), physical (Kamran, 2018) and psychological (Henry, 2015) soundness.

#### **Virtue of *Dhuha* Prayer:**

The *Dhuha* prayer is performed between sunrise and *Zuhr*, and the reward for it is that Allah assures that He will take over the responsibility for all of a person's tasks (al-Albani in Sahih at-Tarmidhi, 437).

This prayer is a difficult one as it is performed in the midst of peak working hours, but if performed with absolute conviction delivering the responsibility of the tasks to Allah SWT and having a break for this prayer proves beneficial for the spirit as

well as the body and mind as Jing et al. (2012) and Lyubykh et al. (2022) prove through their research that sitting still for a long period of time without getting up causes physical and mental exhaustion, taking a break, performing *Wudhu*, and praying ought to be good for the body as well as mind.

### ***Adhkaar:***

#### **Reciting Quran:**

Qur'an (10:57) uses the word '*Shifa*' for itself, *shifa* for that which is in the chest. Apart from other meanings, one apparent meaning is that it has the cure for all emotional problems (Jaafar & Sipon, 2022) as such problems arise from the heart.

The Qur'an is a miraculous book with expert language and appropriate terms for each phenomenon. It is read repeatedly throughout life, providing guidance for daily matters and unveiling new concepts and phenomena. The depth of the language depends on the reader's understanding, allowing people of different levels of understanding to gain different meanings and concepts from it. Nevertheless, reciting Qur'an provides nutrition and energy to go on not only for the soul but also for body and mind.

#### **Protection through *Adhkaar* of Day & Night:**

Islam is a complete code of life. There are *Sunnahs*, *adhkar* & *Du'as* for everything we do, from relieving oneself to washing, bathing, eating, drinking, praying, leaving or entering home, masjid, market, a friend's house or any other place doing any of the tasks done during the course of a day or the night. The basic purpose of these *adhkaar* is to keep a believer safe and protect

against the surrounding perceivable and non-perceivable evils majorly mentioned in the last two Surahs of Qur'an against which one seeks refuge in Allah SWT.

**Visible Evils:** These include the evil caused by natural disasters, accidents, thieves and robbers which we can see and perceive as eluded to in Qur'an (113:2,3) (IbnulQayyim, 2005).

**Effects of Magic & Witchcraft:** Quran (113, 4) seeks refuge for the reciter from the evil effects of magic and witchcraft.

'Magic' is made to operate by going through a specific process, such as saying certain phrases over the target person's possessions. The wicked spell can only be cast if the doer has the victim's things, typically their hair, nails, or worn clothing.

In addition to reciting *Du'as*, one should exercise caution by carefully discarding undesirable hair, nails, and clothing in order to safeguard themselves from these evils.

'Witchcraft' has the same effects as magic but it is operationalized utilizing a Jinn or a witch's services.

**Effects of Jealousy:** The harm created by jealousy is always bad and has the same effects as the harm caused by an eye, with the exception that an eye could be of love but jealousy is always intentional and evil. It is the most powerful and dangerous type of eye. Qur'an (113:5) eludes to seeking refuge from such evils.

**Effects of Eyes:** Allah's favor in some form bestowed on a person who has not recited supplication of protection over it, can induce a strong emotion of love or hatred in another person who sees and feel jealous about it. This strong emotion can

cause unintentional evil effects on the possessor. It might even be felt when one's own possession or a loved one make himself feel proud and happy for himself. It might not always mean to harm someone but the effect of the eye can cause illness or any other harm like losing the favor which caused it etc. (Qur'an, 18:34-42).

Following measures should be ensured to shield ourselves from the evil effect of eye:

- When we see someone or something we deeply love, we should quickly thank Allah for this blessing, remembering that it is all Allah's blessing and that we have no control over it.
- Avoid showing off our favors unnecessarily to unconcerned people as we do not know what feelings it might arouse in others.
- To recite the *Adhkar* and *Du'as* to be shielded from the negative effects of the love- or hate-filled eye.

The *Adhkaar* for day & night are all Allah's praise and *Du'as*. Including them in one's daily routine, reciting it with full understanding and belief that it is the only means to protect oneself from all the evils surrounding us is the only way to have a peaceful and satisfied life, thereby also guaranteeing a peaceful eternal life of here-after.

#### **Sadaqah:**

Zakah is the obligatory charity incumbent upon those who can afford, warning those ignoring it of serious penalty in this world & here-after. Apart from this obligatory charity, the affording

Muslims are encouraged to pay as much voluntary charity as possible termed as Sadaqah and can be given to anyone in need. Allah promises the one who excels in *sadaqah* freedom from hell-fire (Bukhari, 1462).

#### **Destruction for the One Who With-holds:**

One who with-holds spending charity is warned for destruction in this world and here-after. (Bukhari, 1442)

#### **Sadaqah Increases Provision:**

Best Sadaqah is that spent on one's family (Bukhari, 1462). Allah SWT does not keep any loan on himself. Whatever a person spends in His way, He increases it manifold before returning provided that it is spent solely for His pleasure and is not followed up with boasting and show-off. (Bukhari, 5352)

#### **Every Good Deed is a Sadaqah:**

Sadaqah is a phrase that refers not only to providing financial assistance to those in need but also to any act of generosity towards the deserving. Smiling to lift up a distressed person's mood is *sadaqah* (al-Albani in Sahih at-Targheeb, 2684). Thus, it guarantees a tranquil and safe community by ensuring not only financial support but also moral and emotional support for the deserving.

#### 4.7 Results (Islamic Satisfaction Model):

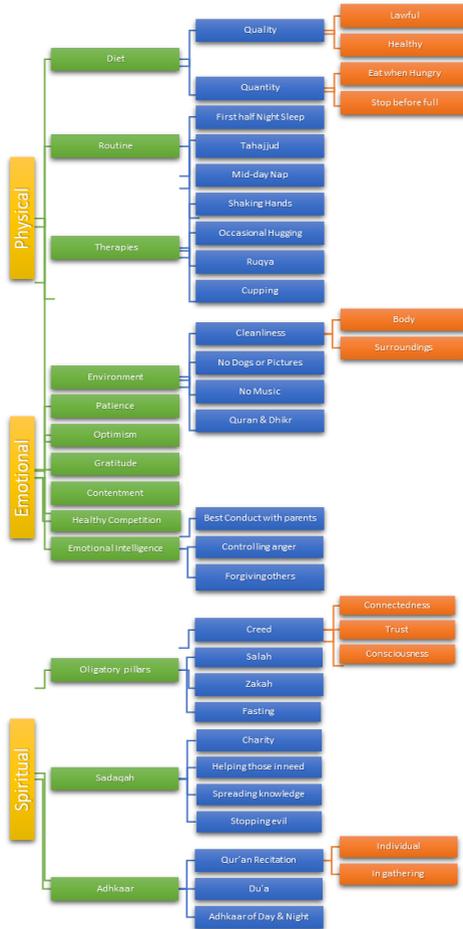


Figure 2: Summary of Islamic Satisfaction model

## **5. CONCLUSION:**

Islam is the religion of nature and a complete code of life, the teachings all dictate that which is best for humanity as evident from the scientific reinforcements for all *Sunnahs* throughout the paper. Allah SWT puts forth a question for the men of understanding, “Would ‘He’ not know who has created?” (Qur’an, 67:14). A wide majority of humanity about 95% agree to the fact that there is a Supreme God who has created mankind. So, would it not be wise to follow the divine guidance in all affairs of life for human welfare?

It is nevertheless, highly recommended to keep observing around ourselves exploring and unveiling the facts of nature, and also pondering into the religion and the divine text to relate the acquired information as attempted in this study.

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