

# HAPPINESS IN KNOWING ALLAH

Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## HAPPINESS IN KNOWING ALLAH

S E R I E S

### Happiness in Knowing Allah by His names and attributes – ALL NOTES

#### Introduction

- Our intentions and concern of reforming ourselves to do good are called (إرادات). If our concern is to benefit other Muslims then we will be rewarded for this. If we're occupied with good intentions then we'll be rewarded for it. If this is our state then receive glad tidings that Allah (ﷻ) will guide you to good and He will bring the means to bring you to good. For example, if you're concern is to wake-up for late-night prayer, and qadr Allah, your parents become sick so you take care of them. Allah (ﷻ) decreed for you another good deed to take care of your parents. So Allah (ﷻ) will reward you for both deeds, subhan Allah. You're never a loser with Allah (ﷻ) – Allah (ﷻ) is generous.
- Imam Ahmed may Allah have mercy on him advised his son, 'intend good, you will be in good as long as you intended good' this means the doer who intends good then he will be receiving continuous reward for his good intention which he has, subhan Allah. A person will be in continuous goodness if he's always intending good.
- From this advice, it implies to take care of the actions of the heart. The one who's always intending doing good then he should avoid actions of the

heart which are blameworthy such as arrogance, self-conceit, etc. Good intentions cannot go together with sicknesses of the heart.

- If you love for Allah (ﷻ) to continue for you what you love then continue doing what Allah (ﷻ) loves. This means our concern should always be what does Allah (ﷻ) love and is He pleased with.
- The intention is very important in Islam, it's even more noble than the action itself. May Allah (ﷻ) purify our intentions. Ameen.

## Happiness in Knowing Allah by His names and attributes

### Introduction

#### Surah Ar Rahman 1-4:

الرَّحْمَنُ (١) عَلَّمَ الْقُرْآنَ (٢) خَلَقَ الْإِنْسَانَ (٣) عَلَّمَهُ الْبَيَانَ (٤)

**The Most Gracious (Allâh)! (1) He has taught (you mankind) the Qur'ân (by His Mercy). (2) He created man. (3) He taught him eloquent speech. (4)**

- Out of Allah's mercy to the human being, He has taught him. What did He teach him? The Qur'an and eloquent speech. Why did Allah (ﷻ) teach man? In order to know Allah (ﷻ), to rectify himself and in this way he'll be elevated.

#### Surah Al 'Alaq 1-5:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

**In the name of Allah, the Beneficent, the Merciful**

**Read! In the Name of your Lord, Who has created (all that exists), (1) He has created man from a clot (a piece of thick coagulated blood) (2) Read! And your Lord is the Most Generous, (3) Who has taught (the writing) by the pen. (4) He has taught man that which he knew not. (5)**

- If Allah (ﷻ) didn't teach us about His Noble Self in the Qur'an then we wouldn't know Him. Knowledge about Allah (ﷻ) is the tool to reform ourselves and to rectify our souls.
- If you're really seeking happiness and rest in your life then the most important way to it is knowing Allah (ﷻ). When you know Him then you'll be away from all psychological and mental sicknesses. You will be happy and at rest. We want to learn how to be happy in this life by knowing Allah (ﷻ).
- The believer who knows Allah (ﷻ) by His names and attributes are the ones who are far away from depression, anxiety, excessive concern, and wiswas. We want to learn how to overcome our distresses which can cause us to react incorrectly. We want to solve these problems because when we do then we'll be at rest. Many people might have these reactions and they think it's normal.
- Why do we become upset and angry? Human beings have desires and needs. If a person is always satisfying and fulfilling his desires then he will continue to ask more. The self is never satisfied. If a person is always satisfying his desires, what will happen? Instead of the person controlling his desires, the desires will start to control him. The person whom his desires are controlling him and doesn't get his desires fulfilled, then he will be angry and mad. For example, a person in the morning is leaving his house and going to work and get's stuck in traffic. He starts to grumble, become angry, starts abusing whoever is around him, what made him to be angry? His desire is to reach his work without any traffic or problems. By his reaction, it actually shows a mental disturbance, and if a person doesn't take care of it then it becomes a sickness and it will be difficult to cure. Some people will reach their work and they'll be fine and some will reach their work and

they're still be angry and expressing their anger, or even remain angry the whole day. When it prolongs then the sickness is growing and it needs remedy – the remedy is knowing Allah (ﷻ).

- Another example is a man who will invite his parents for dinner and then he receives a call and the person on the phone is abusing him and insulting him. When he returns to his parents, he shows his anger towards his parents. This happens many times, when a person is upset with someone, they relieve their stress on someone else. A teacher might have had a fight with her husband and she lets it out on the students. This is an imbalanced attitude. Another example is a sister who misses the fajr prayer, once, twice, thrice, and when she misses it, she thinks Allah (ﷻ) doesn't love me, He's casting me out of His mercy, astaghfar Allah. This person is thinking bad of Allah (ﷻ); this thinking is not right. Another example is a person who does good to the people and every time she does good, the people disrespect her and harm her, so she reaches the conclusion to not do good to others. This conclusion she reached shows a mental disorder. Another example is a woman whom her husband dies so it's natural to grieve, but to be sad for years is not normal. When the Prophet (ﷺ) lost his son Ibrahim and his beloved ones, he was also sad, but only for 1 or 2 days. When the grief is prolonged then it shows a person is going towards disorder and if it's not cured then it becomes a sickness. May Allah (ﷻ) grant us well-being. Ameen.
- We need a foundation of certain knowledge of Allah's names and attributes in order to help us have immunity against these disturbances which happen in our life.

- Whenever we need anything in our life, we need to know Who to ask? If my heart is constricted, Who will enlarge it and open it for me? When I'm patient, I need to know Who will reward me? I need to know Whom I'm dealing with. All of this information should be a strong foundation in my life.

## Description of Man

### Surah Al Balad 4: (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ) (Verily, We have created man in toil.)

- The moment the human being is a fetus in the womb, he's going through hardship. We go through hardship, after hardship, from the time of birth, during life, in the grave, and when resurrected.
- Allah (ﷻ) created us in order to relieve ourselves from these hardships, we need to strive hard in order to seek happiness and rest. Man doesn't sit, he puts effort. When he wants to eat or drink, he goes and gets it.
- People differ in their explanation of rest/happiness. Some people think rest/happiness is when they get what they desire. Unlike the believer who's seeking happiness by wanting Allah (ﷻ) to be pleased with him and to enter paradise. Imam Ahmed was asked, 'when will the human be at rest?'. He said, 'when the person places his foot in paradise'.

### Surah An Nisa'a 28: (وَخُلِقَ الْإِنْسَانُ ضَعِيفًا) (and man was created weak)

- We have to admit we're weak.

### Surah Fatir 15: (يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ) (O mankind! it is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise)

- We have to admit we're poor and needy. Many people will swim against the tide, rather a person should resort to the One Whom in His Hands is your success, happiness, and all needs.
- The most important name we need throughout our life is Al Awwal Al 'Akhar.

- Allah's Graciousness precedes everything, even the means. So our seeking happiness can only come from Allah Al Awal because in His Hands are the means for our happiness. It's required for the person to single Him out by resorting to Him. It requires the person to detach himself from all the means and go to Him alone. Allah (ﷻ) is Al Awwal and He will give you what you're seeking. And He's Al 'Akhar and this requires the person to make Allah (ﷻ) his utmost goal. We want Allah (ﷻ) to be pleased with us and love us. Allah Al 'Akhar is the One Who should be sought and no one else. To Him ends all intentions and goals.
- A person should not rely on the means because all the means will come to an end except Allah (ﷻ) – The Ever-Living Who never dies, so seek happiness from Him.
- In every matter we face in our life in which we're seeking happiness whether in marital life, job, new country, then we need to invoke Allah Al Awwal to benefit us and give us success and Allah Al 'Akhar will give us the result which is the happiness and success which we're seeking. Sometimes the means are in our hands until Allah (ﷻ) inspires thoughts in us in order to benefit from these means. Everything is in Allah's Hands, even our thoughts and understanding are from Allah (ﷻ) and He's the One Who opens it for us. Sometimes our minds are blocked and we don't even know we have talents which we can use to benefit ourselves and others until Allah (ﷻ) opens for us and enlightens us, because He is The First and nothing is before Him.
- For example in marital life, people put criteria if you obey your husband then you'll be happy, or if your husband spends on you then you'll be happy. Your need is to know what is the criteria of happiness in marital life.

What should you do? Ask Allah Al Awal, 'what is the real criteria for happiness in marital life?'

- You might be having a certain problem with someone and you don't know how to make him happy, ask Allah Al Awal, and Allah (ﷻ) will send someone to show you and the result is from Allah Al Akhar. Allah Al Awwal will bring the means and Allah Al 'Akhar will give you the result.
- People consider the strong person is the one who gets what he wants. Though the one who puts his trust and tawwakul in Allah (ﷻ) is the strong person.

### **Second Part of Lecture: Manners of Asking**

- It's not forbidden to ask questions in Islam, but there are types of questions we can ask and types we cannot.

#### **Forbidden Questions:**

- We should not ask for descriptions of 'how are unseen matters?'. For example, Allah (ﷻ) has mentioned that He descends in the last part of the night to the nearest heaven, and some people ask, 'if Allah descends in one part of the world, and then another part, does that mean He's always descends? Astaghfar Allah' This shows a person is using his logic about Allah's attributes. We should not give a resemblance, description, deny or misinterpret any attributes of Allah (ﷻ). We should accept without using our minds to imagine how it can happen. Do we apply the laws of earth to the laws of space? No. When we go to space, the laws of gravity change. So how can a person apply earthly laws to Allah (ﷻ)? Subhan Allah. A person shouldn't dig into these matters. We cannot bear more than what Allah (ﷻ) has told us in the Qur'an and Sunnah about Himself. When Musa (عليه السلام)

asked to see Allah (ﷻ), he couldn't bear it. Allah (ﷻ) mentions in **Surah Ash Shura 11: (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)** (There is nothing like Him, and He is the All-Hearer, the All-Seer)

- We believe in paradise and the hellfire and what Allah (ﷻ) has told us in the Qur'an and Sunnah. Allah (ﷻ) tells us there's the tree of zaqoom in the hellfire. We cannot say 'how can a tree grow in hellfire?'. We can't use our mind to judge the unseen.
- Allah (ﷻ) tells us from the major signs of the Judgement Day is the coming of Dajjal. A person can't say, 'the Qur'an doesn't mention it', it's all in the Sunnah. Or a person says 'how can Gog and Magog be there and no satellites can detect them?'. These are all questions of doubts.
- Legal rulings: for example Allah (ﷻ) ordained to do tawaf 7 times around the Ka'aba or 4 units of Dhuhur, a person can't say, 'why 7 or why 4 units?'. These are the laws of Allah (ﷻ). In Surah Al Baqarah, it mentions the pillars and articles of faith and Islam. What is the relation to the cow? Submission. The people of the cow didn't submit and we need to submit and not be stubborn.

***May Allah (ﷻ) make us all happy by knowing Him. Ameen.***

## Happiness in Knowing Allah by His names and attributes – Class #2

### Introduction

- Happiness is one of the goals which all humans are seeking and hoping to attain. If you ask anyone, 'what do you want in your life? What do you seek

in your life?'. All of them will answer happiness and joy in this life, peace of mind, rest, getting rid of our anxiety, stress and problems.

- Notice how humans have one goal to attain in life, though they differ in how to achieve it, subhan Allah. There are those who are seeking happiness, but they're doing it in a way of destroying themselves, such as taking drugs and intoxicants, subhan Allah.
- The Muslim who knows Allah (ﷻ) and whom Allah (ﷻ) has granted insight, knows his happiness is in Allah's Hands and no one else. And he knows he will achieve it by Allah's pleasure and no other way.
- Derivatives of the word 'happiness' are only mentioned twice in the Qur'an and in one Surah – Surah Hud.

**Surah Hud 105: (يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ) (On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.)**

- Who will be the wretched ones? The dwellers of the hellfire (فَأَمَّا الَّذِينَ شَفَعُوا فِيهِ) (فَأَمَّا الَّذِينَ شَفَعُوا فِيهِ) (As for those who are wretched, they will be in the Fire, sighing in a high and low tone) – ayah 106. They will abide in the hellfire forever.
- Who are the happy ones? **Surah Hud 108: (وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ) (And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills, a gift without an end).** May Allah (ﷻ) among us among the happy ones. Ameen.
- The wretched ones are those who disbelieved in Allah (ﷻ), belied the messengers, and disobeyed Allah's commands. The happy ones are those

who believed in Allah (ﷻ) and His messengers, and obeyed His commands and abstained from His prohibitions.

- True happiness is in the hereafter because this life is only a temporary and deceiving enjoyment, but happiness in the hereafter is eternal.
- What does it mean to believe in Allah (ﷻ)?
  - Believes in Allah's existence
  - Believes in Allah's names, attributes and actions and worship Allah (ﷻ) by these names
- If we are searching for happiness then we need to focus on knowing Allah's names and attributes. We need to ask ourselves, 'do we know Allah (ﷻ)?'. For example, a person says 'I believe Allah is Ar Razaq' and he goes around asking people for money, subhan Allah. It can't be that our belief and behavior are in contradiction.

### **Description of Man**

- People become upset when they don't get what they want. The reason for this is because of a corrupted idea of a happy life. People think whatever is missing in their life will cause them to be unhappy and if they have it then they'll be happy. For example, if a person has money then he'll be happy and if a person doesn't have money then he'll be wretched – this is a corrupt criteria. Before 'miskeen' would be someone who doesn't have a home or job and now the 'miskeen' is the one who doesn't travel in the summer, or the youth who doesn't have a smartphone or his ipad is not connected to wi-fi, subhan Allah.
- How can we cure this disturbance? Knowing Allah Al Mana'an

### **Allah Al Mana'an:**

- Allah Al Manaan is the One Who gives the gift before being asked, He's the One Who confers His favors upon His servants, and no one confers favors upon Him. From His favors is He removes the distresses in a subtle way, without us even feeling it, He protects His slaves from committing sins and endearing the faith to their hearts, and hating disbelief in their hearts. From His Favors is His guidance to His religion. Allah (ﷻ) doesn't guide everyone to His religion, He chooses whom He wills to guide to His religion. **Surah Al Hujurat 17:** ( يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ) (They regard as favour to you (O Muhammad ﷺ) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.)
- From His favors is to send messengers and His favor upon us is to send the best messenger upon us, alhamdulillah. **Surah Al Imran 164:** ( لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَمُؤْمِنِينَ ) (Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error)
- From His favors is to protect His believing slaves from the hellfire and make them enter paradise. How many of us have praised and thanked Allah (ﷻ) for these favors? Alhamdulillah. **Surah Al Ahqaaf 15:** ( قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ ) (الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي إِنَّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ )

("My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).")

- When you encounter any deficiency in your life – worldly or deen – then remember Allah Al Manaan and don't be ungrateful to His favors.
- All of us without an exception are enjoying Allah's favors despite the favors being different from one another. There are forgotten blessings, look at your body, eyes, ears, tongue and limbs. When will we appreciate these blessings? When we see someone blind or deaf, subhan Allah.
- You might find a woman who's always upset with her husband, children, or family, and this shows lack of appreciation of Allah's favors. There are people who don't know who are their mothers and fathers. Or the man who's always grumbling about his wife and children, this is someone forgetting Allah Al Manaan.
- Allah Al Manaan is maintaining our favors and giving us favors without waiting for appreciation for us. He's dealing with us with His pardoning. If He were to deal with us with His justice we'll be doomed, subhan Allah.
- **Surah An Nahl 53: (وَمَا بِكُمْ مِّنْ نَّعْمَةٍ مِّنَ اللَّهِ تَتَكَبَّرُونَ) (And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help).** When a person is touched with harm, he cries and screams. And when Allah (ﷻ) removes the distress, some people will fall into shirk. They attribute the removal of distress to other than Allah (ﷻ). **Surah An Nahl 54: (ثُمَّ إِذَا كَسَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ) (Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh))**

- In order to protect ourselves from being distressed because of a deficiency in our life, we need to remind ourselves of Allah Al Manaan. The One Who bestows His favors without us asking Him and He maintains it without waiting for gratitude from us, and when we're grateful it's good for ourselves and it's of no benefit to Allah (ﷻ).
- When any calamity befalls us, that calamity is always accompanied with favors of Allah (ﷻ), but we need to look carefully. When Maryam (عليه السلام) was in distress, Allah (ﷻ) told her to look at the river.
- Allah (ﷻ) brings good to the person through gates they hate, subhan Allah. You have to know when you go through something you dislike, Allah (ﷻ) is bringing good to you, but who will know this? The One Who knows Allah Al Lateef.
- When a person falls sick, Allah (ﷻ) gives favors by guiding him to a doctor, or making the medication free, or providing money to be treated abroad.
- The Companions used to gather with each other and remember Allah's favors upon them of how they were disbelievers before and Allah (ﷻ) guided them, how they were poor and Allah (ﷻ) enriched them. These distresses didn't turn them into 'sick people' but they became leaders as a result of their faith.
- What we need to do know is remember Allah's favors upon us, what is the deficiency we have in our life compared to the many blessings we have in our life? It's nothing. When you tell yourself this then it calms you down. But when the shaitan says, 'you're miskeen, you don't have so and so' then it causes you to be ungrateful.
- Even Allah's laws and legislations are Allah's favor upon us. For example, it's Allah's favor upon us to enjoin the hijab as a protection for us, alhamdulillah.

- Those who don't have a husband or children, when it's compared to the blessings which Allah's has given us, it's nothing. And Allah (ﷻ) will compensate you for what you missed in the hereafter, if you didn't have a husband in this life, Allah (ﷻ) will give you a husband in the hereafter and if you didn't have children, He'll give you in the hereafter.
- For example, a lady is a very successful in her clinic and everyone is good with her, except one person, whether it's the husband or mother-in-law. He's always criticizing her, offending her, putting her down and she's always upset. Who is this person in front of all the people who love you and respect you? She may say, 'he's my husband, he's important in my life'; this is your rizq. Or a mother who has all dutiful children except for one child. Make dua for that child and look at all the favors you have. We're always focusing on one person and forgetting all of those who love us and are helping us.
- In order to resist the feeling of deficiency, one should see the favors which Allah (ﷻ) has bestowed upon him. This life is perishable so don't waste your effort for the duniya.
- One of the righteous predecessors, 'Urwah bin Zubair may Allah have mercy on him was travelling from Medina to Sham. He went through a place called Al Qura and was inflicted with gangrene which eats the flesh. It reached to his mid leg and the doctors said to cut it so it doesn't spread. He said, 'do it while I'm in the prayer', subhan Allah. And they did that. After completion, he said, 'All praises are due to You, I had four limbs and You took one', subhan Allah. Also one of his beloved sons died by a horse kicking him, and he said, 'alhamudiliah, I have seven sons, one was taken away and I have six'. When he returned to Medina, he wouldn't speak of what he lost. One friend came to console him and he said, 'by Allah, you don't need to strive and your leg and your son preceded you to paradise.

And Allah has kept you for us, we are in need of your knowledge and opinion. So may Allah bless you and keep you for us to benefit from your knowledge. And may Allah compensate you for what you have lost'. This teaches us when seeing a distressed person, we need to remind the person of Allah's favors, and it's a favor to have faith and knowledge.

- When a lady wants to visit her friend and her husband offers to take her, qadr Allah he's running late for half an hour. Now she's boiling and she's unhappy he came in late. Though alhamdulillah there's someone to take her, and from that delay Allah (ﷻ) protected her from evil, and she reached safely to her destination. Allah (ﷻ) made him late, but He gave her other blessings. Imagine the attitude of the people with one delay making them upset, subhan Allah.
- **Surah An Nahl 97:** (مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوَةً طَيِّبَةًۭ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ) (Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).) – Allah (ﷻ) is sufficient for us, we don't need more. The one who believes then he'll have a good life.
- Pressure should bring forth humility to Allah (ﷻ) and not cause us to explode. People might say, 'I'm seeking Allah's pleasure and love', these are good claims, but you will be tested, how? He will test your sincerity and truthfulness by giving someone the power to wrong you to test your sincerity and truthfulness. Is there anyone who's being exposed to calamities greater than the Prophet (ﷺ)? No. The Prophet (ﷺ) walked 200 km to Taif to invite

them to Islam and when he reached, they misbehaved with them, and even made the foolish and you to throw stones at him, subhan Allah. Aisha (رضي الله عنه) asked, 'have you encountered a day greater than the Battle of Uhud' and he said, 'the worst was when I departed with excessive sorrow from Taif'. The angel of the mountains asked if he wanted to crush them, but the Prophet (ﷺ) said 'no he wished for them to have offspring that will accept Islam'. This shows he was sincere and truthful in his dawah. If any one of us are offended in the dawah, we'll stay at home.

- Knowing Allah (ﷻ) by His names and attributes is a remedy for mental disturbances. If anyone is causing us trouble in our life then we need to ask Allah (ﷻ) to change the enmity to friendship, but it requires patience.

## Second Part of Lecture: Manners of Asking

- It's not forbidden to ask questions in Islam, but there are types of questions we can ask and types we cannot.

### Forbidden Questions:

- To ask about other religions. There are those who are specialists in debating, but the normal person should not seek knowledge about other religions. Once 'Umar (رضي الله عنه) brought pages from the Tawrat, and the Prophet (ﷺ) said, 'are you confused about your religion. I brought to you this religion clear and pure. If Musa (عليه السلام) was alive, he would have no option but to follow me'. Allah (ﷻ) made our religion perfect and He's pleased with it, so we don't need to search for answers from other religions because it shows a person is not pleased with what he has. When a person asks, 'how do I know Islam is the truth and not other religions?' This is a person with

doubts. He should look at the Qur'an and he will know it's the Word of Allah (ﷻ). If he's truthful then Allah (ﷻ) will show him.

- To ask about the dispute which happened between the Companions. We just ask Allah (ﷻ) to be pleased with them. Their mistakes are considered nothing compared to their virtues. Allah (ﷻ) mentions He's pleased with them, so we need to be pleased with them. They're humans and humans make mistakes.

**May Allah (ﷻ) make us all happy by knowing Him. Ameen.**

### Happiness in Knowing Allah by His names and attributes – Class #3

#### Introduction

- Happiness is in Allah's Hands and it will not be attained except by seeking Allah's pleasure.

**Surah Ta Ha 123:** ( قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ ) (He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.)

- When Allah (ﷻ) brought down Adam (عليه السلام) to earth, He sent down guidance to the earth for him to follow. Whoever follows Allah's guidance then he will not be misguided and he will not be miserable thus he will be guided and happy.

#### Surah Ta Ha 1-2:

طه (١) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)

**Ta - Ha** [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (1) We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress, (2)

- If a person wants to find happiness then he needs to follow the Qur'an. A person will not be distressed when he follows the Qur'an. Why will we be happy? Because happiness is in Allah's Hands. Whoever is seeking happiness in another way then he will be upset, in continuous pain, and wasting his time and life without benefit. The way to happiness is only one way – the way of obeying Allah (ﷻ) and following what He likes and loves.
- People are taking different ways and not following the Qur'an thus they're in distress because they're not following what Allah (ﷻ) wants from them.

**Surah An Najm 43: (وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى) (And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep)**

- Allah (ﷻ) is the One Who brings forth the causes of laughing and crying and it comes according to His wisdom, subhan Allah. When you see yourself laughing, you have to know it's from Allah and when you see yourself weeping, you have to know it's from Allah (ﷻ). Our happiness is in Allah's Hands so we should seek it from Him and in the correct way.

**Surah Al Imran 26: (قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ) (Say (O Muhammad ﷺ): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things)**

- The foundation and the cornerstone of our happiness is belief in Allah (ﷻ) – to believe He's the One Who creates, provides, disposes, He gives and withholds, constricts and expands. When you believe He is your Lord then

you will worship Him alone and everything is happening by His decree. This motivates the person to do good deeds.

- What is the state of the believer in the duniya? The believer is the one who knows what's required from him in every situation and every moment. Ibn Al Qayyim may Allah have mercy on him said the indication of a guided believer is in three matters:
  - When he commits sins, he seeks forgiveness from Allah (ﷻ)
  - When he receives a blessing, he's grateful to Allah (ﷻ)
  - When he's afflicted, he's patient
- This is the behavior of the believer his whole life. When is the 'happy hour' of the believer? When they learn about Allah (ﷻ), they're grateful to Him. When they good deeds, they're happy.
- On a side note: Who is the good companion? The good companion is the one who benefits you and you benefit them. When you forget, they remind you. They will not look at your faults, or backbite you. They are the ones who advise you. The good companion will not waste your time.
- When is the 'happy week' of the believer? Friday is the best day, he will send blessings upon the Prophet (ﷺ), he will invoke Allah (ﷻ) in the answered hour.
- When is the happiness of the believer in the month? When he finishes reciting the Qur'an in the month. The Companions used to recite one juz and complete the Qur'an in one month.
- When is the happiness of the believer in a year? To fast Ramadan with faith while hoping for the reward.
- Whatever we do, Allah (ﷻ) is appreciative and He will give us the full reward.

**Surah An Nahl 97:** ( مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ ) (بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ) (Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter))

- Whoever is a guided believer and does good deeds then Allah (ﷻ) will give him a good life. The ideal person is not the most elegant, intelligent, beautiful or handsome. The ideal person is the guided believer.
- Allah (ﷻ) didn't create us to be the most fashionable or most beautiful. Happiness is in doing what pleases Allah (ﷻ). It's required for us to purify our hearts. Whenever we discover any defect or bad character in our hearts then immediately we need to purify our hearts. The purified person is the one who's only thinking of Allah's pleasure. He's thinking of how to attain Allah's pleasure, love and paradise. This is the person whose heart is pure. The one whose heart is not pure then his concern is the people. The one who's pure only thinks of how to please Allah (ﷻ).

### **Causes of mental disturbance**

- Many people are living unhappily in this life, they're suffering from mental disturbances. If they face a situation where they don't get what they want, they become upset and angry.
- Today we will talk about companions such as spouses, friends, families, siblings, who can be a cause for our mental disturbance, how? Because of comparison and competition. A person is always looking at what others have. He's always comparing himself against his companions, this leads to jealousy, hatred, defaming, backbiting, and it grows. A person stops

accepting criticism until it leads to cutting the relation, astaghfar Allah. With jealousy and following the steps of the shaitan, then we are setting up an environment for mental disturbances.

- The first step begins with comparison, then it becomes jealousy, then it grows to hatred and cutting the relation.

**Hadith:** عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا ( وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا )." (Allah's Messenger (ﷺ)

said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!') - Sahih al-Bukhari 6724

- Beware of suspicion, a person will start to suspect another based on uncertain information and it will lead to saying lies. Even if a person has true information about the other, he shouldn't suspect him because it will lead to lead to false speech. Rather a person should be guiding and advising him. If a person doesn't stop himself from suspecting, then it will lead to spying. Spying means the person will be looking at the faults and defects of the people and it will lead to backbiting. And (تَحَسَّسُوا) means to ask others or send others to find out the faults of the others. It will then lead to jealousy. Those who are wealthy and knowledgeable are envious of each other. Even in the study circles, you will find two sisters who were together and as they are increasing in knowledge, they start to compare 'who got what, how much did she memorize?'. The Prophet (ﷺ) then said 'do not hate each other' and don't give each other's back, meaning don't cut the relation.
- What is the name of Allah (ﷻ) which can remedy this?

### **Allah Ar Razaq:**

- Allah Ar Razaq is the Only Provider and Sustainer for all of His creation. He gives to everyone whether they believe in Him or not. He can give anything which can be utilized, whether it's halal or haram, so even unlawful earning is rizq because it's utilized, subhan Allah.
- Allah's provision to His servants is two kinds:
  - General rizq: provision for the bodies such as food, drink and He gives this to all the creation – human, jinn, animals, believers and disbelievers
  - Special rizq: provision which Allah (ﷻ) only gives to the believers. It is the provision of the hearts. When Allah (ﷻ) nourishes the hearts with knowledge and faith, then this is a special provision from Allah (ﷻ). This is for the believers and it's apportioned according to their level of faith and according to His wisdom. Allah (ﷻ) knows Who deserves more or little of the special provision.
- This means our concern should not be the general rizq, but the special rizq. It's not important to have abundant worldly provision, but a person should ask for blessing in his rizq. What does it mean to have blessed provision? Permanent, continuous and growing provision. May Allah (ﷻ) put barakah in all our rizq. Ameen.
- To be at rest in your heart as a result of your belief in Allah (ﷻ) and Last Day is the best and greatest rizq. May Allah (ﷻ) grant us. Ameen. To be happy, content and at peace even if you have little provision shows believe in Allah Ar Razaq, and not the person who's greedy and not satisfied, this is not the believer of the name of Allah Ar Razaq.

**Surah Yunus 31:** ( قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَخْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ ) (Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?")

- Allah (ﷻ) is Ar Razaq and He distributes rizq among the people and it's based on His wisdom and knowledge. Some are rich and some are poor, but bear in mind that abundant rizq is not an indication of Allah's love to that person or honor for him. Poverty doesn't mean Allah (ﷻ) hates the person. Richness and poverty are tests from Allah (ﷻ), to test who is grateful and who's not, who's content and who's not, who will ask Allah (ﷻ) for the barakah and who will be greedy? All of us know Allah (ﷻ) is Ar Razaq but most of us fail in worshipping Allah Ar Razaq, subhan Allah.
- If we account the people and say, 'how come he gets more?' this indicates lack of belief in Allah's name of Ar Razaq. If a person is truthful in Allah's belief in Ar Razaq, a person will not say, 'how come they greet her and not me? How come they smile to her and not me?'. A greeting, a smile, and gift are all rizq from Allah (ﷻ). Rizq is not only money, even giving attention to someone is rizq from Allah (ﷻ). There are people begging for others love, if it's written for you then you'll get it, don't disgrace and humiliate yourself.
- When a person is in the womb for 120 days, Allah (ﷻ) will send an angel to write all the rizq for him. A person will not get more or less and he will not die until he gets all of his rizq. Someone might say, 'why should I act if everything is written?'. Do you know what's written for you? No. Everyone will be

guided according to what he's doing. If you take good action then you'll be guided to paradise, but if a person takes bad action then he's the loser.

- Some people are envious of others for example if two sisters live together, one will wake up for the night prayer and she will be happy she woke up and not her friend. This is envy. If she woke her up, she will be rewarded for it. Or one who attends a lecture and her friend missed it, so she tells her 'you missed a great lecture', this shows she thinks she's better than her.
- Grudges can happen as result of envy, comparison, or someone wronging them. And the person stills bears that resentment against the person, for example 'she embarrassed me, she offended me', and she's not forgetting this because the shaitan makes her remember. She's planning, 'if I get the chance, I will say this to her'. If a person is always busy with this grudge, he will not even think of doing good. We have to be careful of these sicknesses in the heart because it causes a person to be a loser with Allah (ﷻ).
- A group might send a hadith and one says 'it's weak, it's not authentic' so the sister thinks she's being disrespected though she's not thankful to Allah (ﷻ) that he's guiding her, subhan Allah.
- Most of the people's problems is because of 'so and so', always complaining about people and how they treat them. We should not be concerned about the people, but we should be concerned about 'does Allah love me or not, is Allah pleased with me or not?'. A person shouldn't beg for the people's love and attention.
- Allah (ﷻ) is testing us with passing or failing and what's after passing and failing? Paradise and hellfire, subhan Allah.
- Ibn Tayyminah, may Allah have mercy on him said, happiness in dealing with people is:
  - Hoping for the reward from Allah (ﷻ) and not the people

- Fear Allah (ﷻ) and not the people
- Do good to the people hoping for compensation from Allah (ﷻ) and not the people. Do good to the husband for the sake of Allah (ﷻ) and not for the sake of husband to love you. Women can be very ungrateful and the Prophet (ﷺ) said they are the most of the dwellers of the hellfire as a result of their ingratitude. Their husband is good to them always and if one bad thing happens as a test for her from Allah (ﷻ), she says, 'what kind of husband are you?'. Or there are those who will leave a center because of one person, or one teacher, then where is the gratitude for the knowledge to increase one's faith? Subhan Allah.
- Keep away from oppressing and wronging others out of fear of Allah (ﷻ) and not them
- Don't do any act of worship or nearness for the sake of the people or their praise and don't be afraid of their dispraise. Do a worship only for Allah (ﷻ).

## Second Part of Lecture: Manners of Asking

- It's not forbidden to ask questions in Islam, but there are types of questions we can ask and types we cannot.

### **Forbidden Questions regarding worldly matters:**

- To not ask the people about their private affairs. We're not supposed to ask the wife, 'how is your husband with you? Does he spend on you? How does he treat you?', these questions will not increase in faith or knowledge.

**Hadith:** (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ )

(Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "Indeed

among the excellence of a person's Islam is that he leaves what does not concern him.") - Jami` at-Tirmidhi 2317

- If a person is working in a high position and rank, others cannot ask him 'what was decided? Etc'.

### Questions we shouldn't ask too much

- For example a person is taught how to perform umrah or wudhu and a person asks, 'what if this happens...?'. This person is dealing with Allah (ﷻ) with bad thoughts, he's not expecting good. There was a man who asked another 'what should a person do if he sees his wife in bed with another man?'. The other man said 'I don't know'. And the other man asked the Prophet (ﷺ) and the Prophet (ﷺ) disliked that question and didn't answer. When the other man went back, he told him what happened, so the man himself went to the Prophet (ﷺ) and asked him. As a result, this man was afflicted with his wife in bed with another man, subhan Allah. The ayat in Surah An Noor were revealed as a result of this.
- To ask on behalf of others. For example your neighbor gave birth and you go to a sheikh and ask, 'what is the ruling for her prayer?'. She should be the one to ask the sheikh.
- To ask people about others private affairs excessively and embarrass them with your questions. When you ask someone 'how are you?' and they say 'alhamdulillah', then it's enough. We shouldn't say, 'but you look tired, you look down', etc. It's not good manners to ask people about their affairs.

***May Allah (ﷻ) make us all happy by knowing Him. Ameen.***

**Happiness in Knowing Allah by His names and attributes – Class #4**

**Introduction**

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- The cornerstone and basis of happiness is belief in Allah (ﷻ) and His Messenger (ﷺ). There are two types of people on the Day of Judgement: those who are blessed and those who are wretched. May Allah (ﷻ) make us among those who are blessed. Ameen.
- Happiness is joined with faith and belief, if there is no faith or belief in the heart then this person is not a happy person, but a wretched person. As the faith departs the heart, the happiness departs as well, and he becomes wretched. We ask Allah (ﷻ) for the well-being. Ameen.
- Ibn Taymiyah may Allah have mercy on him said 'there's a paradise on the earth and whoever does not enter it, does not enter the paradise of the hereafter', and what is this 'paradise'? When you believe in Allah (ﷻ), you taste the sweetness of faith and you feel rest in your heart. We have to seek this delight in this life by strengthening our faith in Allah (ﷻ) and knowing Him by His names and attributes.
- The Prophet's comfort has been made in the the prayer and he used to call on Bilal (رضي الله عنه) to give us rest by calling the prayer. Who linked happiness with faith? Allah (ﷻ).

**Surah Ta Ha 123:** ( قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ ) (He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.)

- The one who follows the guidance of Allah (ﷻ) is the happy person.

### **Conflict between companions (spouses, parents, siblings, friends, etc)**

- The righteous predecessors were a good example of mental stability and a sound heart, despite the hardship they went through. They were examples

for being pleased with Allah (ﷻ) and pleased with what Allah (ﷻ) had written for them. They saw every event as a test of Allah (ﷻ), they would see the prick of the throne as an expiation of sins. And the conflict they had with companions was an expiation of sins. They were looking at the harm and offenses they were receiving from others as a means of expiation of sins. Even when people approach them, respect or honor them, they knew it's rizq from Allah (ﷻ). They never ascribe purity to themselves.

- They believed in the verse in **Surah Al Anfal 63: ( وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ ) (And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise).** Allah (ﷻ) is the One Who unites the hearts.
- If they see their brothers lagging behind, then they help them to join them and if they see them falling, they help them to stand. They love the good for others as they love the good for themselves; this is an indication of true belief. May Allah (ﷻ) make us among them. Ameen. They're not waiting for any misfortune to befall their brothers. Why were they behaving in that way? Because they know the reality of this life is a vanishing and temporary life; they know the reality of their weakness and they put their trust in Allah (ﷻ). Whenever any conflict would happen, they would invoke for themselves and their brothers. What did they say?

**Surah Al Hashr 10: ( وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ) (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.)**

- We have to be very careful when we deal with believers. Whenever there's a conflict between us and others, we should make this dua. The righteous predecessors were afraid of having any grudges in their hearts because they know it's among the major sins. Hatred is 'the shaver', what does it shave? It shaves the faith from the heart, astaghfar Allah.
- The righteous predecessors used to also act on **Surah An Noor 12: (لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ)** (Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?") – thinking good of others is thinking good of yourself because your brother and your sister is a part of you and when you slander your brother/sister then it's like you're slandering yourself. When you think bad of others then as if you're thinking bad of yourself. 'Umar (رضي الله عنه) used to say, 'don't give evil towards a word which was uttered by your brother and give it a good explanation', subhan Allah. No matter what happens between your brothers and sisters, your faith should stop you from exposing them or defaming them. A person should not make himself a bridge to make others backbite your brothers or sisters.
- There was a man nicknamed 'Abu Kuraib' and a conflict happened between him and Imam Ahmed, may Allah have mercy on him. Abu Kuraib was a scholar of hadith and his students once went to Imam Ahmed and he asked them, 'where are you coming from?' They said, 'we're coming from Abu Kuraib's majlis?'. He said, 'take from him the hadith, he's a good sheikh'. The students were novice and didn't have manners and said, 'but Abu Kuraib is defaming you?'. Imam Ahmed said, 'a righteous man is afflicted by me', subhan Allah. Look at the attitude of Imam Ahmed, he

didn't make himself a bridge to backbite Abu Kuraib and he gave excuses. How many of us are we giving excuses of others? Subhan Allah.

- It's important to take the righteous predecessors as an example. **Hadith:** ( عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيُّ النَّاسِ أَفْضَلُ قَالَ " كُلُّ مَخْمُومِ الْقَلْبِ صَدُوقِ اللِّسَانِ " . قَالَوا صَدُوقُ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ قَالَ " هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ " ) ("It was said to the Messenger of Allah (ﷺ): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'") – Sunan Ibn Majah Book 37, Hadith 4356
- We have been made as a trial for others. The students are a test for the teacher, the parents are a test for the children – Allah (ﷻ) made this law on this earth. So will you show patience? Allah (ﷻ) is All-Seer, He sees you and them. **Surah Al Furqan 20:** ( وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ) (And We have made some of you as a trial for others: will you have patience?)
- Don't let any grudges accumulate in you, clear it immediately because it will make the heart full of hatred. If there's a small hole and a person doesn't fix it then it will become bigger.

### **Steps to overcome accumulated grudges in the heart:**

- **First:** Think of the abode of the hereafter: think of what will happen to you on that Day, who will you be among, remember your grave when all will leave you, will your soul be blessed or wretched? This itself should make us busy with the akhira. Forget what's happening and remind yourself of the hereafter. Nothing will benefit the person when he is in his grave except for his good deeds. And nothing will benefit him on the Day of Judgement except his pure heart.

## Surah Ash Shu'ara 88-89:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

The Day whereon neither wealth nor sons will avail, (88) Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]. (89)

- We have to ask Allah (ﷻ) to grant us a pure heart and truthful tongue. May Allah (ﷻ) grant us. Ameen. What will this grudge benefit us when the Angel of Death comes. It is said the one who has a grudge in his heart could be a cause for a bad end. May Allah (ﷻ) protect us. Ameen.
- Whatever our heart is holding from grudges and envy then on the Day of Judgment is the Day of Scandals, whatever you were concealing in the duniya will be exposed in the akhira. May Allah (ﷻ) grant us the well-being. Ameen. **Surah Al 'Adiyaat 10: (وَحُصِّلَ مَا فِي الصُّدُورِ) (And that which is in the breasts (of men) is made known?)**
- Second: Allah is the All-Knowing and He knows what's concealed in the hearts. If we believe Allah (ﷻ) is the All-Knower of what's in the chests and we're bearing grudges in our heart, then it should make us feel shy that Allah (ﷻ) is looking at our hearts and our hearts are full of these sicknesses. May Allah (ﷻ) purify us. Ameen. We need to know Allah is Al 'Aleem – He knows if we're believing in Him or not, He knows what's inside our hearts. Most of the times we're having conflicts because of worldly matters; all our conflicts revolve around our desires. It's not worth it, why are we filling our hearts, which Allah (ﷻ) has given us, with filthy matters? Subhan Allah.
- Third: We have to hold fast to Allah (ﷻ) and seek refuge with Him from the shaitan. The shaitan is the one reminding us to not forget and not forgive.

As we grow older, we naturally forget, but why do we not forget our conflicts and grudges with others? Because the shaitan doesn't want us to forget and forgive. The shaitan knows if we forgive then Allah (ﷻ) will forgive us. Seeking refuge with Allah (ﷻ) shouldn't only be by tongue, but by heart. Our heart should be afraid that we're being chased by the shaitan and only Allah (ﷻ) can give us protection. When we say 'I seek refuge with Allah' with feeling then Allah (ﷻ) will give our heart rest. If there's no feeling of fear then our isti'adha is weak. Why is the shaitan overpowering us while Allah (ﷻ) tells us his traps are weak? Because our faith is weak, subhan Allah. May Allah (ﷻ) increase us in faith. Ameen.

- Fourth: Deal with Allah (ﷻ) while hoping He accompanies you when you show patience. You're hoping to attain Allah's special companionship. This means if someone harms us in any way, and we show patience then as if we're hoping for Allah's companionship and guardianship while being patient. We're hoping when we forgive others that Allah (ﷻ) will forgive us. Allah (ﷻ) loves the muhsineen and good-doers. Whoever fasts three days in a month then Allah (ﷻ) will remove the malice in his heart, spread the salam by greeting with as salam 'alykum and believe in Allah As Salam. Also give gifts as a mean of bringing love between others.
- A person is taking these steps in order to have a sound heart. Perhaps most of us know these matters, but what causes us to not act? Heedlessness. May Allah (ﷻ) protect us. Ameen.
- Companions can be causes for our mental disturbances, especially if they are 'sick' themselves. Companions can include spouses, parents, friends,

etc. We need to have a strong foundation in Allah (ﷻ) so that we're not sickened by others.

### **Negative thinking / thinking bad of Allah (ﷻ)**

- The one who thinks badly thinks that he's thinking carefully or wisely.

### **What are the qualities of a pessimist?**

- He's cowardly
- He doesn't rely on Allah (ﷻ) at all
- He's always worried
- If he's given a gift from Allah (ﷻ), he looks at the bad side and not the good side, whether it's children, family, parents, job, etc.
- It's difficult to discover the one who's a pessimist, the one who's a pessimist doesn't know he's a pessimist, and others think he's cautious, smart, keen.
- He's always expecting evil and he explains everything in a negative way. For example, if he has older boys, he will not send them to the masjid to pray because he says 'he's protecting them'. Or when asked to give sadaqah, he will say 'how do you know they're telling the truth?'. When asked, 'why didn't you go to hajj?'. He will say, 'I'm afraid to fall sick'. Even when he's given a gift, he will look at it and say 'if it was something else, or another color, or I don't need it'. He doesn't see gifts as being from Allah (ﷻ). He looking at everything from the point of his desires. Which name of Allah (ﷻ) do we need as a remedy?

### **Allah Al Hakeem**

- We have to believe that our Lord is the Lord of goodness and He's a generous Lord, He's All Wise. Allah (ﷻ) is the One Who puts everything in it's right place. When He decrees any matter, it's perfect. When He decrees

your husband for you then you have to know this husband is the most suitable for you because Allah Al Hakeem decreed it for you. Allah (ﷻ) has chosen him for you as a nurturing for you, subhan Allah.

- We need to believe our Lord Who decreed these events has decreed it as a test for us, if it's something we like then it's a test for our gratitude and if it's something we dislike then we're being tested for our patience. For example, a husband and wife have a little girl and the wife sends the little girl to play in the garden and as she was riding her bicycle, she is badly injured. The parents take her to the hospital and the mother is regretting for sending her to the garden and the father is say, 'Allah has decreed what He wills'. Regret does not benefit, but what's required is patience and acceptance of Allah's decree with a good heart. She failed the test and he passed, though it's the same incident; people can pass or fail according to their belief, subhan Allah.
- The pessimist's problem is he looks at Allah's decree in a wrong way. If he intends to travel and on his way he hears the ambulance or sees an accident then he says 'this is a bad sign, I will not travel'. The pessimist believes in bad omens and belief in bad omens is shirk, why is it shirk? He took means which Allah (ﷻ) has not made as means. There is no relation between travelling and an ambulance. **Hadith:** ( عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللَّهِ ( ﷺ ) (The Prophet (ﷺ) said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).) - Sunan Abi Dawud 3910, Authenitcated by Al Albani as Sahih.
- Dua for expiation of tiyarah and pessimism: ( اللهم لا خير الا خيرك ولا طير الا طيرك ولا ) (O Allah there is no good except for your good, no tayr except for

Your tayr, and there is no god but You) – Authenticated by Ahmad Shakir in Musnad Ahmad and graded in Saheeh.

- To believe Allah (ﷻ) is watchful over His slaves and He will never let His believes slaves down, rather He will protect them. He knows when he is good and generous to others, then Allah (ﷻ) will do good to him. If he does good to others, people say to him 'why do you do good to others? Do you really trust them?'. What will you answer? 'I'm doing it for Allah's sake and I'm not expecting anything from the people'. Or if you want to forgive someone, they will say 'don't you see what happened when you forgave others'. Allah (ﷻ) will elevate you when you show humbleness, the believer will do good to others without expecting gratitude from others. They don't want dua, gratitude or good words from others. When Musa (عليه السلام) did good to the two ladies, he turned away.
- The believer is always dealing with Allah (ﷻ) and not the people, it's important to be optimistic. Allah (ﷻ) is Al Hakeem when He recompense the people for their ihsan. Allah (ﷻ) knows the corrupter from the mender.
- In conclusion, it's a must on us to have correct knowledge of Allah (ﷻ) and to resist those who are sick. How can one resist pessimists and those who are mentally sick? By knowing Allah (ﷻ).

***May Allah (ﷻ) make us all happy by knowing Him. Ameen.***

## Happiness in Knowing Allah by His names and attributes – Class #5

### Introduction

- The good life in this duniya is not what people think. People think the happy life in this world is to be free or protected from distresses, to be away from poverty, grief and sorrow. They think such as a person is happy though it's

not the case. The one who's living a goodly life in this world is the one who's heart is good and his heart is expanded. He's the One Who's content with Allah's decree. He's content with whatever Allah (ﷻ) writes for Him.

- It's not a matter of how much you have, but a matter of heart. How much you believe in Allah's names and living according to these names is what's important in life.
- If we believe our Lord is All-Wise then we will think good and positively for every decree in life. To think good of Allah (ﷻ) is a worship. If a person deals with Allah (ﷻ) in this way throughout his life then he will be among the dwellers of paradise. What is the relation between Allah's name Al Hakeem and thinking good of Allah (ﷻ)?

### **We need to believe in three matters:**

1. Belief in Allah's name Al 'Aleem – He's the All-Knower, nothing is hidden from Him. He knows what happened, what's happening and what will happen. He knows in detail our situation and what our hearts conceal. He knows what's good for us and what suits us.
  2. Believe that Allah (ﷻ) is merciful. He loves His creation and intends for them ease and not hardship. **Surah Al Baqarah 185: ( يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ ) (Allâh intends for you ease, and He does not want to make things difficult for you).** Tell yourself Allah (ﷻ) loves you and doesn't want your life to be difficult.
  3. Believe that Allah (ﷻ) is able to do everything, nothing is impossible for Him. He is Al Aziz and no one can repel His will. He just says 'Be' and it is.
- When things you dislike are decreed for you, what do you expect? Do you expect Allah (ﷻ) wants to destroy you? Never. He wants the best for you

but in ways your desire doesn't want. Allah (ﷻ) is the Lord of Good and He wants good for you. If a person doesn't bring these beliefs in front of his eyes then the shaitan will overpower him and he will think bad of Allah (ﷻ).

- Because Allah (ﷻ) loves you, He tests you and because He's All-Wise, there's wisdom in the tests. He's the All-Knower and He knows what are your characteristics, He knows all the details about you. You may not even know about yourself and Allah (ﷻ) makes you aware of yourself.
- Allah (ﷻ) likes for us to pass our tests so that we may enter paradise, but what's between us and success? A veil, what is it? Belief in the unseen. As your belief increases, the more you'll be close in success. But if your veil is thick, meaning your belief is weak then you will not understand the test you're going through.
- For example among all the sisters, your test is in the name of Allah Ar Razaq. His Hands are full and His treasures are full, nothing is diminished or exhausted from His treasures. For another, her test is in the name of Allah Al 'Afuw. When you go through a test, what do you think of Allah (ﷻ)? What do you expect from Him?
- When we go through the tests, either our belief will push us towards success or not.

### Calamities in the duniya

- It's important for a person to know the reality of trials.

### Surah Al Mulk 1-2:

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلِكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ  
الْغَفُورُ (٢)

Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

(1) Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (2)

- Allah (ﷻ) created life and death, why? In order to test us who is the best in deeds. All the people – believer and disbeliever – are tested in life.

### Surah Al 'Ankaboot 2-3:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ  
الْكَاذِبِينَ (٣)

Do people think that they will be left alone because they say: "We believe," and will not be tested (2) And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). (3)

- We are tested in order to know who's truthful and who's a liar and this is regarding what we claim. For example you say 'I'm a patient person', 'I'm a humble person'. Sometimes we don't even say it, but we just claim it in our heart. For example, you say in your heart 'if I were in her place I wouldn't say this' or 'I wouldn't be worried about my rizq'. Here you are claiming something and you will be tested for it.
- According to these two verses, we have to types of trials – one is a general trial which involves all regarding their belief and one is a specific trial which is specific for you.
- For example you read in the Qur'an in **Surah At Talaq 3: وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ (حَسْبُهُ)** (And whosoever puts his trust in Allâh, then He will suffice him.) – you might read the ayah and say, 'ok I will put my trust in Allah', so you wait and you think 'where is it? No response from my dua?'. We need to know that our test is how much is our belief in Allah (ﷻ) and the relief will come in the

way He wants and when He wants. Whoever fears Allah (ﷻ) and keeps his duties to Him then He will make a way out for him.

- Someone might be in great need of money and he's been waiting and Allah (ﷻ) opens for him a job but from unlawful earnings, this is a test. Or a lady is looking for a job and a door will be opened for her, but the job is unlawful or they will ask her to remove her hijab or abaya, and she's badly in need of money. What will she do? This is a test. When a person is in a test, he has only two ways, either to follow what Allah (ﷻ) and His Messenger (ﷺ) are pleased with or what his desires want. In times of prosperity we might say 'the way of Allah (ﷻ)' but in times of difficulty, will we give excuses to make the unlawful lawful, subhan Allah.
- Out of Allah's mercy when we go through a test and when we don't pass it, Allah (ﷻ) will repeat for us again until we pass because He wants to go to paradise. We might say, 'why this problem happening again and again?'. Because you're failing again and again, and Allah (ﷻ) wants you to pass, subhan Allah.
- We should understand the Fiqh of Ibtલા – the Deep Understanding of Calamities and Trials.
- The Companions were in a state of ihram and whoever is in a state of ihram, it becomes unlawful for him to hunt or to even point to someone who's not a state of ihram to go and hunt, subhan Allah. The game were so close, within the reach of their hands, but because they were in ihram, they didn't do it. The test was to see who fears Allah (ﷻ) in the unseen. **Surah Al Maeda**

**94:** يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ (O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your

**hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment)**

- You might have entertained a friend at your house and you shared your secrets with her and then she leaves and speaks of your secrets and defects. She committed a great crime which is betrayal, so how do you behave in this situation? Either the way of Allah (ﷻ) or the way of your desires. The way of desires is to talk back at her and speak about her, backbite her, and say 'how could she do this when I opened my home to her', this is reminding of her of your favor. And the way of Allah (ﷻ) is to hold your tongue and anger, have taqwa, not betray, and not attribute any favors to yourself. Is this easy? No. Therefore only a few succeed. May Allah (ﷻ) help us pass our trials. Ameen.
- When you're in a situation like this, remind yourself Allah (ﷻ) afflicted you with this person and this means maybe there is something you claimed in your character and Allah (ﷻ) is testing you in your claims. Leave the person, but focus on yourself. Why did Allah (ﷻ) afflict me with that person? There's a reason so ask Allah (ﷻ) to show you. Many people focus on the one who offended them and they forget themselves.
- What do we need when we're tested? We need knowledge of the Qur'an and Sunnah in order to know what to do. For example a lady is always complaining of her husband sitting being at home and she can't go out and another lady is complaining that her husband is always out and is never out at home, subhan Allah. One is being tested for patience and the other for forbearance, but if she doesn't understand this then the test will be prolonged.
- What are the means for passing the test? Qur'an and Sunnah.

- When someone loses a beloved person, for example a mother loses a child, this is test. If you thank Allah (ﷻ) for them then you will be rewarded, if you nurture them then you're rewarded and if you lose them and are patient, then you're rewarded. When in such a situation then either you will be impatient or patient. When a decree descends upon you then Allah (ﷻ) is watching your heart.

### **What are the fruits of thinking good of Allah (ﷻ)?**

1. The person will be pleased and content with Allah (ﷻ). We want to be among those whom Allah (ﷻ) is pleased with and we're pleased with Him. The only one Who can relieve you is Allah (ﷻ).
  2. The person will always invoke Allah (ﷻ)
  3. The person will always be diligent in performing good deeds.
  4. The person will also make others pleased with Allah (ﷻ). Whenever he sits with his companions he reminds them, 'be pleased with Allah and He will be pleased with you'. This is a blessed person.
  5. The person will be strong in his sincerity because he will not be noticing the people, but only Allah (ﷻ).
  6. He will always seek forgiveness and repentance.
  7. He's certain Allah (ﷻ) will support him and remove his distress sooner or later. He's always expecting good from Allah (ﷻ); he's always optimistic.
- When you are pessimistic then you're not having good thoughts of Allah (ﷻ), showing lack of belief in Allah Al Hakeem. Don't despair, but think good of Allah (ﷻ) and expect the relief to come soon.

- All humans commit sin, either a person is committing the same sin again and again, or committing different sins every time, subhan Allah. When a sin is committed, this is something which Allah (ﷻ) has written for you to commit, what is the wisdom behind Allah (ﷻ) making me to commit the sin again and again? To test me in the name of Allah Al Ghafoor, Ar Raheem, subhan Allah. No matter how many times we sin, we ask Allah (ﷻ) for forgiveness, but the condition is the person should not insist in committing the sin.

### Surah Al Imran 135-136:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ وَاللَّهُ يَصِرُ عَلَىٰ مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ (۱۳۵) أُولَٰئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ  
(۱۳۶)

And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. (135) For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders). (136)

- When they commit the sin, they immediately remember Allah (ﷻ) and seek His forgiveness. In their hearts they believe only Allah (ﷻ) forgives sins. They will not insist in committing the same sin while they know. For example you commit a sin and you regret it and you seek forgiveness and promise not to do it again. And then you end up falling into the same sin, and you ask forgiveness, this should be your attitude throughout your life.

- A slave committed a sin and he will ask for forgiveness because he knows he has a Lord Who forgives. So don't despair of Allah's mercy. If you commit a sin, ask Allah (ﷻ) for forgiveness and you sin again, ask for forgiveness. The shaitan wants us to despair of Allah's mercy and to stop asking for forgiveness. Don't give the shaitan the chance to overcome you. **Hadith:**

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ " أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ وَاعْمَلْ مَا شِئْتَ فَقَدْ " (Abu Huraira reported from Allah's Messenger (ﷺ) that his Lord, the

Exalted and Glorious, thus said. A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant committed a sin and then he came to realise that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant has committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do" what you desire".) - Sahih Muslim 2758

### Surah Qaf 31-33:

وَأَرْزَلْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١) هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَن خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ (٣٣)

And Paradise will be brought near to the Muttaqûn (pious - see V.2:2) not far off. (31) (It will be said): "This is what you were promised, - (it is) for those off-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion, Islâmic Monotheism). (32) "Who feared the Most Gracious (Allâh) in the Ghaib (unseen) and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism). (33)

- What helps us to live happily in this life? True happiness is in obedience of Allah (ﷻ) and avoiding His disobedience. We want to attain eternal success. **Surah Al Imran 185: (فَمَنْ رُخِّعَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ) (And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful)**

### **Means to happiness:**

1. Belief in Allah (ﷻ) and the rest of the articles of faith and perform good deeds.
2. Doing good to others. When you remove the distress of others then Allah (ﷻ) will remove your distress.
3. Be busy with beneficial knowledge. Even if you're busy or tired, attend the study circles because it helps to remove your sins and make your heart better.
4. Focus on your deeds which you're doing in the present. Don't be among those who are standing in the prayer now and are planning for tomorrow. Tomorrow is in Allah's Hands, may Allah (ﷻ) give us a good tomorrow. Ameen.
5. Remember Allah (ﷻ) profusely and invoke Him profusely.

6. Always look at those who are less than you in worldly provisions because then you will be content with Allah (ﷻ). If you're always looking at those with more then you will not be content.
7. Practice taqwa and patience as a means of relief
8. Don't let your mind go far in imagination; be a realistic person
9. Put your trust in Allah (ﷻ)
10. If afflicted with a disliked matter then compare it with all the blessings in your life.

- Knowledge will not be beneficial unless it's implemented. If a person is only learning without implementing then this knowledge will be against him. It's important to ask Allah (ﷻ) for the beneficial knowledge. May Allah (ﷻ) grant us beneficial knowledge. Ameen.
- Sometimes we're in a situation where we're patient but we don't know what decision to make, we need to ask Allah (ﷻ) to guide us to the Straight Path. A person needs to ask with an attentive heart. We're reciting Surah Al Fatiha in the prayer and we need to ask with an attentive heart.
- Sometimes we might have repented from something in our past and then we're reminded of it again, why? So that we renew our repentance or we didn't repent sincerely so Allah (ﷻ) is reminding us. When we repent again, Allah (ﷻ) will reward us again and it's a mean for elevation.

***This is the end of this series. May Allah (ﷻ) accept from all and make this knowledge for us and not against us. May He help us to apply and make us all happy by knowing Him. Ameen.***

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