



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الوسائل المفيدة للحياة السعيدة

## THE BENEFICIAL MEANS TO A HAPPY LIFE

### The Beneficial Means to a Happy Life

(الوسائل المفيدة للحياة السعيدة)

**The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 1**

#### Introduction

- This is based on book of Sheikh As Saady (may Allah have mercy on him) explaining what are the means to a happy life.
- Considering his strong background in the understanding of the Qur'an, these means are based on the Qur'an.
- This is a continuation of last winter's series of 'A Good Life'; this series explains the means to achieving a happy and good life.

## Happiness of the Heart – Desire of Everyone

- The happiness and calmness of the heart and the removal of all worries and grief (راحة القلوب و سروره و زوال همومه) →
  - Is the desire of every human being on this earth, regardless of their religion (المطلب لكل احد في هذه الدنيا)
- There are means to achieving this happiness (هناك اسباب متعددة للحياة السعيدة):
  - Religious means (دينية): means from the Qur'an and the Sunnah
  - Natural means (طبيعية): how a person can naturally overcome his sadness and be happy
  - Practical means (عملية): based on experiences
- There are many books written about having a happy life, but only a believer is able to join and apply all of these means (هذه الاسباب لا تجتمع الا للمؤمنين).

## What are the beneficial means to a happy life? (ما هي الوسائل المفيدة للحياة السعيدة؟)

- When we speak of a happy life, it does not mean that we will not have any problems. Trials and tests are a part of this life. We are not talking about how to solve the problems themselves, but how to overcome our weaknesses and how to change our views when facing any problem in this life.
- The greatest mean, and the foundation to all others means is to believe and perform righteous good deeds (وأعظم الأسباب وأصلها هو الإيمان)

(والعمل الصالح). This is the door we always need to enter from, that is why the believer is able to achieve all the means.

- Surah An Nahl 97: (مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا 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)

### Promise of Allah (سبحانه وتعالى)

- Allah (سبحانه وتعالى) has promised whoever believes and performs righteous good deeds (ووعدهم من جمع بين الإيمان والعمل الصالح)
  - A good life in the duniya (بالحياة الطيبة في هذه الدار): the meaning of a good life is what we discussed in the winter series of 'A Good Life'
  - Best reward in the akhira (وبالجزاء الحسن في دار القرار): notice in the ayah that Allah (سبحانه وتعالى) will reward them better than what they used to do. Remember when you do one good deed, Allah (سبحانه وتعالى) will multiply the reward.
- Never think that faith and righteous good deeds are detached from each other. As your faith in Allah (سبحانه وتعالى) and the unseen matters increases, then will do more good deeds – you will speak

well, say what is right, you will hear and see good things. Allah (سبحانه وتعالى) will give you better than what you did.

### Why is faith the core to having a good life?

- Because those who believe in Allah (سبحانه وتعالى) the correct belief, the correct way, they will have a good life. (فإن المؤمنين بالله الإيمان الصحيح). Sometimes people believe, but it is not the correct belief. The correct belief is what is projected in the Qur'an and the Sunnah. For example, there are those who believe that Allah (سبحانه وتعالى) is everywhere and that is not a correct belief so this takes away from having a good life. Allah (سبحانه وتعالى) said that He is above the 7 heavens, and rose over His throne in a manner that suits His majesty.
- Those with strong faith have a strong foundation and principles that will allow them to receive whatever is given to them (وأسس يتلقون فيها) (معهم أصول جميع ما يرد عليه).
  - Surah Ibrahim 24: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا فِي السَّمَاءِ) (ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ) (See you not how Allâh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky)
  - Their faith is strongly rooted like a palm tree, always bearing fruit.
  - A believer is like any other person, they are facing trials and tests, which come from decrees. A believer is different from someone who lost their belief or with no belief, because their roots are strong, they are able to withstand

anything that falls upon them from decrees. Why?

Because they know:

- The means of happiness (أسباب السرور)
  - The means of sorrow and sadness (وأسباب الأحزان)
- No one can have this except a correct believer, because of their correct belief in the pillars of faith (Belief in Allah, His Angels, His Messengers, His Books, the Last Day, and the decree – good and evil), they know how to receive happiness and sadness.

### **How will the believers receive a good decree? (كيف يتلقون المسار؟)**

- Life is between good news and bad news, nothing in between. And even if there is no news, that is still good. How will they receive the good decree / news?
- When a disbeliever hears any good news, he will be happy for that news. But for the believer, they are not happy because they are receiving the good news, their happiness is upgraded. People are of two types, a believer or someone who has lost faith or weak in faith. Imagine a believer and disbeliever receive news that they are promoted, the disbeliever will be happy but it is not everlasting, but the believer sees this news from a different dimension of happiness, everlasting happiness, let us see how:
- Accepting it (يقبول لها): They are accepting this good news because it is a gift from Allah (سبحانه وتعالى), and this shows you the believer is balanced. When they receive good news, they are not over excited or no reaction, their

feelings are moderate and balanced. Imagine some good news of yours and you want to keep that feeling of happiness. You might get a new car or house, you might be happy in the beginning, but you want to be happy until the end. I am accepting the good news because it is out of Allah's favor and generosity He gave me, it is not because I am lucky or Allah loves me.

- Grateful for it (وشكر عليها): I will be grateful to Allah (سبحانه وتعالى) for this blessing in my heart. Sometimes we are thankful just for the blessing, but we need to thank the One who gave us that blessing, and the ones who were a means to receiving that blessing. Allah (سبحانه وتعالى) promised us if we are grateful, He will increase us. Surah Ibrahim 7: (وَإِذْ تَأَذَّنَ رَبُّكُمْ) (And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings),) Increase us in what? It is open – be it health, happiness, faith, comfort, knowledge, more gratitude, nearness to Allah, etc. and whatever you think about Allah (سبحانه وتعالى), then that is what Allah give you. (انا عند ظن عبدي (بي))
- To use it beneficially (واستعمال لها فيما ينفع): I don't want to misuse this blessing for committing a sin. For example, we have our eyes, we want to use it in a beneficial way, I don't want to stretch my eyes to other people's properties or look down

on the people, because that will harm my eyes. Or someone might be talented in writing, they should be accepting that it is from Allah (سبحانه وتعالى), be grateful for it, and not proud of themselves or jealous of others, and they should not use their writing for hurting someone or putting them down, they should use their talent for writing for benefitting themselves and others.

### What will happen to the one who is fulfilling all of these requirements?

(ماذا يحصل لهم؟)

- What will happen to the one who is accepting of the good news, grateful for it, and using it beneficially? Let us see what is the real happiness, how will Allah (سبحانه وتعالى) deal with them, and place the happiness in their heart.
  - They will rejoice (الابتهاج بها): they will be joyous for the news, even if it is little news.
  - Desire to keep this feeling forever (والطمع في بقائها): he wants this blessing and he wants to enjoy it his whole life. Allah (سبحانه وتعالى) gave us ears, eyes, ability to learn etc and he wants to keep it forever. When you have this desire to keep this feeling, it will make you inclined to make dua'a to Allah and have hope in Allah (سبحانه وتعالى) to keep it forever. Hadith: (اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، ) (O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive.) – At Tirmidhi Book 5, Hadith 834



- Hoping for blessing in it (بركتها): For example, you have a house, you want the blessing in that house, meaning you want to see that worships increases in that house, the family stays together in the house, problems are solved, etc. Whatever you have, may it be a door for more blessings.
- Hoping for the reward in the akhira (ورجاء ثواب الشاكرين): And this gives balance, because you have a happy life in this life and the next.

### How do the believers receive hardship and difficulties? (ويتلقون المكاره)

- How does the believer receive hardship and difficulties? (ويتلقون المكاره)
  - Overcoming what he can (بالمقاومة لما يمكنهم مقاومته): For example, someone is talking bad about him and he wants to overcome this, he does not want to be affected by it. So he rejects it by pardoning, and this comes from belief. But if he cannot overcome it, then..
  - Lighten what he can (وتخفيف ما يمكنهم تخفيفه): A person might be really hurt, but he can't just overcome it, so how can he lighten it?
  - By good patience (والصبر الجميل): Being patient, this is especially true when sick.

## What will happen to the one fulfilling these requirements in hardship?

- What will happen to the one fulfilling these requirements in hardship?
  - Strength and beneficial experience (القوة و التجارب النافعة): Allah (سبحانه وتعالى) will give him the power, and Allah (سبحانه وتعالى) loves those who are patient. You need to be patient, patience is not complaining and arguing back. And Allah (سبحانه وتعالى) will give you the power, why? Because Allah (سبحانه وتعالى) is loving you and you have His companionship when you are patient. Allah (سبحانه وتعالى) will also turn his hardship to a beneficial experience, it will not be a bad experience. For example, look at Yusuf (عليه السلام), he went through many trials, and he was patient and doing good, and Allah (سبحانه وتعالى) gave him the power and authority to control the lands. And this experience did not make him despair or become depressed and dark. Bad experiences are a result of lack of faith and because something happens and they react. What will happen then?
    - The hardship will be removed (تزول المكاره)
    - And it will be replaced with joy and happiness (تحل محلها الفرح و السرور)
  - Hadith: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن إن أمره كله له خير، ( وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر (فكان خيراً له (The Messenger of Allah (صلى الله عليه وسلم) said, "How wonderful is the case of a believer; there is good for him in

everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".) – Muslim Book 1, Hadith 27

## **The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 2**

### **Introduction**

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- This book is not written for believers alone, but for non-believers as well. Non-believers can be approached through this book since it is speaking of a universal desire that we all want – a happy life.

### **The believer will find goodness and the fruit of his deeds multiplied (المؤمن يتضاعف خيره وثمرات أعماله)**

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- For the believer, his goodness is multiplied, how? He is not only happy for himself, but he is happy in front of all. For example, a believing mother who is happy, won't her happiness and correct way of seeing things be rubbed off to the rest of her family, that they too will be happy.
- Even in the things he likes and does not like. His correct way of seeing things will make him optimistic and the rest of the family to feel the same way.

## Two people going through the same matter (تجدد اثنان يمران بمواقف)

- You can find two people going through the same situation, both receiving a gift or being insulted by someone for example, but their way of reacting is different. Why?
  - According to their belief (الإيمان) and righteous good deeds (العمل الصالح). And this shows you that really Allah (سبحانه وتعالى) is our judge because no one knows what is in our hearts and how many good deeds we are doing.
  - For example, someone with 50% faith will react differently from someone with 90% faith, though both are believers. And the more belief you have, the more patience and gratitude you will have, subhan Allah. And these are means to a good life.

## How does one with little faith react when receiving good news? (فأقد الإيماان كيف يتلقى المحاب؟)

- How will someone with little faith react when he receives good news, for example, buys a new house, or gets a child after ten years, etc.
  - He will react with (بطر): he will only find faults in it. Allah (سبحانه وتعالى) gave him a beautiful house or car, and he will only look at the faults. Batar can also mean comparing yourself to others, why is my house not like theirs, why are my children not like theirs, etc and this will lead to ingratitude in the heart.

- He will also receive it with (طغیان): he will become obsessed with it, for example his business or house, he will use it to the point he will exceed his boundaries. He will be busy with the blessing and forget about his duties to Allah. For example, someone might start a job, but now their prayer and adkaar are rushed, subhan Allah. The believer will have moderation in his feelings.
- So what happens as a result of this?
  - His manners will be diverted, they will change for the worse (فتتحرف أخلاقه). He will scream, shout, his behavior will change for the worse; he will become more jealous and miser, and this is a result of lack of faith. May Allah (سبحانه وتعالى) increase us in faith. Ameen. When you have faith, you will appreciate everything, and you will deal with things in moderation. Our manners with people is an indicator of our faith. You will see they will speak badly to the people.
  - His life will be scattered, he will not be one. This person does not believe that Allah (سبحانه وتعالى) is the Provider and the Protector, etc. Why?
    - Because he is scared of the removal of that blessing (زوال محبوباته). For example, a wife might be scared of losing her husband's love, so she is spying on him, checking his phone, and this will make her scattered. A believer knows that Allah is the Provider and Protector, and He is the One who puts the blessings.

- He will be longing for others things (متشوقة لأمر أخرى). He gets something, and he is not enjoying what he has, he is longing for others things. And this makes a person not enjoy the blessings he has. Or for example, your children come to visit you, but you want more, you want them to take you out, give you gifts, etc and this is having too many expectations.

### فأقد الايمان ( كيف يتلقى المكاره؟ ) (كيف يتلقى المكاره؟)

- How will someone little faith receive bad news?
  - Anxiety, worry (قلق): if they hear something bad, they will be in a constant worry, what will happen to me, etc
  - Impatient (جزع): when will they give me this, when will they visit me?
  - Scared (خوف): if someone falls sick in the family, what will happen to me in the future, etc
  - Boredom (ضجر): they are thinking until when will my husband be like this, until when will my children listen to me, etc.
- And all of these feelings are the misery of the life, and these are mental and emotional issues. Life cannot be perfect.

## Reasons that remove worries and grief (اسباب تزيل الهم و الغم)

- Suppose someone is feeling sad and wants to feel happy. We cannot change the decree or the people. We cannot expect the people to make us happy, I have to be happy by myself.
- One of the reasons that will remove the sorrow and sadness is to do ihsan to the creation (الاحسان الى الخلق). You need to engage in doing ihsan to the creation, you need to initiate first, for example you smile first, say salam first, or feed the people. With what?
  - By saying good (القول): you can teach someone, advise, make dawah.
  - By doing actions (الفعل): by feeding them or gifting them. How do you know it is ihsan, if you like it to be done to you. For example, you like that someone would smile to you or give you a gift, then do the same.
- All of this is good, and this shows you this is one of the practical means to achieving happiness.

## And with this, it pushes away sadness and grief both from the believer and sinner (و بها يدفع الله الهم و الغم عن المؤمن و الفاجر)

- This mean can be used by a believer, non-believer, sinner, and Allah (سبحانه وتعالى) will push away the sorrow and the sadness, subhan Allah. Sometimes you see celebrities travelling to orphanages and this is because they are sad, but because of their ihsan, Allah (سبحانه وتعالى) will avert their sadness and make them happy, this is the way of Allah in this life, subhan Allah.

- But for the believer, his share of happiness is greater, why? Because his ihsan is based on:
  - Ikhlas (الاحلاص): there is sincerity in his ihsan because he is doing it for the sake of Allah (سبحانه وتعالى)
  - Hoping for the reward (الاحتساب): he is hoping for the reward in the hereafter.
- These two things are missing from a disbeliever, though his sadness will be averted, but there is no ikhlas and ihtisab.
- Helping someone for the sake of Allah is different from helping someone for myself, because it will not be everlasting happiness.
- Surah An Nisa'a 114: (بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا) (There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward)
- Allah (سبحانه وتعالى) said that all of these matters are good, doing ihsan to others is good.
- And when you do ihsan to someone, even if helping an animal:
  - It will bring goodness to you
  - And it will avert evil that can happen in the future



## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 3

### Introduction

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- Alhamdulillah that our religion of Islam teaches us the smallest details, even how to remove sadness and grief, and have happiness.

### A reason for worries and grief is a result of (اسباب الهموم و القلق)

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- Always being irritated, on your nerves all the time and restless (توتر (الاعصاب
- The heart is occupied with what is disturbing you (انشغال القلب ببعض (المكدرات): the place of happiness and sadness is the heart. So what is the practical mean we should do?

### Busy yourself with (الاشتغال)

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- To busy yourself with:
  - Physical work (يعمل من الاعمال): that is why you find those who are depressed, they are advised to work, start a business, knit, exercise etc.
  - Learn something new (علم من العلوم): they take different courses and classes. Why? Because they want to distract their heart from feeling what they are feeling.

- This not only has to be applied from a general point of view, but can also be applied from a religious perspective, by learning religious knowledge or doing dawah.
- Though we are being busy physically or mentally, it has to occupy the heart from going back to the worries or bad experiences.
- This will result in making you forget the bad experiences, because we are able to forget the very reasons which made us sad in the first place. This will result in :
  - In being happy (ففرحت نفسه)
  - And increase in energy (ازداد نشاطه): You can find that sadness causes our energy to go down, there is a relation between our state of mind and energy level.
- This means of busying yourself is beneficial for both the believer and non-believer, but..

### **The believer has more privileges (المؤمن يتميز)**

- Why? Because of his:
  - Faith (ایمانه): maybe the believer is sad and he is taking courses, but he knows that Allah (سبحانه وتعالى) is the owner of happiness and He will guide him to the means for happiness.
  - Sincerity (اخلاصه): even if he is working or taking a course, he is sincere in doing it for the sake of Allah (سبحانه وتعالى).
  - Hoping for the reward (احتسابه): he might be busy with working, but he is hoping for the reward from Allah (سبحانه

(وتعالى), he will see the result of his good deeds on the Day of Judgement.

- Any knowledge he learns, he is doing it for the sake of Allah (سبحانه) and he knows there are many virtues in seeking knowledge, whether learning or teaching. And these are means to removing the sadness in the heart.

### What will the believer be busy with?

- If the believer is busy with:
  - Worship then it is worship (عبادة فهو عبادة): If he is busy with prayer, dhikr, seeking knowledge, then it is a worship for the sake of Allah (سبحانه وتعالى).
  - Not worship (غير عبادة)
    - Worldly work (شغلا دنيويا): occupied in business, working for a company,
    - Worldly habits (عادة دنيوية): like cooking, cleaning the house, etc
    - The believer is doing these with the right intention, meaning not for the reward of the duniya. And an intention is just in the heart, why are you decorating the house, why are you combing your hair, etc. The right intention is doing it for the sake of Allah (سبحانه) (وتعالى). For example, a believer and disbeliever are both sad and are told to decorate their house. Both will be happy, but the believer will have a richer

happiness because he is doing it for the sake of Allah (سبحانه وتعالى) and hoping for the reward from Allah (سبحانه وتعالى).

- He wants to do things to help him in worshiping and obey Allah (سبحانه وتعالى). Don't you think if a person is sad, then his worship will be affected? Yes. So he is doing these things as a vitamin to help boost him again. Nowadays, you see people more sad because life is much easier. And look at people before, they were not depressed because they were busy to bring water, busy cooking from scratch, they are occupied mentally and physically by themselves.
- This mean has an effective impact in averting the worries and sadness (اثره الفعال في دفع الهموم).

### How many people have been afflicted with worries, accompanied with grief?

- People who are worrying, about themselves, their children, spouse, - it will affect them both physically and mentally.
- One of the reasons a person will be affected mentally and physically is because the heart is feeling sadness and grief. So we need to work on our hearts. Look at the different types of diseases emerging now, people before did not die from such diseases. May Allah (سبحانه وتعالى) protect us. Ameen.
- The most effective treatment for it (علاجه الناجع):

- Forgetting the reason causing the worries ( نسيانه السبب الذي كدره ) (و اقلقه: you need to be a doctor for yourself and make yourself happy because you cannot change the people, and don't put it on the people to make you happy and remove your sadness. If a person is having a problem with his in-laws, children, when you meet them, don't ask them so how are your in-laws, children? Don't make yourself a means to remind someone of their problems. Sometimes a person might have gone through a bad experience with someone when they were 15, and until they are 100 they still remember it, why? Because they refuse to forget it, remember you cannot change the people.
- Be busy with work (انشغاله بعمل من مهماته): this will make you to forget.
- Whatever you are busy with physically or mentally, choose something:
  - You like (تأنس به النفس): don't be forced into something. That is why be a doctor for yourself, whether you like swimming, skiing, etc
  - Something you are looking forward to do (تشتاق النفس اليه): you are looking forward to the next session.

## What else will avert worries and sadness?

- When you ask yourself why am I sad? It is for sure it is because of a reason that happened in the past or you are worried about the future, so you should focus your thoughts on the present, this very moment (اجتماع الفكر كله بعمل اليوم الحاضر):
  - Cut worrying about the future (قطعة الاهتمام بالمستقبل)
  - Cut any sadness from the past (قطعه الحزن على الماضي)
- For this reason, the Prophet (صلى الله عليه وسلم) sought refuge from worries and sadness. We worry about the future, and we are sad of the past. So he would make the supplication (اللهم اني اعوذ بك من الهم و الحزن) (Oh Allah I seek refuge in You from worries and sadness.)

## Why am I sad about the past? (لماذا احزن على الماضي؟)

- Anything that happens in the past cannot be brought back (لا يمكن ردها). Sometimes we are sad because we did something or someone did something to us, but you cannot bring it back.
- You cannot make up what you missed in the past, it's over (لا استندراكها): Why will I be sad in the present for something in the past?
- Sometimes we are sad for sins of the past, but when you cry and repent, that is a worship and is positive. But some people just cry for the past, but they don't seek forgiveness or pardon people.
- Why are there worries?
  - Fear of the future (الخوف من المستقبل): the future is all in the hands of Allah (سبحانه وتعالى). Sometimes we are afraid of the hellfire or the torment of the grave, but we are taught to

seek refuge. Don't just have feelings of fear without doing anything practical.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 4

### Introduction

- We are continuing with not grieving about the past and not worrying about the future, but focusing on the present.

### Let the person be 'a son of his day' (يكون العبد ابن يومه)

- Meaning don't be a 'son of yesterday', be a 'son of today'. This will allow you to focus and do the best during the day, because if you are not focusing on the present, then you will be either grieving about the past or worrying about the future, and this will not allow you to do your deeds with excellence.
- So gather your heart (جمع القلب), this will allow you to focus:
  - You will find your deeds will be perfect (تكميل الاعمال)
  - And you will enjoy what you are doing in the present (يتسلى به العبد عن الهم و الحزن)
- We are not talking about not reflecting about experiences in order to learn for the better, this is a positive thing, but we are talking about having feelings of grief and worry.

- When you are thinking about the present, then you can make better decisions – when you are sad or worrying you will not be able to make wise decisions.

### When the Prophet (صلى الله عليه وسلم) invoked a dua'a or guided his ummah to make a dua'a

- He encouraged something else with the dua'a, it's not just a matter of making a dua'a and not doing anything – 'Oh Allah grant me paradise, grant me firadous al 'ala'. You need:
  - Seeking the help of Allah (الاستعانة بالله) (سبحانه وتعالى)
  - Hoping and desiring the bounties from Allah (سبحانه وتعالى) (الطمع في فضله): because that will keep you motivated. You are hoping that Allah (سبحانه وتعالى) will favor me, will give me success, etc.
- If you hear something bad, instead of crying about it, you can make dua'a and hope for the reward, and that is positive.
- When making a dua'a, you need to make an effort, and take the means, even an action of the heart.



## How can you focus on the present?

- Make an effort in whatever will benefit you (العبد يجتهد فيما ينفع)
  - Whether it is a matter of the deen or the duniya. The believer always wants the benefit of the deen, to go to paradise, to keep away from hellfire, to correct his salat, do his dhikr with focus, etc
  - Anything that you want of the duniya, you also need to make an effort.
  - It is a beautiful life when everything is clear in front of you. You have the knowledge and it is like a manual / map in front of you, so alhamdulillah.
- Ask Allah (سبحانه وتعالى) the success to reach your goal (يسأل ربه نجاح)  
(مقصده)
  - For example, your goal is to perfect your salat, understand the Qur'an, or be patient. So you need to make an effort, but you need Allah (سبحانه وتعالى), you need to ask Him.
  - So we need Allah (سبحانه وتعالى), but we don't need sadness and worries.
- Seeking the help of Allah (سبحانه وتعالى) (مع الاستعانه بالله)

## Hadith of the Prophet (صلى الله عليه وسلم) – Narrated by Muslim: Book 1, Hadith 100

- Be eager to whatever will benefit you (احرص على ما ينفعك):
  - Don't lose opportunities in benefitting yourself. If you know that helping so and so, then don't lose the opportunity – be it duniya or deen.
  - Living in the moment: imagine if you are listening or writing right now, don't think about the past or what you will do later.
- Rely on Allah (واستعن بالله) (سبحانه وتعالى):
  - You are eager to not lose opportunities, but don't rely on yourself, rely on Allah (سبحانه وتعالى).
- Do not submit to disability / don't give up (ولا تعجز):
  - And disability is the harmful laziness, saying I can't do it, how can I pardon, how can I go to paradise, how can I focus on my prayer.
  - And the reason why we say we can't do it is because we are living in the past or future.
- Don't ever say, if I did this, then this would have happened (فلا تقل: ) (لو أني فعلت كان كذا وكذا،
  - Do not surrender to matters in the past because it is gone. Don't say if I had done this, this would have happened.
- But you should say, 'Qadr Allah' This is what Allah decreed, and whatever He wills will happen (ولكن قل: قدر الله، وما شاء فعل )

- You are telling yourself that everything is pre-decreed, and whatever Allah wills will happen. So I need to focus on my present.
- Because 'if' opens the work of the shaitan (فإن لو تفتح عمل الشيطان):
  - It will open the door to the shaitan. If I did this, this would have happened, etc.
  - He will plot and make wiswas to you. That is why you see people so depressed and negative about the people, because they opened the door to the shaitan.
  - You need to reflect on the decree of Allah (سبحانه وتعالى) instead, and that will increase you in faith, subhan Allah. You see the ability of Allah (سبحانه وتعالى).

## Matters are of two types

- One part is what you can do something about (قسم يمكن للعبد السعي في):  
for example you want success, you want paradise. You need to make an effort, you need to work for it – make dua'a, pray, etc
  - You will either get what you can (تحصيله يحصل ما يمكن منه)
  - Or you will try to avert any hard feelings or lessen it (دفعه او تخفيفه). For example, you did something to someone, so you will go to ask forgiveness from them so that they might overlook, or at least be less upset.
    - You need to make an effort
    - And seek the help of Allah (سبحانه وتعالى)
- Another matter is there are no means (قسما لا يمكن ذلك): something already happened and it is done and over, or it is already spoiled. What will you do in the present?
  - You need to be at rest, relaxed (يطمئن له العبد)
  - Be pleased (يرضى): because you know Allah (سبحانه وتعالى) wants the best for you
  - You need to submit (يسلم)

## One of the greatest means to have the comfort of the heart and tranquility (من أكبر أسباب لأنشراح الصدر وطمأنينة)

- Notice Sheikh As Saady (may Allah have mercy on him) began with mentioning the foundation which is to believe and have righteous good deeds, and then he spoke of the practical means in between. And now he is telling us of the greatest mean to expand the chest, open the heart, and remove the tightness.
- This great reason is: to increase in remembering Allah (سبحانه وتعالى) (الاكثار من ذكر الله). When you remember others of the past, it will make you sad, but when you remember Allah (سبحانه وتعالى), the heart will find rest.
- You can remember Allah (سبحانه وتعالى) while lying down, walking, sitting, etc.
- Surah Ar Raad 28: (أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) (Verily, in the remembrance of Allâh do hearts find rest)
  - It has an amazing effect because you are remembering the One Who is perfect and the One Who will never disappoint you or let you down or forsake you. When you remember Him, He remembers you more, when you love Him, He loves you more – you are always a winner, subhan Allah.
  - If there is no remembrance of Allah (سبحانه وتعالى), then of course life will be miserable. And when you remember Allah (سبحانه وتعالى), you will be in harmony with all other creations – in harmony with the mountains, birds, seas, etc

- so why you oh human do you not remember Allah, subhan Allah.
- You can remember Allah's ability, mercy, generosity, love, etc.

### **The remembrance of Allah (سبحانه وتعالى) has a great impact ( فذكر الله اثر ( عظيم**

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- It has an impact because of its great virtues (الخاصيته):
  - Allah (سبحانه وتعالى) will remember you, imagine if Allah (سبحانه وتعالى) is remembering you, He will not make the feelings of sadness enter your heart, subhan Allah.
  - Allah (سبحانه وتعالى) praises those who remember Him, so can they be sad? Subhan Allah.
- It has an impact because you are hoping for the reward for the remembrance of Allah (يرجو من ثوابه و اجره) (سبحانه وتعالى):
  - When you remember Allah (سبحانه وتعالى) when you are sad or worrying, then remember the reward, it will remove all grief and sorrow, subhan Allah.

## التحدث (سبحانه وتعالى) (بنعم الله تعالى)

- This is a practical mean which is to talk positively – to speak of the blessings of Allah (سبحانه وتعالى):
- You don't need to add negativity, instead of saying my hair is falling, say 'alhamdulillah that at least I have hair', subhan Allah.
- The blessings that we have are like an ocean, and it is just a drop that we don't like and we are focusing on that, subhan Allah.
  - Apparent blessings of Allah (الظاهرة) (سبحانه وتعالى): for example having a house, children, work – talk about the good things in your life. Alhamdulillah that Allah (سبحانه وتعالى) gave us this.
  - Hidden blessings of Allah (الباطنة) (سبحانه وتعالى): something that I have that I don't want – like calamities and afflictions, for example sickness. It is a blessing, but it is a hidden blessing. Instead of saying I have a fever, etc – say Allah (سبحانه وتعالى) will reward me, forgiveness of sins.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 5

### Introduction

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- Having a happy life is the desire of everyone – believer / non-believer, young or old, male or female, but you are responsible to have a happy life with the help of Allah (سبحانه وتعالى).

### Recognizing and speaking of the blessing (فان معرفتها و التحدث بها)

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- When you talk about the blessings of Allah (سبحانه وتعالى) – whether hidden or apparent – they need to be spoken of in a good and positive way. Even trials and tribulations need to be seen as the glass half full, and not half empty.
- When you will speak of the blessing? When you know Who is the Bestower. Imagine a believer and non-believer with the same blessing, the believer will be very sensitive with the blessings and is able to recognize it, whereas the disbeliever will see it from a limited point of view, whether it benefits him or not.
- So in order to speak of the blessings positively, you need to recognize them, and that comes with knowing Allah (سبحانه وتعالى).

And when you do this:

- Allah (سبحانه وتعالى) will avert the grief and worries (يدفع الله الهم و )  
(الْحَزْنَ): grief is of the past and worries are of the future – and these are the reasons that make us sad.
- It will encourage the slave to be grateful (يحث العبد على الشكر):



- And the highest of ranks is gratitude (ارفع المراتب و اعلاها), why? Because Allah (سبحانه وتعالى) promised those who are grateful, to increase them, and the increase is open, whether in happiness, tranquility, knowledge, etc.
- So don't speak negatively about what you have or what you are going through or about a person, always see it as positive.

### **حتى لو كان العبد في حال (الفقر او مرض)**

- Sometimes people are not sensitive to the small blessings, so they do not appreciate them – they are only grateful when it is a big blessing. But the believer is sensitive to all blessings – big and small – and is grateful for them.
- The believer will even see poverty as a blessing, he will not be sad about it because he knows Allah (سبحانه وتعالى) will never be unjust to His creation. Some people it suits them to be rich, and some it suits them to be poor. Being rich or poor is not a sign of Allah's love – Allah (سبحانه وتعالى) knows out of His knowledge and wisdom which of these tests will make a person reach paradise. Some people, if they were rich, they will transgress and disobey Allah (سبحانه وتعالى). And Allah (سبحانه وتعالى) knows if some people were made poor then they will transgress, subhan Allah.
- So the believer knows if money is good for him, Allah (سبحانه وتعالى) will give him, and he knows if money is not good for him, then Allah

(سبحانه وتعالى) will not give him because he knows that Allah is protecting him.

- This is similar to sickness, Allah (سبحانه وتعالى) knows that some people sickness suits them and others well-being suits them. And this is out of Allah's knowledge and wisdom. So the believer is grateful and will recognize it's a blessing from Allah (سبحانه وتعالى) in any state he is in.
- If a person is in a state of sickness or poverty, and he takes all of the blessings he has been given and puts them on one side, and then sees his difficulties – his blessings will far outweigh his difficulties.
- As a practical example: write and count all of the blessings on one side, and difficulties on another. That is why you are responsible for your happiness. There is no comparison to the blessings you have relative to the difficulties, subhan Allah.

## If a slave is afflicted with calamities or difficulties (المكروه و المصائب اذا ابتلى بها العبد)

- Keep in mind that an affliction is not a punishment, it is just a test – never think that Allah (سبحانه وتعالى) wants to destroy you or harm you.
- What will the believer do?
  - He will be patient (الصبر). Patience is the key to victory and Allah (سبحانه وتعالى) is with those who are patient, He will love them, and give them limitless reward. And this needs belief in the unseen. Don't complain about Allah (سبحانه وتعالى), don't complain about the Most Merciful to the unmerciful, subhan Allah. Don't complain about your sickness, your children, house, etc.
  - He will be content and pleased (الرضا): imagine if you are pleased with Allah (سبحانه وتعالى) as your Rabb, disposing your affairs, then Allah (سبحانه وتعالى) will make you pleased and enter paradise. To have satisfaction in the heart is a great treasure. There are people whose eyes can never be content, stomach is never content, subhan Allah. Don't compare yourself to others. Your eyes should only be looking at yourself and Allah (سبحانه وتعالى) – it's a one to one relation. Who am I to not be pleased with Allah (سبحانه وتعالى), The Most Merciful? Subhan Allah. Whatever we are facing in our life is exactly what fits us and suits us. The blessings we have are bountiful, and the afflictions are just.

- Submission (التسليم): Whatever Allah (سبحانه وتعالى) will decree for me, I am accepting. Wherever Allah (سبحانه وتعالى) takes me, I am accepting.
- Whoever does this will find his hardship to be easier and lighter. (هانئ وطنتها و خفت)
- What else will the believer do?
  - He will ponder, reflect, and observe the reward that comes with an affliction (تأمل بها). He will also have the opportunity to perform many worships as a result of being in an affliction. For example, sometimes a person is not doing enough dua'a, so Allah (سبحانه وتعالى) will afflict him because He loves to hear his voice, subhan Allah. Allah (سبحانه وتعالى) does not want to punish you – He always wants the good for you, He never wants the bad for you, subhan Allah.
- The bitter things will be sweet. The bitterness of poverty or sickness or any hardship will be sweet, why? Because you know the reward, though it is unseen. The disbeliever is not happy only if he sees.

## One of the most beneficial things while being in a state of calamity – To use what the Prophet (صلى الله عليه وسلم) guided us to

- Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْظِرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا ( ) (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, lest you belittle the favors Allah conferred upon you.) – Sahih Muslim 2963
- We should always remember this hadith when going through a calamity:
  - Look at those who stand at a lower level than you ( أَنْظِرُوا ) (إِلَى مَنْ أَسْفَلَ مِنْكُمْ): for example, don't complain about your house, remember those who don't have a house. Don't complain about your car, because there are those who take a bus, and those who take a bus, there are those who walk, and those who walk, there are those who can't walk, and those who can't walk, there are those who are dead and cannot do anything, subhan Allah. You really need to look at those below you and this will make you grateful. And in every case, you will find those below you, subhan Allah.
  - But don't look at those who stand at a higher level than you (وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ): this is a golden rule, and it will solve so many problems of jealousy, miserliness, greed, etc.

- Lest you belittle the favors Allah conferred upon you ( فَهُوَ ) ((أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ (سبحانه وتعالى)). The problem happens when people look at what others have, for example a wife will complain why is her husband like this, children, house, etc – then she will not appreciate the blessings she has.

### **If the slave puts this hadith in front of his eyes**

- Then he will see that he is rich compared to others, healthy compared to others, etc – this will make a person content with what he has.
  - He will see that his well-being, be it physical / mental, is better off than others
  - He will see that his provision and all that comes with it, is better off than others
- So no matter how bad you see your situation, there are always those who are worse off, subhan Allah. So he will feel that he has everything.
- In paradise, no one is sad, even if someone is in the lowest level of paradise, he will feel he has everything– he will be content.

## What will happen when you recognize this?

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- It will remove all the worries and grief
- You will enjoy the blessings you have
- And you will remember there are those who are below you and worse off, so you will be content with what you have.

## The more a slave ponders and observes the blessing Allah (سبحانه وتعالى) has bestowed upon him (و كلما طال تأمل العبد بنعم الله)

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- Whether these blessings are:
  - Apparent (ظاهرة)
  - Hidden (باطنة): like difficulties and trials
  - Worldly blessings (دنيوية): even half a dirham is a blessing
  - Religious blessings (دينية): worship, obedience, knowledge
- Ayoub (عليه السلام) was afflicted with losing his children, properties, wealth, sickness. And he said alhamdulillah I have a tongue and heart to remember Allah (سبحانه وتعالى), subhan Allah.
- When you observe all of the blessings, then you will appreciate it and it will make you stop complaining. We are even complaining about the smallest things nowadays, everything is good around you, and one thing we complain about it. Imagine sitting in a nice restaurant or business class or economy class, why is the food like this, etc, subhan Allah.
- You will see that your Rabb gave you so much. When you stop complaining and start observing, you will see the many blessings

you have and the many harms Allah (سبحانه وتعالى) has protected you from, subhan Allah.

### One of the means to achieve happiness and remove sadness ( و من (الاسباب الموجبة للسرور و زوال الهم و الغم

- Strive (السعي): you need to strive for your happiness, you need to make an effort to make yourself happy. You can't just sit and say these people don't make me happy, etc. Just like sa'ee in Safa and Marwah, Hajar did not complain about your husband, she took the means and moved about to find water.
  - Strive in order to remove the reasons you are sad. Anything that makes you sad, don't do it. If this person makes me sad, then don't do it.
  - Strive for your happiness

### How will you strive for your happiness and remove the sadness?

- نسيان ما مضى الله عليه من المكاره التي لا ( يمكن ردها: you need to strive to forget if they said this to you or did this. The past is over. So don't remind anybody of sorrow or past sadness, remind them of good things. Don't say remember how you were when you were sick, etc. Alhamdulillah that we have the tendency to forget because we are human.
- Need to know that when you are occupying your mind with the past, it will make you random and scattered, and this is foolishness



and madness (معرفة ان اشتغال فيها من باب العبث و النحال و ذلك حمق و جنون): Again and again you are remembering the past or someone.

- You need to strive against yourself, because if you leave your self it will go far. If you don't shut yourself, then you will worry about the future and be sad about the past.

### **It is an illusion when you think that things that happened in the past will happen again**

- Sometimes we hear the calamities of someone, for example they lose their job, they fall sick, so we think this is what will happen to me – this is an illusion, it is from the shaitan. When you know that everything is decreed by Allah (سبحانه وتعالى), then you will not worry about the future or be sad of the past.
  - You need to know that future matters are unseen from everybody (الامور المستقبلية مجهول), only Allah (سبحانه وتعالى) knows. Don't think this is what will happen.
  - Everything is in the hands of the All-Mighty, the All-Wise (انها) (بيد العزيز الحكيم). All-Mighty means when it happens, it happens, I cannot escape, and All-Wise because everything happens with wisdom, so why worry?
  - You have to strive for your good (ليس للعباد شئ منها الا السعي): you have to do something, don't surrender yourself to illusions. You own your deeds. So be positive in life by doing something instead of being sad and worrying. For

example, instead of worrying about your children, make dua'a for them, etc.

### **When you do this, your thoughts will be diverted away from worrying about your future**

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- This will make you surrender to Allah (سبحانه وتعالى) and put your trust in Allah (سبحانه وتعالى) that He will bring all of the good for you.
- And you will feel at rest and your worries and sadness will be removed.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 6

### Introduction

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- The desire of every person is to have a happy life. A happy life does not mean to change the decree but how you look at that decree.

### Recap of Means

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1. Faith and righteous good deeds – this is the foundation
2. Doing ihsan to the creation – either by speech or action
3. Busying yourself with learning or doing something
4. Gathering your thoughts to focus only on the present
5. Increasing in remembering Allah (سبحانه وتعالى)
6. Speaking of the blessings of Allah (سبحانه وتعالى) – both apparent and hidden, hidden includes sickness and calamities
7. Striving in removing the reasons causing worries and focusing on the means that bring happiness

### Instead of worrying about the future – Use the dua'a that the Prophet (صلى الله عليه وسلم) used to supplicate

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- You need to forget what happened in the past, and stop worrying about the future, because this will cause sadness as well.
- Some people worry about the future in their duniya and hereafter. For example, they are scared if they die, what will happen? But now you are alive, so you need to think about what must I do about my

death and hereafter. Just worrying about the hereafter without doing anything about it is useless, it is just draining your thoughts and emotions.

- So what should you do?
- Use this dua'a that the Prophet (صلى الله عليه وسلم) used to supplicate:

### First Dua'a

- Hadith: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل (صلى الله عليه وسلم) (The Messenger of Allah) used to say: "Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)." – Muslim Book 17, Hadith 1472
- You are asking Allah (سبحانه وتعالى) to reform and make better for you three things:
  - O Allah, make my religion easy for me by virtue of which my affairs are protected (اللهم أصلح لي ديني الذي هو عصمة أمري): My religion: whether to fix my prayer, dua'a, character, dhikr,

dealing with people, why? Because my religion is the main of all matters.

- Set right for me my world where my life exists ( وأصلح لي دنياي ) (التي فيها معاشي،): My duniya: whether to fix my house, children, work, anything concerning my worldly matters, why? Because my duniya is my livelihood, I don't want to lose the taste of the blessings of my livelihood.
- Make good for me my Hereafter which is my resort to which I have to return ( وأصلح لي آخرتي التي فيها معادي، ): My akhira: fix for me all that will happen when I am in my grave, resurrected, accounted, crossing the sirat, etc because my akhira is my final destination. You are asking that all of the stages of the akhira to be fixed. When you are with Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will take care of your security in the future.
- And make my life prone to perform all types of good ( واجعل الحياة زيادة ) (لي في كل خير): Those who have lost hope in life and just want to leave this life, we ask Allah (سبحانه وتعالى) for the well-being. Ameen. You are asking for every moment in your life to be an increment for every good, not evil. Goodness in provision, well-being, all my affairs, etc. As if you are asking for barakah in all parts of your life.
- And make death a comfort for me from every evil ( واجعل الموت راحة لي ) (من كل شر): And if there is anything that will destroy me or bring me destruction, then make death a relief for me. Sometimes people get so depressed that they commit suicide, they think they are

useless, worthless, they do not enjoy this life, they have no faith, and those who commit suicide is not a relief.

## Second Dua'a

- Hadith: رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " دَعَوَاتُ الْمَكْرُوْبِ اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ ) (Messenger of Allah (صلى الله عليه وسلم) said: The supplications to be used by one who is distressed are: "O Allah! Your mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You) – Sunan Abi Dawud 5090, Hasan in chain Al Albani
  - Your mercy is what I hope for. (اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ): You are making a dua'a in order not to be confident in yourself but in Allah (سبحانه وتعالى) and in the mercy of Allah (سبحانه). You are hoping and attaching to the mercy of Allah (سبحانه وتعالى), because the believer knows no one is more merciful than Allah because He is the Owner of all Mercy. You are saying I am trusting You, that is why I am hoping for Your mercy. Which mercy are you urging?
  - Do not abandon me to myself for an instant (فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ ) (طَرْفَةَ عَيْنٍ): Don't make me rely on myself, not even for a blink of an eye. This shows you that we as humans can easily rely on our experience and strength, but you are asking not to rely on yourself.

- But put all my affairs in good order for me. (وَأَصْلِحْ لِي شَأْنِي كُلَّهُ): Reform and fix for me all of my matters because no one except You can do it.
- There is no god but You (لَا إِلَهَ إِلَّا أَنْتَ): No one deserves my worship except You and I will not attach except to You.

### **If the slave is supplicating with these dua'as, which has the goodness for his future, then he needs**

- If the slave is supplicating with these dua'as, then he will find the goodness of his future – whether religious or worldly.
- These dua'as are an 'insurance' for you, but what is required from you when making these dua'as?
  - Present heart (قلب حاضر): your heart cannot be absent, you have to know what you are saying.
  - Truthful intention (نية صادقة): you are truthful that Allah (سبحانه) will take care of you and will respond to your dua'a. When you say do not let me rely on myself, and then you are worrying afterwards, this is not being truthful.
  - Make an effort in order to get what you want (اجتهاد فيما يحقق ) ذلك: when you ask Allah (سبحانه وتعالى) to reform all of my affairs, you need to make an effort to take all of the good opportunities. When you ask Allah (سبحانه وتعالى) for paradise, you need to take the means that will take you to paradise, subhan Allah.

- Allah (سبحانه وتعالى) will fulfill what you are invoking , hoping and working for. And the worries of the future will turn into happiness and joy. So you will be happy about the future and not worry about it.

### One of the most beneficial means to removing worries for those who went through a bad experience

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- Your past is different from your future and you cannot compare another person's future with your future or another person's past with your past. This will cause people to have a phobia and they will never enjoy their present. What should they do instead?
  - Strive in lightening this fear (يسعى في تخفيفها): You need to struggle and fight that fear, you cannot be chained to your past. You need to make it lighter throughout your life. This is a sickness because it is just in the mind and it takes time to get over it.
  - Think that the worst is over (يقدر اسوأ الاحتمالات): He can think to himself that this is the worst that can happen to me, it has already happened and it's done, it will not come back again. He should not think it will happen again or that it will be worse. These are mental issues so a person needs to change his views, that is why we are responsible for ourselves with the help of Allah (سبحانه وتعالى).
  - Need to establish it by himself (يوطن على ذلك نفسه): and slowly as this goes on, then his worries will be removed, and it will



make him to work positively in this life. When a person is just thinking about their past experiences and worries, it will make them limited, they will not be able to be successful in what they do.

### **If things happen and he starts to assume things (إذا حلت به الاسباب)**

- There are symptoms that you are afraid, and symptoms that you are falling sick though you are not sick, or you think you will lose a person, because he is not calling me like before, etc. and because of these experiences you are making assumptions of what will happen in the future.
  - Instead of going deep into these worries, you need to protect yourself from going down that train of thought that this will happen, etc. You just need to relax. That's why our test is also our self, we will not be able to live like this. And with our bad thinking, we will end up doing funny things, that it will actually make the person leave in the end, subhan Allah.
  - The person should especially busy himself with doing something beneficial in order to push away this negative feeling.

## What will happen when he does this?

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- Why are you losing your present because of your past? While establishing yourself and being busy with what is beneficial, you need to rely on Allah (سبحانه وتعالى) and you need to trust Allah (سبحانه وتعالى) that He will never make you go through that.
- You will have happiness and the reward either in this duniya or the hereafter because you are relying on Allah (سبحانه وتعالى) to overcome the negative feelings about the future. So even a disbeliever can use this mean, but the believer will have the additional reward, subhan Allah.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 7

### Introduction

- Happiness in the Qur'an is only mentioned once because the real happiness is in paradise, subhan Allah. So while we are alive, we need to take beneficial means because we are responsible for our happiness with the help of Allah (سبحانه وتعالى).

### One of the greatest treatments for (من أعظم العلاجات لأمراض)

- Heart diseases / nerves (القلب العصبية): meaning anxiety
- Physical ailments (البدنية): if the heart has sicknesses, it will reflect in the outer body as well.
  - A common sickness in society is illusion and thinking about things that are not real, so the treatment is strengthening of the heart (قوة القلب). The heart is your core, if your heart is good then the whole body will be good. If a person is externally sick it is because his heart is internally sick, subhan Allah. Hadith: (أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، (وَأِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ (Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.) – Al Bukhari 52
  - Some heart's get quickly irritated, so the cure for the heart and the body is to have a strong heart that does not get

irritated when things happen, and does not have illusions or imagine things in his mind that bad things will happen.

(عدم انزعاجه و انفاعله للأوهام و الخيالات)

- And you find this person is neither at rest nor at peace, he is quick to react and get angry and irritated because of his bad thoughts. (التي تجلبها الافكار السيئة)
- The Prophet (صلى الله عليه وسلم) is encouraging us to always speak positively and be optimistic because bad thinking will bring illusion and bad thoughts. And this will affect us both mentally and physically.

### If a person

- Submits to his imagination (استسلم للخيالات): for example, the children are running late, so maybe this happened, they got into an accident etc
- And if he is spoken to at that moment, he will get irritated and his behavior will be different (انفعل قلبه للمؤثرات)
- And he has fear from sicknesses or bad things happening, like losing business or losing loved ones (خوف من الامراض و حدوث المكاره): you will find that they are already reacting though nothing has happened.
  - You will find this person will fall into worries, anxiety, mental and physical problems. And this is all because the person is submitting to illusionary thoughts in his mind.
  - And this will have a negative impact on the person.

## What is the treatment? (ما هو العلاج؟)

- And this is a tendency that women can have more than men. The remedy is:
  - The heart depends on Allah (سبحانه وتعالى) (اعتمد القلب على الله): the heart will be strong when it is inclined to something strong, so the heart will be strong when it is leaning on Allah (سبحانه وتعالى), subhan Allah. So this shows you that you need to know Allah (سبحانه وتعالى).
  - And you need to rely on Allah (سبحانه وتعالى) (توكل عليه): because Allah (سبحانه وتعالى) loves to give the security, He does not want to harm or hurt you. Especially the name of Allah Al Mu'min (المؤمن), Who is the Giver of security.
- He will not surrender to the illusions in his mind (لم يستسلم للأوهام): and will think good about Allah (سبحانه وتعالى) and he will not be controlled by his bad thoughts.
  - So this will make him trust Allah (سبحانه وتعالى) (يثق بالله). And a great example is Ibrahim (عليه السلام) when being thrown into the fire, he did not panic or scream, his heart was completely at peace, and this is was not an illusion but a real situation. You will find the messengers will never submit to their illusions because it is a waste of time.
  - When we submit to our bad thoughts, we will not be efficient or productive in any work that we do because all of our energy is being drained with this bad thinking. When

you trust Allah (سبحانه وتعالى), then of course He will not leave you.

- And he will hope for the favors of Allah (سبحانه وتعالى) (طمع في) (فضله): he will hope for a happy life, his children to be safe, home protected, etc.

### **This will cause the worries and sicknesses to be pushed away (اندفعت الهموم و زالت الاسقام)**

- The mutwakileen do not ask others to do ruqya for them, they do not submit to any bad omens, nor do any branding. They are very strong in this duniya and 70000 will enter paradise with no torment or account.
- Someone who is mutawakil on Allah (سبحانه وتعالى) cannot have a mental disease.
- His heart will be:
  - Strong (قوة): if he hears something, he will not be affected
  - Open (انشراح): the heart is open, it is not tight and dark
  - Happiness (سرور): there is happiness and joy in the heart
- Hatim Al Assam, one of the followers, had so much khushu in his prayer, which shows his heart was so strong. Half of the masjid collapsed, and imagine hearing the sound and people screaming, and he didn't feel any of these things and continued with his prayer. When he finished, he saw that the people were gone and half the masjid collapsed. Imagine now if one fly or ant comes across while praying, we get affected by it, subhan Allah.

## Hospitals are getting filled (ملئت المستشفيات من مرضى)

- One of the observations of As Saady is that many hospitals are getting filled because of:
  - Illusion (الاهام)
  - Bad thoughts (الخيالات الفاسدة)
- And in the end, it is only in the mind, it is nothing. And if a person does not put his trust in Allah (سبحانه وتعالى), then he will be sick.
- And these illusions and bad thoughts affect the heart. And we find this is very common nowadays.
- This will lead to foolishness and madness (ادت الى الحمق و الجنون): you will find the person will be very complicated. And this will affect his thinking, worship, and productivity. You will find he will be doing things that are not normal, cleaning so many times, closing the doors, or they will even start to treat their husbands in a bad way because of thoughts in their minds. May Allah (سبحانه وتعالى) protect us from these diseases. Ameen.

## Who is the one with well-being? (من المعافى؟)

- The one whom Allah (سبحانه وتعالى) has given him the well-being (من عافه الله), and how will He give the well being?
  - He will guide him to struggle against himself in order to achieve beneficial means: instead of thinking what another person will do to him, and just thinking, read the Qur'an instead, or say dhikr. That is why you need to stop these feelings while having tawwakul on Allah (سبحانه وتعالى).

That is why we are reading the morning and evening supplications for these things, because these matters can affect our lives.

- So this will give us:
  - The strength of the heart (مقوية للقلب)
  - And to avert any worries (دافعه لقلقه)

### The one who has tawakul

- Surah At Talaq 3: (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) (And whosoever puts his trust in Allâh, then He will suffice him.)
- When you have tawakul on Allah (سبحانه وتعالى), then your recompense is that Allah (سبحانه وتعالى) will be sufficient for you, subhan Allah.
- Tawakul on Allah (سبحانه وتعالى) will give you:
  - Strength of heart (قوي القلب): and He will guard everything for you, nothing will affect you. Ibrahim (عليه السلام) did not panic and because of his tawakul, Allah (سبحانه وتعالى) changed the characteristic of the fire, from being hot to cool, subhan Allah.
  - Illusions will not affect him (لا تؤثر فيه الاوهام)
  - And if situations happen, he is not affected (لا تزعجه الحوادث): and this shows you he has inner-peace. And this can only come with having reliance in Allah (سبحانه وتعالى) because he knows that everything is decreed by Allah (سبحانه وتعالى).



## He knows (لعلمه)

- There is no foundation to the fears (خوف لا حقيقة له)
- And he knows that Allah (سبحانه وتعالى) took charge for whomever is relying on Him, and that will be sufficient for Him (الله تكفل لمن توكل عليه) (بالكفاية التامة). Allah will be your Guardian, Protector, and Sponsor.
  - So he will have trust in Allah (سبحانه وتعالى) and he is satisfied with His promise (يثبق بالله ويطمئن لوعده):
    - His worries will be driven away
    - His hardship will become ease, and his sadness will become joy.

So we ask Allah (سبحانه وتعالى) for the well-being and that He graces us with strength of heart and to keep us firm on the perfect tawakul. Which Allah (سبحانه وتعالى) has taken charge for those who put their trust in Him to have all goodness and avert all that is hated.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 8

### Introduction

- It is the desire of every human to have a happy life, but we do not want to take the means that will make us transgress and sin. And we do not want to achieve a happy life while hurting others along the way, this is not correct either.
- So we want to look at it from the view that is acceptable by Allah (سبحانه وتعالى).

### Golden Rule of Happiness - what is it?

- A balanced view in this life (النظرة المتوازنة في الحياة): everybody around us is not perfect and we are not perfect, and that is why it makes us sad because we have expectations that people need to deal with us in a certain way. And if they do not meet our expectations, then it makes us sad and miserable.

### Hadith

- The Prophet (صلى الله عليه وسلم) was the happiest and so were his companions, why? Because they were so productive.
- Hadith: وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " لا يفرك مؤمن ( ) (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "A believer must not hate (his wife) believing woman; if he dislikes one

of her characteristics he will be pleased with another".) – Muslim Book 1, Hadith 275

- This hadith concerns the husband and wife to have a balanced relationship, but it can be applied to other relationships as well.
- If there a few qualities he does not like about her, he should not hate her. And this shows you that there is good in everybody.
  - We have such high expectations from people. So what makes a successful and happy marriage?
  - It does not mean that no one is making mistakes, but it is about having a balanced view. If he sees something he hates, then he needs to see something he likes. For example, maybe he doesn't like the way she cleans the house, but he likes the way she cooks.

### **There are two great benefits in this hadith (في هذا الحديث فائدتان عظيمتان) – First Benefit (الفائدة الأولى)**

- It is guiding us on how to deal with others, with whom?
  - Spouse (الزوجة): always balance a negative with a positive
  - Family (القريب): be it parents or siblings, children, if there is something you hate, you need to be balanced and look at the positive things.
  - Friend (الصاحب): no one has a perfect friend, so what makes you to have a good relationship, when you see something bad, you balance it with something good, and you will always find far more positive than negative.

- Co-workers (المعامل): be it people who work for you at home, or people you work with.
- Whatever it is, there is a connection between you.

### You need to establish this view in your mind that whoever you are dealing with

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- They will have:
  - Shortcomings (نقص): whether it is your spouse, friend, housekeeper, etc, you need to believe that they have some shortcomings.
  - Faults (عيب)
  - Something you hate (امر تكرهه): maybe you can accept it from others, but from your husband you cannot stand it, for example. Maybe putting something on the table, it is something normal, but you don't like it when it is being done by your husband for example.
- So what should you do next?
  - You cannot have a perfect husband, children, friend, or co-worker, so you should compare between all of these defects and shortcomings, and between something positive that you should have in your mind in order to have:
    - A strong connection (قوة الاتصال)
    - And remain in love (الابقاء على المحبة)
  - Why is As Saady (may Allah have mercy on him) saying this? Because we are human beings, if there is something I

hate from one person, I will put an 'x' and I will say I don't like them, and that one incident will remain in the mind, and that will make a person sad and not enjoy his life. And of this will make the connection very weak, and you will find the love will slowly disappear.

- So you want to keep the connection strong and the love to remain. Imagine if every person in the house, the spouse and children were applying this hadith, then it would surely be a happy family. But it's up to you to want this connection and make the effort, subhan Allah.

### What to do in order to have this connection and love? (ماذا افعل؟)

- You should not hate quickly, you need to remember the goodness in them (يتذكر ما فيه من المحاسن). And that is why to be happy is up to you! No one can come and make you happy, you need to have a balanced view, that it why it is a struggle against the self to be happy. Maybe your husband does something you don't like, but you need to remember that he is spending on the family, he's a good father, etc.
- There was once a man that came to a scholar and said I want to divorce my wife, he then asked him why? He said she is not beautiful. Then the scholar asked did she ever betray you, he said no. Does she take care of the house, does she cook for you, etc. He said yes. So he forgot that negative. So you need to:
  - Overlook the mistakes (الاعضاء عن المساوئ)

- Be observant of the good in them (ملاحظة المحاسن)
- Your desire has to be to make the connection remain forever.
- And this will make you to always be relaxed.
  - You did not change the person or scold them, you just overlooked and are observant of the goodness in them.

## Second benefit (الفائدة الثانية) – Removal of the anxieties and worries (زوال الهم و القلق)

- You will see the good of the person, and this will remove the worries. Why are worries being mentioned? Because you might see something you hate, and then you start to worry what will they do next, how will I be able to live with the children if this is happening, etc.
- If you deal with seeing the good in them, what will happen?
  - بقاء الصفاء (بقاء الصفاء)
  - المدائمة على القيام بالحقوق (المدائمة على القيام بالحقوق): We have the rights of the spouse, friend, family, and even the rights of Allah (سبحانه وتعالى). For example, if a wife is always looking at the negatives of her husband and not seeing his positives, she will not be able to fulfill the rights to her husband, and she will find difficulty in fulfilling the rights to Allah (سبحانه وتعالى) because she will not be focused in her prayers and worships, subhan Allah.
  - حصول الراحة بين (حصول الراحة بين) الطرفين: when you are fulfilling the rights, you will be on the

straight path, you will be balanced and comfortable. You will be relaxed and you will be able to focus on your worship. But if you are not fulfilling the rights, then there will be imbalance.

### What will happen to the one who is not applying this hadith? Meaning he is doing the opposite (عكس القضية)

- What is the opposite? And unfortunately, this is what the majority of people are doing. That is why majority of people are worrying and not fulfilling their rights, subhan Allah.
  - Observing the faults / mistakes (لحظ المساوئ): When a person is applying this hadith properly, you will find even the way he speaks will change. He will not complain and speak of the negatives. But when you are observant of the negatives, you will speak in a way that will be hurtful to the other person, and just makes everyone sad in the end, subhan Allah. Some people always want to have positive energy in the house, so they put crystals, or change the furniture etc and this is all shirk. You cannot put something to get positive energy, if you want positive energy it depends on you. Are you positive or negative in what you are spreading around the house, subhan Allah.
  - Being blind to the good in them (عمي عن المحاسن)
- So this person who is not applying the hadith:

- He will worry (يقلق): he will worry about the future, what will they do next? It will become his concern and then it will become magnified and get out of control.
- It will spoil your connection for love ( يتكدر ما بينه و بين ما يتصل به ) (من المحبة): the hadith says that you need to love all muslimen, when you love, it makes you happy, when you hate it makes you sad. If a person is always looking at the negative, it will spoil it.
- Many of the duties and rights will be unfulfilled ( ينقطع كثير من ) (الحقوق): why? Because my eyes are always looking at the negative.
- These rules are very helpful for having internal happiness, because happiness begins from the inside.
- A believer husband will not hate a believer wife, but what are 'believers' being mentioned? It shows that it can even happen between believers, subhan Allah.



## Who needs to really apply this hadith? Those with high determination

- What does this mean? There are those who are believers, righteous, they have overcome great obstacles / calamities in their life – they are live survivors, they can take on big tasks, sickness yet when it comes to something so small and minor with relationships, they can get totally affected. They are failing in these small matters.
- Those with weaker faith, you will find that in the big matters, like sickness and calamities, they will fail these tests, and cannot tolerate it, become impatient, etc.
- For example, a husband is righteous and he is patient when big calamities and matters happen, but when it comes to something small with his wife, he is upset, subhan Allah.
  - يوطنون انفسهم عند وقوع (المزعجات): when something big happens, how will they react?
    - They will be patient (صبر)
    - And calm and relaxed (طمأنينة)
  - في الامور التافهة و البسيطة: But in small and insignificant matters they will get affected.
    - They will worry (يقلقون)
    - And the transparency in their relationship will get spoiled (ينكدر الصفاء): it will affect their inner-peace.
- What will happen? It will harm them and it will affect their peace and comfort. With big matters, they are fine, but with small matters

they will be worried, subhan Allah. Why did this person not say salam to me, etc.

- The hadith mentions the believer because they passed the great tasks, but don't hate others.

### So what should he do? (ماذا يفعل؟)

- The one with high resolution / determination (الحازم):
  - He will make the effort to deal with both small and big matters (يوظن نفسه على الامور القليلة و الكبيرة): we see that most people fail in the small matters, subhan Allah. Maybe a person is sick and they are patient, but if people are not visiting them, they will be impatient and worry, subhan Allah.
  - Ask Allah (سبحانه وتعالى) for the help (يسأل الله الاعانة): you don't want a small thing to affect you.
  - Ask Allah (سبحانه وتعالى) to not leave you to yourself for a blink of an eye (لا يكله الى نفسه طرفة عين): you don't want to rely on yourself, you want to always be connected to Allah (سبحانه وتعالى).
- What will happen?
  - The small matters will be just as easy as the big matters
  - He will be tranquil and at peace, he will not worry and be anxious.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 9

### Introduction

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- When you are happy, everything around will make you happy – even the little things. We cannot get happiness from anywhere, it is within you.

### Do you not want the happy and tranquil life? (الا تريدون حياة السعادة و الطمأنينة؟)

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- The happy and tranquil life is the correct life (حياة السعادة و الطمأنينة هي الحياة الصحيحة).
- People think if you have peace of mind that it is not a happy life. People think that this life has to be full of misery and sadness by default, and this is not correct.
- The correct and upright life is the happy and tranquil life.

### This correct life is very short (هذه الحياة الصحيحة قصيرة جدا)

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- This life relative to the hereafter is very short.
- So there is no need to make it even shorter with (فلا ينبغي ان يقصرها):
  - Worries
  - Self-pity
- This is contrary to a correct life. (عكس الحياة الصحيحة) Because the correct life is the happy life by default.

- When a person is worrying or sad, he will not be productive, he will not be able to do ihsan because the mind is occupied, and he will not be able to communicate properly with others.
- So don't lose any opportunity because your life is so short.

### **The one who is sensible does not want to waste his life (العاقل يشح بحياته)**

- He does not want to waste it with worries. He does not want to waste his time by worrying and thinking negatively.
- Instead of thinking about your past, learn from it, and do something.
- This is a common point for a believer or disbeliever – all know that this life is too short.
- But the believer, when he applies this point – he knows that Allah (سبحانه وتعالى) is the Most Merciful, Most Gentle, whatever Allah (سبحانه وتعالى) decrees is the best, so what will he have?
  - He will be more fortunate when applying this rule (الحظ الاوفر): for example both a believer and disbeliever have eyes to benefit from, but the benefit of the believer with his eyes are greater, why? Because he see things from the perspective of the hereafter. He is aware of the unseen.
  - The beneficial share in the duniya and akhira (النصيب النافع): (العاجل و الأجل): a person who is happy will be able to worship, and this will give him more energy, and make it a means to be closer to Allah (سبحانه وتعالى). One of the means to make you closer to Allah (سبحانه وتعالى) is to have inner-happiness.

## What should the sensible one do if..? (ماذا يفعل العاقل اذا..?)

- A calamity befalls him (اصابه مكروه): Like falling sick or losing a loved one.
  - He will compare between the blessings that he already has, whether:
    - Religious: his faith, he is acquiring knowledge, he has righteous friends, has done umrah, hajj, etc
    - Worldly: he has a house, job, health, etc
  - Relative to the calamity that he is going through at the moment.
  - When he is only complaining, he will not do anything productive. But when he is comparing and seeing the blessings he has, he will see that he is showered with blessings from Allah (سبحانه وتعالى). And all of these are blessings he did not ask for – all are from Allah (سبحانه وتعالى). In the Qur'an, Allah (سبحانه وتعالى) is always reminding us of the blessings that He has bestowed upon us – look at the skies, look at the earth – you are surrounded with blessings.
  - So if you want to compare, you have to be fair. And then you will see how small this calamity is relative to all the blessings you have, subhan Allah. And the calamity becomes smaller and smaller in your heart, until it's not there. It does not mean the calamity will just disappear, but the feeling of sadness and sorrow in the heart will go away. It will not be magnified in the heart.

- That is why happiness is your responsibility, don't depend on anyone to make you happy.
- Scared of something in the future (خاف من مكروه): he can see that a problem is approaching.
  - By default this earth is protected because Allah is Al Hafidh (الحافظ) – The Protector, Al Wali (الولي) – The Guardian, Al Mu'min (المؤمن) – The Giver of Security. Allah (سبحانه وتعالى) says in ayat al kursi that He does not fatigue from protecting the heavens and the earth.
  - The person should compare in his heart the fear that he has relative to the many possibilities there are to be saved. Why? Because of the great names of Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) is able to do all things.
  - For example, you think you're going to fall sick and you think you will not be able to do anything tomorrow, and you will find you will fall sick. You will realize the one possibility of harm versus the numerous possibilities to be saved.
  - Sometimes we might see a car on the road that is completely crushed, and we think to ourselves that this person would not have survived, but you will see they will come out unscratched.
  - He will not allow the one weak possibility to overcome the great and stronger possibilities. We have to remember that

Allah is Vast in His protection, subhan Allah. Allah ( سبحانه ) (وتعالى) is dealing with us with His names.

- He will not allow the one possibility of danger versus many possibilities of safety to cause him fear.

**For this reason there will be removal of his anxieties and worries ( زوال ) (الهم و القلق)**

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○ If the one possibility:

- Takes place at that moment: then that is Qadar Allah
- Does not take place yet: he needs to take means in order to push it away, for example, should not wait for a snake to come and attack.
- Has already taken place: then try to lessen it in a calm way.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 10

### Introduction

- Though there are trials and hardships in this life, there are tools and means to overcome them. Happiness is internal, it is not something you can get from outside or expect others to make you happy.
- Surah Al Furqan 20: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ) (And We have made some of you as a trial for others: will you have patience?)
- In this part of the series, we will look at tips on dealing with people.

### Of the beneficial matters (من الأمور النافعة)

- Sometimes when you are dealing with people, they can disturb you with their words. When someone talks bad to you, insults you, or puts you down it can be more painful than physical pain.
- Some people are more sensitive than others, so how can you overcome this feeling of hurt?
  - It will never harm you (لا تضرك): never think that verbal words will harm you, it can hurt your feelings, but it will not harm you, meaning it will not make you blind, it will not injure you physically.
  - It will harm them (بل تضرهم): why? Because in the eyes of Allah (سبحانه وتعالى), he is someone who has harmed someone else, and we are not supposed to harm others. He has done something contrary to what Allah (سبحانه وتعالى)



and His Messenger (صلى الله عليه وسلم) have said. Because he has actually sinned when harming others. Islam tells us to spread 'salam', and this means to not hurt others – even verbally. We are supposed to obey Allah (سبحانه وتعالى) by caring for others' feelings, not hurting them. Islam encourages us to make others happy, speak well to them, etc.

- Only in one case these words can harm you. What is this case?

### The words of others will harm you if (تضرك اذا)

- You have occupied yourself worrying about it (أشغلت نفسك في الاهتمام بها): you start to think about it, and you start to have self-pity. People are doing bad to me and I'm not doing anything, this will eventually harm you physically. The word is like a sword, it will hit and hurt. But don't let it affect you.
- It overtakes your feelings (سوغت لها ان تملك مشاعرك): don't have self-pity, because it is a very disturbing feeling. And don't make others to have pity over themselves. We need to remember that people are trials and before we can say good to others, we should not allow it to overtake our feelings. For example, sometimes people might talk badly about your children, you need to know it will not harm you except if you worry over it and let it take over your feelings. We never want to be a means to make others sad because we are sinning then, subhan Allah.

- When people are talking bad about you, then it is harming them, not you. We are in this life to worship Allah (سبحانه وتعالى), not to cry over what others are telling us. We want to focus on our responsibilities and duties to Allah (سبحانه وتعالى).
- When you have inner-peace, then you will be very productive, your outcome will be with ihsan, but it has to begin from the inside, from the core.

### **Know that your life is according to your thoughts (اعلم ان حياتك تبعا لأفكارك)**

- This is a great secret of life and a very beneficial tip. This is according to the divine hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا ) (Narrated Abu Huraira: Allah's Messenger ( صلى الله عليه ) (وسلم) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him).) – Al Bukhari 7505
- If you think good of your life, it will be good, if you think bad, then it will be bad, subhan Allah.
- We are constantly thinking because we are humans, so how should we tailor our thinking, since our life is based on it.
  - Think about things that are beneficial and useful, whether for the:
    - Duniya: how to do my job better
    - Or akhira: thinking how to increase my khushu' in prayer

- Then your life will be a happy life. Think about things that are useful, if it is not useful, then stop thinking about it.
- But if you are thinking about things that are useless, what this person said or did, etc – just thinking without benefit, then there is nothing productive about it.
  - Your life will be full of worries and fear. Life will be complicated.
- So if you think that Allah (سبحانه وتعالى) is so merciful, He is the protector and guardian – and just thinking about Allah (سبحانه وتعالى) is full of reward and He will remember you.
- But if you remember and think about someone, and they don't know, they don't benefit from it. But if you remember someone, and make dua'a for them, then that is useful. Or you tell someone that you love them – the Prophet (صلى الله عليه وسلم) taught us to tell others that we love them.

## One of the most beneficial matters to remove worries ( ومن انفع الامور لظرد ) (الهم)

- To establish yourself to not seek thanks from anyone except from Allah (ان توطن نفسك على ان لا تطلب الشكر الا من الله) (سبحانه وتعالى): this means if you are expecting thanks or appreciation from anyone for doing something for them, then it will cause you to worry, and quickly make you sad.
- You don't want to wait for anyone to praise you or thank you. When you are cooking or taking care of the children, it should make you happy because you are getting good deeds for it. But if you are waiting for the appreciation, then it will make you anxious and sad.
- Allah (سبحانه وتعالى) is the only One Who appreciates what you are doing, even movements of your heart, subhan Allah. For example, removing something out of harm's way, or cleaning the masjid, Allah (سبحانه وتعالى) will appreciate this.
- Don't have expectations from others, the minimum expectation is a thank you, so if you are expecting praising, which is more than thanks, or you are expecting a gift, then that will make you even sadder, subhan Allah. But the more expectations you have from Allah (سبحانه وتعالى), the more He will make you happy and happy, until you reach paradise, subhan Allah.
- What makes us sad? Expectations from people, and the minimum expectation is a thanks – so even remove this from your expectations.

- One of the names of Allah is Al Shakir Ash Shakoor (الشَّاكِرُ الشُّكُورُ) – the One Who appreciates, but you need to do it for Him. And He will give you more reward and make you even happier in this life and the next.
- For example, you are cooking for others and you see that others are not appreciating it, so you stop cooking, then you have cut off your good deeds. But when you have expectations only from Allah (سُبْحَانَهُ وَتَعَالَى), then it will make you happy.

### If you are being good to others (إذا احسنت الى من)

- Who have a right upon you (له حق عليك): you need to do good to them by default because it is your duty, like your parents, spouse, neighbor, children, friends, muslimen.
- Or do not have a right upon you (من ليس له حق): something that is not obligatory upon you, but out of your goodness, you are initiating to help someone.
- The more you believe in Allah (سُبْحَانَهُ وَتَعَالَى), the more you will do ihsan to others, even to animals, subhan Allah. And you need to know that whatever ihsan you are doing – whether it is your duty or not – you are dealing with Allah (سُبْحَانَهُ وَتَعَالَى) (فاعلم ان هذا معاملة منك من الله). For example, when you are being dutiful to your parents, that is your duty and you will be rewarded it for by Allah (سُبْحَانَهُ وَتَعَالَى).
- When Allah (سُبْحَانَهُ وَتَعَالَى) brings forth the people, they are a test for you, but you are ultimately dealing with Allah (سُبْحَانَهُ وَتَعَالَى). Any good that you do, goes to Allah (سُبْحَانَهُ وَتَعَالَى). For example, when you

Speak good to people, before even saying it, if it is sincere for Allah (سبحانه وتعالى), then it has already reached Allah (سبحانه وتعالى), subhan Allah. To be con't in sha'a Allah.

## The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 11

### Introduction

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- How will you communicate with people? According to what you have inside, if you are happy inside, then you will be able to speak with ihsan.
- Your life is according to your thoughts, so you need to always busy yourself with what benefits you.
- One of the beneficial means is to not be anxious, which is to ask for thanks only from Allah (سبحانه وتعالى), not from the people.

### Do not be excited when you hear thanks from those you have been good to (فلا تبال بشكر من انعمت عليه)

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- So after passing the initial stage of not wanting any thanks from others, only from Allah (سبحانه وتعالى), if you do hear thanks, then you should not be excited for it. Because if someone says thanks to you, they are actually thanking Allah (سبحانه وتعالى) because it is Allah (سبحانه وتعالى) who made it easy for the person to do the good deed.
- And when people are thanking you it is for their own goodness, and when you get to hear thanks from others, then know that it is a provision from Allah (سبحانه وتعالى), so you have to thank Allah (سبحانه وتعالى) to have received that thanks, subhan Allah.

- Surah Al Insan 9: (إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا) ((Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.)
- The believer is doing good because his motive is Allah (سبحانه وتعالى), not the people. And they do not want any reward or thanks from others, because they want the reward and thanks from Allah (سبحانه وتعالى).
- So even if they receive the thanks, they do not want it, but they know it is a provision from Allah (سبحانه وتعالى).
- That is why Allah (سبحانه وتعالى) praises those who believe in the unseen, because I cannot see how Allah (سبحانه وتعالى) will thank me and reward me, but I have to believe it.

**This point is greater emphasized when dealing with family, children, and those whom you are close to**

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- You might do so much ihsan to them because they are close to you, and you get hurt when you do not see appreciation from them. And this is a test to do things for Allah (سبحانه وتعالى), and not for others.
- This means that you do not want anything from them, not even a thanks, and if it comes, it comes from Allah (سبحانه وتعالى). So you should do ihsan for Allah (سبحانه وتعالى) because you are dealing with Allah (سبحانه وتعالى) and the people are just a test in the middle.
- We get hurt the most from this point because of our high expectations. And of course it will make you sad.



- And sometimes you give yourself a green light that you can say anything you want to them. Don't hurt them verbally or in any way, especially those close to you. For example, we are so careful with not hurting outsiders, but when it comes to those closest to us, we say it doesn't matter if I say this or do that – it's my husband or children, they are my friends so they can understand me. Don't give an excuse to yourself to hurt any human being, especially someone close. Why is this being mentioned?
  - Because if you have expectations from them, for example, wanting thanks from them and you don't get it, then you will hurt them. You will speak to them in a bad way, and you will take them for granted, thinking it's ok, they can forgive me, subhan Allah.
  - But when you do not have expectations and thus do not hurt them, then:
    - You will be in peace: when you see yourself hurt, then it is a sign that you are expecting from others, subhan Allah. So no expectations, no hurt – you will be in peace.
    - And they will be in peace: because they are dealing with someone who is not expecting anything from them, subhan Allah.
    - And this is a very relaxed and comfortable relationship

## What does it mean to have a relaxed relationship? (ما هي دواعي الراحة؟)

- What does it mean if I have a relaxed marriage, a relaxed friendship, etc? Meaning to be in harmony, no stress, no tension.
  - Take anything good that will help the relationship (أخذ الفضائل): this means going beyond the duties, you want to do extra.
  - Then act upon it (العمل عليها)
  - According to what you can naturally do (بحسب الداعي النفسي): don't make it seem like you are forced to do it, it should be easy and natural. Act upon it slowly, slowly.
    - Do not burden yourself with what will make you worry and be uncomfortable (دون التكلف الذي يقلقك): so don't help the people if you are going to end up feeling tense inside while doing it – it defeats the purpose of being in a relaxed relationship if you are doing something you can't stand.
    - If you do, then it will make you go back to square one because you have not achieved anything (تعود الى ادراجك خائبا من حصول الفضيلة)
    - And this means taking a crooked road for yourself (حيث سلكت الطريق الملتوي)
- So when you do ihsan with people without expectations and without burdening yourself – then this is wisdom. Because you are taking difficult and unclear matters in a relationship and making it pure and beautiful, subhan Allah. And this will:

- Increase in pleasure in the relationship
- And remove the sadness

## **The Beneficial Means to a Happy Life (الوسائل المفيدة للحياة السعيدة) – Sheikh As Saady (may Allah have mercy on him) – Day 12**

### **Introduction**

- Without happiness in our life, we will not be able to move forward – we will not be able to worship, be productive or do things with ihsan. Again, happiness is not from outside, but it is the happiness within the person. So you need to take the means to bring forth inner-happiness.
- A golden rule is to seek thanks only from Allah (سبحانه وتعالى), and not from others. And whatever ihsan you do to the people, then know that you are dealing with Allah (سبحانه وتعالى), so don't wait for the thanks from the people.
- People get stressed in life when they do ihsan to others and they have expectations, and they go beyond what they can bear, and this just makes them sad in the end.

### **Put the beneficial matter in front of your eyes (اجعل الامور النافعة نصب عينيك)**

- Meaning anything that is nonsensical or unproductive, then get it out of your mind, don't put it in front of you. Instead, you should put beneficial and productive matters in front of you – meaning that should be your goal. So if you want paradise, put in front of your

eyes. I want to please Allah (سبحانه وتعالى), I want to be dutiful to my parents, etc – anything that is positive and noble.

- Of course the ultimate goal is the hereafter, but while in this life, we also need to put mini-goals, ie: I want to finish this surah, this book, etc.
- When you have the goal in front of you, then:
  - You need to strive to get it (واعمل على تحقيقها)
  - And do not turn to harmful matters in the meantime (ولا تلتفت الى الامور الضارة): do not think about anything that is not beneficial, not important – it is nonsense. And anything that is nonsense will actually harm you because it will make you sad and worry, subhan Allah.
- And when you do this, then it will keep you occupied from matters that can distract you : when you don't have a goal in front of your eyes, when you don't have something to strive for, then any small thing that comes up will distract you and bother you.
- But when you are busy and have a goal in front of you, then small things that come along the way will not disturb you, subhan Allah. For example, when we are on break we need to have a goal in mind, because when we are aimless then little things will distract us and make us sad. Why did this person say this, why didn't they answer back, etc. That is why many times you find those who go through counseling, they are told to have a goal, even if it is a small goal. But alhamdulillah for a believer, any goal that you have, you are having tawakul on Allah (سبحانه وتعالى), and seeking the help of

Allah (سبحانه وتعالى). You want to be happy so that you can reach to paradise, so that you can be productive to reach to paradise, subhan Allah.

### **Take a break (و استعن بالراحة)**

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- Sometimes you have a deadline to finish a task, and you will find that you are not sleeping and not taking any breaks just in order to finish it.
- You might have a goal, but you don't want to be tense and anxious in order to fulfill it. You do not want to disturb your inner-peace in order to reach your goal – whether it is a daily goal, yearly, life goal. That defeats the purpose in the end.
- Your body also has rights, so you need to take a break, subhan Allah. Because the stress itself will negate the happiness.
- When you take a break, then you will be able to gather your thoughts and focus on what is important again. Because if you are just going non-stop you'll end up doing things that are less-productive.
- So when you take a break, then you can be productive again.

## Of the beneficial matters (من الامور النافعة) – Do things on time

- Let's take an example of doing homework. You procrastinated and left it until the end, so things just started to pile up. If you need to do your dishes, then do it now, don't let it pile up. If you want to read Qur'an, do it now. If you want to write a message to apologize for something, then finish it now, don't delay or postpone anything.
  - So do things as they come up (حسم الاعمال في الحال): because then it makes things clear, as if you are resetting your balance at zero, and you are done for today. You don't want things to be left-over.
  - And this will make you free for the future (التفرغ في المستقبل): meaning you are not busy and caught-up in the future.
- May Allah (سبحانه وتعالى) have mercy on Sheikh As Saady because these are means that can be applied by anyone, male or female, whether being in the office or at home.
- You will find that when things are done you will be happy, when things pile up, you will get tense and make everyone else around you tense as well, subhan Allah.
- If you don't do your tasks, what will happen? (اذا الاعمال لم تحسم)
  - All previous tasks start to pile up: for example, do your prayers on time, do your adkhaar on time, etc.
  - And on top of that you will have new things piling up as well
  - And it will become too difficult

- If you clear up matters on time (فاذا حسمت كل الامور في وقتها): then it will show on you that you are relaxed. Sometimes we are unhappy not because others are bothering us, but because our work is piling up – we are not organized.
  - So when future matters come up, then you will be able to (اتيت الامور المستقبلية):
    - Have power in your thinking (قوة تفكير): you will be able to think clearly and make wise decisions.
    - And you will also have power in your actions (قوة عمل): you will be recharged for your next tasks.

### How should you prioritize your work?

- (1) You should begin with the most important matters first (ينبغي عليك ) (ان تخير من الاعمال النافعة الأهم فالأهم cannot be delayed, then adhkaar, then other tasks that need to be done at that moment, etc. Everything we are doing is important, but we should begin with what is most important.
- (2) You need to distinguish what your self is more inclined to, has a stronger urge to do (ميز بين ما يميل نفسك اليه): for example either to read a book or to write a project. You need to do both, but which should you do first? They are both important, but you should do what you more passionate about. Because if you do that first, then you will still have energy left to do your other tasks, and your happiness will still be in-tact for your other tasks.

- فأن ضده يحدث ( فإن opposite will bring boredom and irritation )  
(ملل): sometimes we start with things we don't like in order to finish it, but you will end up being unhappy while doing it.
- (3) Seek help if not sure ( و استعن بذلك ): either by:
  - Thinking properly ( بالفكر الصحيح )
  - Or ask someone for advice on where to start ( المشاورة ): of course this regarding bigger matters, not whether to cook or do dishes. And a person who seeks good counsel will not regret it.
- (4) Study what you intend to do thoroughly and carefully ( ادرس ما تريد )  
(فعله درسا دقيقا): So after seeking counsel and thinking about it, if
  - You are certain of the good in it ( فاذا تحققت المصلحة )
  - And you are determined ( و عزمت ), then
    - Rely on Allah ( سبحانه وتعالى ) because Allah ( سبحانه وتعالى ) loves those who rely on Him ( فتوكل على الله ان الله يحب المتوكلين ), subhan Allah.
    - So of course there is no tension or stress when going through this process and having tawakul on Allah ( سبحانه وتعالى ), subhan Allah.

This is the end of this book. And it is by the favor of Allah ( سبحانه وتعالى ) to have allowed us to complete this book. Alhamdulliah. ( تم بحمد الله )

***May Allah ( سبحانه وتعالى ) accept from all of us and grant us happiness in this life and the next. Ameen.***



## ADDITIONAL RESOURCES

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