



الحياة الطيبة

THE GOOD LIFE

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



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لا حول ولا قوة إلا بالله

الحياة الطيبة

THE GOOD LIFE

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RECAP

- What we are learning here is not to judge people, but to apply ourselves. We should never think, “this applies to my sister or to my friend”, it actually applies to us because Allah (سبحانه وتعالى) chose us to come and no one else. It means we have something and Allah (سبحانه) is giving us these messages.

○ We ask Allah (سبحانه وتعالى) to grant us a good life in this life and the next, and we said there are means to attain a good life:

1. Belief in Allah and performing good deeds
2. Taqwa (piety) to act upon the commands of Allah (سبحانه وتعالى) and abstain from what He has forbidden
3. Prayer: it is the delight and comfort of our heart.

○ And the next mean is contentment.

THE GOOD LIFE

FOURTH MEAN TO ATTAIN A GOOD LIFE – CONTENTMENT

○ Most of us are not content and this is something serious. People may say, “why am I not

improving, though I am attending lectures and learning?". It means we are missing something.

- Allah (سبحانه وتعالى) has made this life the abode of trials.

SURAH AL BALAD 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man into hardship.

- From the time we are born, we are in toil; this is the nature of this life, whether it is to attain food, to earn a living, to care for things or to study.
- We are all afflicted from time to time with calamities. And there are different kinds of calamities – major and minor. It can be loss of job, wealth, properties, loved ones and even failure. What is required from us?

○ We are required to be patient and patience is to hold:

1. Our tongue from complaining, grumbling
2. Our heart from thinking bad of Allah (سبحانه وتعالى) or having anger towards Him
3. Our limbs from performing wrong actions

○ Patience is to hold ourselves from all types of wrong actions, and these types of patience are all obligatory. This means whenever a Muslim is afflicted, he should show patience.

○ Patience is illumination which means Allah (سبحانه وتعالى) will illuminate our heart and our way.

He will make us see the right way, how to behave and how to act in that moment when the calamity befalls.

PATIENCE IS ILLUMINATION

وَالصَّبْرُ ضِيَاءٌ

...and patience is an illumination.¹

- Allah (سبحانه وتعالى) guides people to show patience. He shows what to say at that moment. How to behave and how to react.
- Any calamity that befalls a Muslim is immediate expiation of sins, even if the person did not show patience. And if we show patience, then we will have more reward. So how will we look at calamities? In a good way, but who knows this? Only those with knowledge.
- If one has knowledge that calamities are from Allah (سبحانه وتعالى), then the person will not become (جزوع) – impatient, irritable and distressed.

¹ Jami` at-Tirmidhi 3517

- When the believer is stricken with any calamity
Of course, we do not wish for calamities to befall us, but if it happens, then we need to remind ourselves there is good in it because it is from Allah (سبحانه وتعالى). And then He will give us peace in our heart and illuminate our way.
- When Allah (سبحانه وتعالى) wants good for a person, then He will afflict him. We are all sinners; we are human beings who are not free of sin. And it is a blessing from Allah (سبحانه وتعالى) that He afflicts us to expiate our sins.
- Allah (سبحانه وتعالى) always says when calamities or harm (مس) touches us; this is to show it is nothing compared to the hereafter.
- If we show patience, then we will have more reward from Allah (سبحانه وتعالى). And Allah (سبحانه

(وتعالى) loves the patient, He accompanies them and supports.

- **It is impossible to attain true happiness unless the person believes in Allah (سبحانه وتعالى) and believes in His decree – the good and bad of it.**
- Contentment is be pleased with what Allah (سبحانه وتعالى) has decreed. It is to accept and submit.

TASTED THE SWEETNESS OF FAITH

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا"

It is narrated on the authority of 'Abbas ibn 'Abdul-Muttalib (may Allah be pleased with him), that he heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "He has found the taste of faith (Iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad

(peace and blessings of Allah be upon him) as his Prophet.”²

○ A person will taste the sweetness of faith if:

1. He is content with Allah (سبحانه وتعالى) as his Lord
2. With Islam as his religion
3. With Mohammed (ﷺ) as his messenger

○ What does it mean to be content with Allah (سبحانه وتعالى)?

○ It means to be pleased with all of Allah's actions. Whatever Allah (سبحانه وتعالى) does to him and others, he is pleased and content. He does not think bad of Allah (سبحانه وتعالى). He is satisfied and accepting.

² Sahih Muslim 34

- Are we pleased with Allah (سبحانه وتعالى) and all that He decrees for us? Allah (سبحانه وتعالى) legislated the hijab for the woman, are we pleased with it? Are we pleased with obeying our husband and being dutiful to our parents? Are we pleased with the provision He has given us? This is how we will be content with Allah (سبحانه وتعالى).
- What does it mean to be content with the Prophet (ﷺ)? It means to love him, obey him, follow his sunnah, and to judge according to the Qur'an and Sunnah. This is how we show our contentment to the Prophet (ﷺ) as a prophet of Allah.
- What does it mean to be content with Islam as our religion? To abide to all its rulings,

commands and prohibitions. We will not feel embarrassed to practice Islam, to offer the prayer or to wear the hijab. We will not feel embarrassed to show we are Muslim. How can we be content as a Muslim if we do not want to practice it? Subhan Allah.

- Whoever is content with Allah as His Lord, Mohammed (ﷺ) as his prophet and Islam as his religion, then he will taste the sweetness of faith in his heart.
- All that Allah (سبحانه وتعالى) has decreed for us has good in it. Allah (سبحانه وتعالى) never intends difficulty for His servants and this is a belief we must have. Allah (سبحانه وتعالى) loves His servants and He wants to make the religion easy for them. He loves ease, so whenever we are afflicted with any trial, we need to think good

of Allah (سبحانه وتعالى). There is hidden goodness in the calamity or trial.

SURAH AL BAQARAH 216

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

- This should be the foundation for any calamity we go through. We hate calamities because this is in our nature, but there is good in every matter Allah (سبحانه وتعالى) decrees and ordains.

SURAH AT TAGHABUN 11

مَا أَصَابَ مِنْ مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

- There is no calamity, minor or major, except it happens except by the permission of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) has decreed it – “Be” – and it is. No one chooses sickness or poverty for themselves, we do not like it, these calamities happen by His permission.
- It means every calamity that happens is already known by Allah (سبحانه وتعالى) 50,000 years before the creation of the heavens and the earth, and He has written it in the Preserved Tablet, so no one can change it, and it is now happening by His will. It is dictated according to His perfect wisdom. No one can avoid it, no matter how much precaution we take it – it will happen.

- What is required from us when any calamity befalls? Look at the ayah – whoever believes in Allah (سبحانه وتعالى), then He will guide his heart.
- **Whenever we are stricken with any calamity, as soon as it happens, we need to immediately believe it is from Allah (سبحانه وتعالى) – it is decreed by Allah (سبحانه وتعالى).** It is the first thing we have to tell ourselves and others. We should not say, “you are the one who told me to go to this place, otherwise it wouldn’t have happened.”
- Whoever believes it is from Allah (سبحانه وتعالى), then He will guide his heart. What does it mean, “He will guide his heart”?
- He will not panic; he will be steadfast and adhere to being patient. He will hold his tongue and limbs; he will not say anything bad.

- It is not easy to say this, but a person goes through training and practice when calamities befall him. As soon as we acknowledge it is from Allah (سبحانه وتعالى), then He will support us and guide our heart. This is what it means to accept and submit; this is contentment. When we are content then Allah (سبحانه وتعالى) will guide our heart.
- Calamities come suddenly; it is not like we are prepared for it, otherwise everyone will succeed. It is in that moment when our faith will come out. If we have strong faith, we will not say something bad, but if our faith is not strong, then we will scold or blame. And we may fail once, twice and many times.

- Sometimes the same calamity is being repeated because Allah (سبحانه وتعالى) wants to nurture us to make us better believers.
- Allah (سبحانه وتعالى) is The All-Knower of everything, nothing escapes His knowledge.
- Contentment is a very noble and sublime state, may Allah (سبحانه وتعالى) make us content with Him and His actions. Ameen.

TYPES OF CONTENTMENT

OBLIGATORY

- To be pleased with the actions of Allah (سبحانه وتعالى). When He decrees something, we accept it. This is obligatory upon us.

RECOMMENDABLE

- This means to be pleased with the decreed event itself, with the sickness, with the

accident, with the loss of property, oppression. Naturally, we do not like sickness, to be offended or oppressed. But the true believers will see good in that sickness or loss of job or wealth. They will accept it with a broad and expanded chest. Why are they pleased with it?

- Because they know Who is Allah (سبحانه وتعالى); they know He wants good for them through this sickness and calamity. They accept that sickness and loss; they are content with it.
- If a person fulfills the obligatory and recommendable contentment, then he will not only be among the patient, but he will be from the (راضين) – content which is a higher status than being patient.
- The one who is discontent is not content with what Allah (سبحانه وتعالى) has decreed for him,

written or provided him. He is not happy, so his life is not good.

DIFFERENCE BETWEEN PATIENCE AND CONTENTMENT

- The difference is the feelings inside the heart. For patience, we may hold ourselves from bad reactions and bad words, but inside our heart there is dislike. We do not like what happened.
- But the one who is pleased is accepting and submitting. His heart is not constricted; his heart is expanded.

CONTENTMENT WITH OUR PROVISION FROM ALLAH

- There are two types of provision:
 - 1. Tangible: money, children, job, beauty

2. Intangible: faith, love of people

- We have to accept whatever Allah (سبحانه وتعالى) has given us from provision. This type of contentment is called “satisfaction” (القناعة).
- Many people are not satisfied with their provision from Allah (سبحانه وتعالى). People are not even happy with their gender so they change genders, subhan Allah. And 50% of those who change their genders commit suicide, though they did what they like, why? Because they are doing something against their nature, so they will not have mental stability.
- Or women who do plastic surgery or fillers or botox, why? Because they are not satisfied with what Allah (سبحانه وتعالى) has decreed for them.

- People who are not content will not have a good life, no matter what they do because they are constantly dissatisfied.

WORLD GATHERED FOR HIM

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

"The Messenger of Allah (ﷺ) said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him."³

- Whoever wakes-up in the morning and he has a room, is safe and secure, with no war or violence, is healthy and has food for the day, then it is as if the world has been gathered for him. And if he has a helper, then it is as if he is

³ Jami` at-Tirmidhi 2346

a king. People have this and still they are not content, subhan Allah.

○ This hadith mentions three necessities of life:

1. Security
2. Health
3. Food

REAL SUCCESS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَدْ أَفْلَحَ مَنْ أَسْلَمَ
وَرُزِقَ كِفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ " .

'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying: He is successful who has accepted Islam, has been provided sufficiently for his want and been made contented by Allah with what He has given him.⁴

○ Successful is the one who has accepted Islam, has sufficient provision and is content with what Allah (سبحانه وتعالى) has given him.

⁴ Sahih Muslim 1054

- One should not tire himself day and night seeking more provision. People exhaust themselves to only seek more. Even wealthy people are working hard day and night, they tire themselves because they are not content with what Allah (سبحانه وتعالى) has provided them. Hardly do people say “alhamdulillah” from their heart and thank Allah (سبحانه وتعالى) for the provision He has given them.
- Whoever is pleased, Allah (سبحانه وتعالى) will be pleased with him, and whoever is discontent, Allah (سبحانه وتعالى) will be discontent with him. And what kind of life will it be if Allah (سبحانه وتعالى) is discontent with someone? We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- Covetousness, longing more for the splendor of this life and what others have is blameworthy. The greatest cause of distress nowadays is discontentment of their sustenance and provision.
- They are looking more and more at what others have, what they wear, what they eat, what they have at their house, so what is the solution?

LOOK AT THOSE BELOW YOU

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ "

Abu Huraira reported Allah's Messenger (ﷺ) 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, for that is better-suited that you do not disparage Allah's favors.⁵

⁵ Sahih Muslim 2963

- We should look at those who stand lower than us, than those who stand higher than us. If we only look at what others have, then we will end up belittling the blessings Allah (سبحانه وتعالى) has given us. We will fall into ingratitude and that is considered minor disbelief, which is to not appreciate Allah's favor on us. Keep in mind we are talking about matters of the duniya.
- As human beings we like wealth, we like to have money, but the human soul will not be satisfied with no matter how much we have. So Islam teaches us to be satisfied with what Allah (سبحانه وتعالى) has written for us. We should not show discontentment or to be displeased with Him.

- Islam encourages us to be satisfied and to be pleased with His provision. We should not yearn for what others have.
- If our eyes extend to what others have, intentionally or unintentionally, then we should immediately remind ourselves of this hadith. We should look at how much knowledge Allah (سبحانه وتعالى) has given us and the understanding of the Qur'an because all of these are provisions.
- Whenever the shaitan reminds us, "look at her husband, he's so kind to her and look at your husband, he's so miserly", we need to remember the blessings we have which many people do not have.
- One of the reasons of discontentment is comparison; "she has and I don't have, she

does and I don't do". If we are satisfied then Allah (سبحانه وتعالى) will give us more and more. But if we are showing ingratitude then Allah (سبحانه وتعالى) will not bless the blessings we have.

CONTENTMENT WITH THE LAWS OF ALLAH

- Whatever Allah (سبحانه وتعالى) has legislated for us in Islam, we have to accept, submit and obey without reluctance or accusing Allah (سبحانه وتعالى) of His wisdom. We should not be discontent as to why the woman wears the hijab or obeys her husband.
- We are pleased with what Allah (سبحانه وتعالى) decrees, we have to be pleased with the sustenance He has decreed for us and to be pleased with His legislation.

○ In conclusion, the description of the content person is:

1. Does not complain or criticize
2. Satisfied with what one has
3. Does not compare
4. Does not object to Allah's decrees or the situations he goes through
5. Does not blame others
6. Looks at what others below him have in order to be grateful for what he has
7. Has good manners with Allah (سبحانه وتعالى)
8. Grateful to Allah (سبحانه وتعالى)
9. Does not pity himself and says, "I never experienced happiness in my life", subhan Allah.

○ This person accepts whatever Allah (سبحانه وتعالى) does to him because, "I am a slave and You

are My Master, You are The Most Merciful, You are The All-Wise, so all You do to me is good for me.”

- A person can take the means to have a better life, but if one does not get it, then this is a test, “is he content or not?”. People may try to earn more, but they do not get it, so are they content?
- If someone falls sick and they are content, it does not mean to not see a doctor or take medicine. There is no contradiction to be content and take the means. But if we are not getting better, are we still satisfied and content?

MAY ALLAH GRANT US ALL A GOOD LIFE MAKE US
CONTENT. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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