



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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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THE GOOD LIFE

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RECAP

- As mentioned previously, among the means to attain a good life are:
 1. Belief and good deeds
 2. Taqwa
 3. Prayer
 4. Contentment
 5. Optimism
 6. Remembrance of Allah
 7. To have a good relation with others

- How can we have a good relationship with others? Three elements must be fulfilled:
 1. Benefitting others, doing good to others (ihsaan) by statement and actions
 2. Soundness of the heart from all types of sicknesses
 3. Good conduct and good manners
- And now we will come to an important part of the course which is when harm incurs us. How do we deal with this harm such that it will not spoil our good life.

THE GOOD LIFE

SEVENTH MEAN TO ATTAIN A GOOD LIFE –
HAVING A GOOD RELATION WITH OTHERS
HOW TO DEAL WITH HARM IN ORDER TO
MAINTAIN A GOOD LIFE

FIRST: START WITH YOURSELF (POINTS
MENTIONED BY IBN AL QAYYIM (may Allah
have mercy on him))

1. WITNESS ALLAH'S WILL AND PREORDAINED DECREE

- We should realize and remind ourselves that whatever happened is the Decree of Allah (سبحانه وتعالى) and inevitably it will happen and we cannot avoid it.

2. REALIZE THE OBLIGATION OF PATIENCE

- Patience is obligatory whenever we receive any harm from others. We have to know that

Allah (سبحانه وتعالى) mentioned that we can punish the one who harmed us, but it is better to be patient.

3. REALIZE PARDON AND FORBEARANCE

- An important part of patience is to overlook the harm of others and if we forgive, Allah (سبحانه وتعالى) will pardon us and He will deal with us in the same way we deal with others.
- Whoever pardons, his reward is with Allah (سبحانه وتعالى). It is important to not transgress or oppress.

4. WITNESS THE STATUS OF CONTENTMENT

- To be pleased with the decree of Allah (سبحانه وتعالى) and this is a great and sublime act of worship, especially those who receive harm for

doing something for the sake of Allah (سبحانه و تعالی). People may ridicule them for wearing hijab or they may lose their job, and these are all types of harm. But if a person is content and pleased with what Allah (سبحانه و تعالی) has written for him then that is greater.

5. WITNESS THE STATUS OF IHSAAN (EXCELLENCE)

- Allah (سبحانه و تعالی) loves the muhsineen and if we deal with them in goodness then He will deal with us in the same way.

6. WITNESS SAFETY AND COOLNESS OF THE HEART

- We should not occupy our heart with seeking revenge. If the heart is occupied with something worldly then it will miss out on what

is better. When we seek revenge and plan how to punish the one who harmed us then we will only end up wasting our time, distracting our heart and losing what is beneficial to us.

7. TO BE SECURED FROM A GREATER HARM THAN THAT INCURRED

- When a person forgives and pardons then he will be saved from harm that could be worse than what happened to him.
- If we repel evil with evil then he may punish us with greater harm and evil. We will never taste safety in our life this way. Taking revenge will only make a person to live in fear all the time.

8. WITNESS THE STATUS OF STRUGGLING FOR THE SAKE OF ALLAH DUE TO BEING INFLICTED WITH HARM

- If someone harms us, then we will be struggling against the shaitan and ourselves. Allah (سبحانه وتعالى) is watchful over this and we will be rewarded if our struggle is for Allah (سبحانه وتعالى).
- If one is performing good deeds or enjoining good and forbidding munkar and he receives harm then he will be rewarded for it.
- The one who struggles for Allah (سبحانه وتعالى) is like the person whom Allah (سبحانه وتعالى) purchased his life for the price of paradise. For example, if a person is teaching others good or establishing the religion of Allah (سبحانه وتعالى), he may receive harm from others. But if he continues the way and does not leaven, then

Allah (سبحانه وتعالى) will reward him with paradise on the Day of Judgement.

9. WITNESS THE BOUNTY AND FAVOR OF ALLAH

○ If someone harms us, it is still a favor of Allah (سبحانه وتعالى), how? Allah (سبحانه وتعالى) chose you to receive this harm. Let us see how this is a favor:

1. Alhamdulillah it is better to be in the position of being oppressed and not an oppressor. What did the Prophet (ﷺ) say on the Day of Judgement? Injustice will be darkness on the Day of Judgement. The people will be given light on the Day of Judgement according to their faith. There are some people whose faith will be like mountains, and there are people whose faith is so weak, it will be like light

that flickers on their toes. But there will be no light for the oppressor. Allah (سبحانه وتعالى) does not love the unjust. Whoever wrongs others in any way, Allah (سبحانه وتعالى) does not love them. So what kind of life will this person live? It will be miserable. He is walking on the surface of this earth and he is disliked by Allah (سبحانه وتعالى), astaghfar Allah. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

2. Allah (سبحانه وتعالى) will expiate our sins by the harm that incurs upon us. There is no fatigue, sadness, sorrow, distress, anxiety or a prick from a thorn, except Allah (سبحانه وتعالى) expiates sins from us. So even our headaches, injuries, worries, sadness,

anxiety are all expiation for our sins. How gracious is Allah (سبحانه وتعالى), of course this is only for the believers who believe in Allah (سبحانه وتعالى).

HARM AS EXPIATION OF SINS

وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُمَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ "

The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."¹

3. We want to look at the harm we receive as a bitter medicine that is prescribed to

¹ Sahih Al Bukhari 5642

us by the most merciful doctor. The harm that we receive is like medicine that will expiate our sins and purify us, and that itself is a great reward. Allah (سبحانه وتعالى) prescribed that “medicine” for us, so how will we receive it? We will see it as a bounty and favor from Allah (سبحانه وتعالى).

And this will help us to be content, at rest and at peace. Do we want to meet Allah (سبحانه وتعالى) with a mountain of sins or do we want to meet Him free of sins? So out of the mercy of Allah (سبحانه وتعالى), He sends this harm to us in this duniya, so that we meet Him on the Day of Judgement free of sins. The reward this person will see on the Day of Judgment will cause the people of well-being in this life to be

envious for what they will attain. Allah (سبحانه وتعالى) loved you and particularized for this harm in order to be suitable for His nearness.

4. This harm is easier and simpler than a greater harm. Allah (سبحانه وتعالى) may have afflicted us in our body or honor, but not in our religion. Alhamdulillah we are still Muslim and still believe. The harm that happened did not touch our faith. To lose our money or job is nothing compared to losing our religion.
5. The one afflicted with harm will see it as a gate to earn good deeds. We may be unable to pray or fast much, but it is a way to earn good deeds.

10. TAKE THE EXAMPLE OF THE PROPHET MOHAMMED (ﷺ), THE PROPHETS AND OTHER RIGHTEOUS BELIEVERS

- Since the Prophet (ﷺ) started his prophethood, he received harm from his own people until the end of his life. He was accused in his honor, his body was harmed, his family was harmed. He was harmed in every matter, so we have to take him as an example.
- The Prophet Ayoub (عليه السلام) was harmed in his body, and he lost his children and money. Every part of his body was afflicted, except for his tongue and heart. And Allah (سبحانه وتعالى) praised him for his patience and returning to Allah (سبحانه وتعالى) all the time.

SURAH SAAD 44

وَأَخَذُوا بِمِصْبَاتِ صَبْرٍ وَإِنَّا لَجَدْنَاهُ صَابِرًا ۝
 نِعْمَ الْعَبْدُ ۝ إِنَّهُ أَوَّابٌ

[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

11. TAWHEED

- The heart that is filled with the love of Allah (سبحانه وتعالى), hope from Him, fearing Him, relying on Him and yearning for Him is not like the heart that is filled with hatred, grudges and seeking revenge from the one who harmed him. They are never equal.

- We want to fill our heart with remembering Allah (سبحانه وتعالى), loving Him and yearning to meet Him. The person is concerned with all that Allah (سبحانه وتعالى) loves, and why did it happen? Surely Allah (سبحانه وتعالى) is The Most Loving and Most Wise.
- He takes the harm as a means to come closer to Him. But it is a pity when those who are harmed and are nurtured by Allah (سبحانه وتعالى), they only focus on the harm, and they do not see what Allah (سبحانه وتعالى) wants from them, why Allah (سبحانه وتعالى) chose her? It is a pity to not learn from the gift, favor and nurturing of Allah (سبحانه وتعالى).
- Instead of focusing on their hearts, they are focusing on the person, what he did and what

he said. If the heart is filled with the love of Allah (سبحانه وتعالى) then there will be no place for the heart to think of others.

- If we gather all our concerns and make them one concern which is the Day of Judgment, then we will live a good life in this life and our heart will be a good heart.

MAKE YOUR CONCERN THE HEREAFTER

سَمِعْتُ نَبِيِّكُمْ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " مَنْ جَعَلَ الْهُمُومَ
 هَمًّا وَاحِدًا هَمَّ آخِرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ
 الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ " .

I heard your Prophet (ﷺ) say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly

issues, Allah will not care in which of these valleys he is destroyed.'²

- What kind of angels will come to take our soul, what will be our state in the grave, what destination will be entered, and what will be our level in paradise if admitted. These are great concerns.
- Ibn Al Qayyim (may Allah have mercy on him) said: “There is no better life than of who had gathered all his concerns and made them one concern in seeking Allah’s pleasure and did not distract his heart. Rather he approached Allah and made all his wills and intentions directed to Allah. In this way, Allah’s Remembrance is a sublime matter with him, the love of Allah, yearning of meeting Him and

² Sahih Ibn Majah 209

the joy he feels in Allah's nearness dominate his heart.

- In this way, we will belittle the harm that we receive. In every step he takes, all his concern is what Allah loves, what Allah is pleased with. And if he speaks, he speaks with what Allah loves. If he keeps silent, he does that for the sake of Allah. He does not want to lose Allah's love and pleasure and this is the concern of the true believer."
- In conclusion, a great reminder for us all when receiving any harm that we should focus on ourselves and not others.
- Placing all our effort to change the person in front of us is useless, whether he is a husband, brother or friend, why? Because we are created with inborne qualities which cannot

be changed. Even if the person himself struggles to overcome it, he will still have traces of what Allah (سبحانه وتعالى) created him with.

- Complaining all the time is not beneficial, rather our heart will be more in pain.
- Cutting the relation, thinking of divorce or severing the relationship is never a solution.
- So what should we do?
 1. Take the advice of Ibn Al Qayyim (may Allah have mercy on him) of the eleven points mentioned because it strengthens us and builds up our spirit when we act upon it.
 2. We should take heed of our mistakes. We may be oppressed, but we are still fallible and are imperfect.

3. Try to live outside your problem. What does this mean? For example, if our life was like a sheet of paper, the harm we receive is like a corner of it. There are people who are only focusing on this corner and making their whole life that “corner of harm”. They still have their family, children and social circle. This is foolishness to make that harm more than its size. When we live outside our problem then we can deal with it in the right way.
4. Be engaged in good things, in acts of worships, attending the study circles, memorizing Qur'an, teach others your skills. Allah (سبحانه وتعالى) gave all of us different skills. In this way, we will feel our life has meaning and value.

5. Follow the divine advices of Allah (سبحانه وتعالى), the Lord of the Worlds.

SURAH AL 'ARAAF 199

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Take what is given freely, enjoin what is good, and turn away from the ignorant.

- Allah (سبحانه وتعالى) told us to pardon and make allowances for the nature of people, what does this mean?
- To accept people as they are and not expect more. To appreciate whatever they give and do. To not belittle what they do.
- And to accept whatever they give from good words and deeds. We should not ask for more than what they can give. Everyone can give

differently from others, so we should not ask for perfection from others.

- When we see a sinful person, we should not look down on them or see ourselves as better because that is pride. We do not know what is inside their hearts. They may be committing sins, but in their heart, they feel bad and wish they can be good. One day, Allah (سبحانه وتعالى) will guide them. We should not look down on the one not wearing hijab because Allah (سبحانه وتعالى) will guide her.
- We have to ignore and forgive, and someone may ask until when? Until we die. We are dealing with human beings who have positives and negatives.
- Do not look for an ideal relationship because there is no ideal relationship. We are human

beings who make mistakes and the person in front of us is a human being and he makes mistakes. We ignore the bad and appreciate the good, and in this way life continues. If we are looking for an ideal person then we will be left alone. This is not a right way of thinking.

- Do not complain or make it difficult to be content with what Allah (سبحانه وتعالى) has written for us.

MAY ALLAH HELP US APPLY WHAT WE LEARNED. AMEEN.

REFERENCES

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



ADDITIONAL RESOURCES

[LISTEN TO THE CLASS – FOR WOMEN](#)

<https://vimeopro.com/markazalsalam/the-good-life>

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