



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

الحياة الطيبة

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
- If we fulfill these matters, we will be happy and accordingly, we will have a good life.

THE GOOD LIFE

SEVENTH MEAN TO ATTAIN A GOOD LIFE –
HAVING A GOOD RELATION WITH OTHERS

THIRD: GOOD CONDUCT

FIRST DEFINITION OF GOOD CONDUCT

- Ibn Mubarak (may Allah have a mercy on him):
one of the followers and he described good
conduct as:
 1. Cheerfulness
 2. To give good
 3. To hold back from harm
- The one who fulfills these three elements is
described as a being a person of good
conduct.

SECOND DEFINITION OF GOOD CONDUCT

1. REFRAIN FROM WHAT ALLAH HAS PROHIBITED
2. SEEK LAWFUL EARNINGS AND PROVISION
3. SPEND GENEROUSLY ON ONE'S CHILDREN

THIRD DEFINITION OF GOOD CONDUCT

- Anger contradicts good conduct. We can be angry for the sake of Allah (سبحانه وتعالى) if His rights are violated. The Prophet (ﷺ) would become angry when the rights of Allah (سبحانه وتعالى) are violated. Or for example if our children neglect their prayer or our daughters neglect their hijab, then to be angry for the sake of Allah (سبحانه وتعالى) is permissible, but not for ourselves.
- Most people complain they are under pressure and are quick to get angry.
- Anger is two kinds:

1. Praiseworthy: to be angry for the sake of Allah (سبحانه وتعالى) when seeing violation His laws and religion. This indicates a person has faith in his heart.
 2. Blameworthy: to be angry for the duniya or something worldly. The duniya is perishable and is not worthwhile to be angry for it.
- And when we become angry for the sake of Allah (سبحانه وتعالى), we have to be wise because we do not want the evil to become worse. Even if we hate the evil, we have to be tolerant and wise in watching the words we say. Because if some people are not advised in a wise way, they can become more stubborn and worse than before.

- As a side note, if we ask ourselves why do we get angry, what things make us angry? We may say when we do not get something we want, so we become disappointed and angry.
- Our grandmothers before did not have stoves, they were milking goats, they do not get things with ease like now. Now, Allah (سبحانه وتعالى) has made it easy for us that we can get our food, drinks and clothes. But why are we tense? Because of the way of life we have adopted for ourselves.
- The woman has placed responsibilities on herself which are not required on her. We will not be questioned by Allah (سبحانه وتعالى) if we did not work and did not spend on our family. Wanting to keep a certain image and certain standard of life has made it more exhausting. It

has made the woman quickly disturbed in her life.

- If we are told we have an incurable sickness and we will die within six months, will we be angry with what we used to be angry with before? No. What will be concerned with? Our hereafter.
- There are people whom by nature are short-tempered, though it is not an excuse to remain in that state. A person needs to work on himself to overcome that anger.

FOURTH DEFINITION OF GOOD CONDUCT

- Ibn Rajab (may Allah have mercy on him) said to endure what comes forth from people.
- People are of different dispositions and characteristics. There are people who harm

intentionally and there are people who harm unintentionally due to their way of speaking. It may be in a way we are not used to, so we become harmed by their attitude.

- There are people called (الثقلاء) – who are unwelcomed wherever they go. They speak about inappropriate topics, at inappropriate times, and they impose themselves on others. They are the ones talking and others have to listen to them. When meeting them, they are heavy on the heart.
- How can we avoid the harm of such people? When we apply what Ibn Rajab said? To show patience.
- When we are afflicted with such a person, we have to endure them because they are like

that. If we do not endure them, then we can end up reacting in a way that harms them.

○ What should we do in such a situation?

1. Make dua and ask Allah (سبحانه وتعالى) to drive them away and not meet such people.
2. If having to meet them, then to endure them patiently and not get angry or reply harshly.
3. To keep them busy, to tell them to learn a skill. And if we guide them to something good, then it will be in our scale of good deeds.
4. We ask Allah (سبحانه وتعالى) to not inflict us by becoming such a person.

WHAT ENCOURAGES US TO HAVE GOOD CONDUCT?

1. COMMAND OF ALLAH

- We are commanded by Allah (سبحانه وتعالى) to have good manners. We are actually worshipping Allah (سبحانه وتعالى) by our good manners.

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.

○ (خُذِ الْعَفْوَ):

1. To accept what others show us and not expect more.
2. To appreciate the little of deeds they do.
3. To overlook shortcomings and defects.

4. To not criticize for every mistake.

- And we should enjoin good deeds, righteous attitude and good words. One should also turn away from the foolish. It is good manners to not become foolish.

REMINDER TO OVERLOOK

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ قَدِمَ عِيْنَةُ بْنُ حِصْنِ بْنِ حَذِيفَةَ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرْبِيِّ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا. فَقَالَ عِيْنَةُ لِابْنِ أَخِيهِ يَا ابْنَ أَخِي، لَكَ وَجْهُ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ. قَالَ سَأَسْتَأْذِنُ لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذِنَ الْحُرْلِعِيْنَةَ فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا الْجَزْلَ، وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرِّيَّا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} وَإِنَّ هَذَا

مِنَ الْجَاهِلِينَ. وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَافًا
عِنْدَ كِتَابِ اللَّهِ.

Narrated Ibn `Abbas (may Allah be pleased with him) said: 'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give

us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said,

"O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish."

(7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.¹

- There was a man who visited his nephew. This nephew was an advisor of 'Umar bin Al Khattab (رضي الله عنه). The uncle asked his nephew if he can have permission to attend the assembly of 'Umar bin al Khattab (رضي الله عنه). So

¹ Sahih al-Bukhari 4642

the nephew asked ‘Umar (رضي الله عنه) and he agreed.

- The uncle entered and told ‘Umar (رضي الله عنه), “you do not give us sufficient provision and you do not judge with justice amongst us”. When ‘Umar bin Al Khattab (رضي الله عنه) heard this, he became angry. Then the nephew reminded him of the ayah in the Qur’an to turn away from the foolish. When ‘Umar bin Al Khattab (رضي الله عنه) heard this, he immediately acted upon it. We should not say, “but, but” – rather when we are reminded, “we listen and we obey”.

ACCEPT WHAT PEOPLE SHOW

عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ عَلَى الْمُنْبَرِ: {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ، قَالَ:

وَاللَّهِ مَا أَمَرَبَهَا أَنْ تُؤْخَذَ إِلَّا مِنْ أَخْلَاقِ النَّاسِ، وَاللَّهِ لَأُخْذَنَهَا
مِنْهُمْ مَا صَحِبْتُهُمْ.

'Abdullah ibn az-Zubayr said on the minbar,
"Make allowances for people and command
what is right and turn away from the ignorant."

(7:199) He said, "By Allah, we are only
commanded by this ayat to accept people's
character. By Allah, I will accept people's
character as long as I am with them."²

2. COMMAND OF THE PROPHET (ﷺ)

TREAT OTHERS WITH GOOD CONDUCT

عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اتَّقِ
اللَّهَ حَيْثُمَا كُنْتَ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّبًا وَخَالِقِ النَّاسَ
بِخُلُقٍ حَسَنٍ "

² Al-Adab Al-Mufrad 244

Abu Dharr (may Allah be pleased with him) said: "The Messenger of Allah (ﷺ) said to me: 'Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.'"³

- We are commanded by Allah (سبحانه وتعالى) and His Messenger (ﷺ) to behave well with the people by accepting the good they do, overlooking their shortcomings, and turning away from the foolish.
- If we truly apply this then we will be at rest. And if a husband and wife apply this with each other, then the fights and quarrels will be lessened.

³ Jami` at-Tirmidhi 1987

- We should see how we behave with our children because due to our behavior, we can end up making them undutiful to us.

3. DESCRIPTION OF THE PERFECT BELIEVER

- The one whose faith is complete will show good conduct.

PERFECT BELIEVER

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا
أَحْسَنَهُمْ خُلُقًا "

The Prophet (ﷺ) said: The most perfect believer in respect of faith is he who is best of them in manners.⁴

- Faith is not about praying and fasting, but those who are perfect in faith are those who have good behavior with others.

⁴ Sunan Abi Dawud 4682

BEST ARE THOSE WITH GOOD MANNERS

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. رَضِيَ اللَّهُ عَنْهُمَا. قَالَ لَمْ يَكُنِ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ " إِنْ مِنْ
خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا "

The Prophet (ﷺ) never used bad language
neither a "Fahish nor a Mutafahish. He used to
say "The best amongst you are those who have
the best manners and character."⁵

- The Prophet (ﷺ) never used bad words or behaved in a bad way. The best among us are those with the best manners.
- If a proposal comes from someone with good faith and good manners, then he should not be rejected otherwise it will lead to trial in the land.

⁵ Sahih al-Bukhari 3559

DO NOT TURN AWAY THE ONE WITH FAITH AND GOOD CHARACTER

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا
خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجُوهُ إِلَّا تَفْعَلُوا تَكُنْ
فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ " .

Abu Hurairah (may Allah be pleased with him) narrated that: The Messenger of Allah (ﷺ) said: "When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad)."⁶

⁶ Jami` at-Tirmidhi 1084, Authenticated by Al Albani as Hasan

4. DEED OF PARADISE

MOST WILL ENTER PARADISE DUE TO GOOD CHARACTER

عَنْ أَبِي هُرَيْرَةَ، قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ " تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ ".
 وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ " الْفَمُّ وَالْفَرْجُ "

Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) was asked about that for which people are admitted into Paradise the most, so he said: "Taqwa of Allah, and good character." And he was asked about that for which people are admitted into the Fire the most, and he said: " The mouth and the private parts."⁷

⁷ Jami` at-Tirmidhi 2004

HOUSE IN THE UPPER PART OF PARADISE FOR THE ONE WITH GOOD MANNERS

عَنْ أَبِي أَمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَازِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ "

The Prophet (ﷺ) said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.⁸

- Even if someone is in the right, and he does not argue, he will have a house in the surroundings of paradise. And for the one who avoids lying,

⁸ Sunan Abi Dawud 4800

even if joking, he will be guaranteed a house in the middle of paradise. And for the one whose conduct good, he will have a house in the upper part of paradise. May Allah (سبحانه) (وتعالى) grant us from His favors. Ameen.

5. DEGREE OF THE EARNEST WORSHIPER

- A person may not be fasting during the day or praying the night, but he will attain this degree due to his good conduct.

DEGREE OF ONE WHO PRAYS THE NIGHT AND FASTS THE DAY

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ " .

The Messenger of Allah (ﷺ) said: By his good character a believer will attain the degree of

one who prays during the night and fasts during the day.⁹

6. HEAVY ON THE SCALE

NOTHING HEAVIER ON THE SCALE THAN GOOD CONDUCT

عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
" مَا مِنْ شَيْءٍ يُوضَعُ فِي المِيزَانِ أَثْقَلُ مِنْ حُسْنِ الخُلُقِ وَإِنَّ
صَاحِبَ حُسْنِ الخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ "

Abu Ad-Dardh (رضي الله عنه) narrated that the

Messenger of Allah (ﷺ) said: "Nothing is placed

on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer."¹⁰

⁹ Sunan Abi Dawud 4798

¹⁰ Jami` at-Tirmidhi 2003

7. MEANS OF ATTAINING THE LOVE OF THE PROPHET (ﷺ)

MOST BELOVED AND NEAREST TO THE
PROPHET (ﷺ)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ
وَ أَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنَكُمْ أَخْلَاقًا وَإِنَّ
أَبْغَضَكُمْ إِلَيَّ وَ أَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ
وَ الْمُتَشَدِّقُونَ وَ الْمُتَفَيْهُقُونَ " . قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا
الثَّرَثَارُونَ وَ الْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهُقُونَ قَالَ " الْمُتَكَبِّرُونَ "

Jabir (رضي الله عنه) narrated that the Messenger of

Allah (ﷺ) said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgment are the Thartharun, and the Mutashaddiqun and the Muthafaihiqun." They said: "O Messenger of

Allah! We know about the Thartharun, and the Mutashaddiqun, but what about the Muthafaihiqun?" He said: "The arrogant."¹¹

- We can accompany the Prophet (ﷺ) and sit near to him in paradise due to our good conduct. We ask Allah (سبحانه وتعالى) of His favor. Ameen.
- The Thartharun are those who talk much and Mutashaddiun are those who talk as if they know. And the Muthafaihqun are the arrogant.

8. MEANS OF ATTAINING THE LOVE OF ALLAH

- If we follow the command of Allah (سبحانه وتعالى) then surely it will help us attain the love of Allah (سبحانه وتعالى).

¹¹ Jami` at-Tirmidhi 2018

- The best in the sight of Allah (سبحانه وتعالى) are those with the best conduct.

9. ABUNDANT GOOD AND FRUITS

VIRTUE IS KIND DISPOSITION

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ " الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ " .

I asked Allah's Messenger (ﷺ) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it.¹²

- We will know something is not good when there is a pinch in our heart. We are created with a

¹² Sahih Muslim 2553

sound fitra and with it, we can feel when it is good or not good. And by it we can distinguish if something is good or not.

- Every good is called “birr” – it is a comprehensive word for all kinds of good.

10. GOOD CONDUCT ENCOMPASSES ALL PEOPLE

- For example, we may offer money to help others, but this cannot cover all people. But with good conduct, we can cover all people.

11. LANDS ARE POPULATED AND LIFESPAN IS PROLONGED

- Good conduct is a means of prolonging our life.

12. BEST GIFT FROM ALLAH

BEST GIFT FROM ALLAH IS TO BE GIVEN
GOOD CONDUCT

، قَالَ شَهِدْتُ الْأَعْرَابَ يَسْأَلُونَ النَّبِيَّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
أَعَلَيْنَا حَرَجٌ فِي كَذَا أَعَلَيْنَا حَرَجٌ فِي كَذَا فَقَالَ لَهُمْ " عِبَادَ اللَّهِ
وَضَعَ اللَّهُ الْحَرَجَ إِلَّا مَنْ اقْتَرَضَ مِنْ عَرَضِ أَخِيهِ شَيْئًا فَذَلِكَ
الَّذِي حَرَجٌ " . فَقَالُوا يَا رَسُولَ اللَّهِ هَلْ عَلَيْنَا جُنَاحٌ أَنْ نَتَدَاوَى
قَالَ " تَدَاوَوْا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ
مَعَهُ شِفَاءً إِلَّا الْهَرَمَ " . قَالُوا يَا رَسُولَ اللَّهِ مَا خَيْرٌ مَا أُعْطِيَ
الْعَبْدُ قَالَ " خُلُقٌ حَسَنٌ " .

It was narrated that Usamah bin Sharik said: "I saw the Bedouins asking the Prophet (ﷺ): 'Is there any harm in such and such, is there any harm in such and such?' He said to them: 'O slaves of Allah! Allah has only made harm in that which transgresses the honor of one's brother. That is what is sinful.' They said: 'O

Messenger of Allah! Is there any sin if we do not seek treatment?’ He said: ‘Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age.’ They said: ‘O Messenger of Allah, what is the best thing that a person may be given?’ He said: ‘Good manners.’”¹³

- We ask Allah (سبحانه وتعالى) to gift us good conduct. Ameen.

13. BEST OF DEEDS

- There are no deeds better than prayer, reconciliation between people and good conduct.

¹³ Sunan Ibn Majah 3436

BENEFITS AND FRUITS OF GOOD CONDUCT

- In conclusion, good conduct is a sublime act of worship and a great deed which has abundant benefits and fruits in this life and the next.
- Good conduct reflects obedience of Allah (سبحانه وتعالى) and the Prophet (ﷺ).
- As a result of good conduct, a person will be saved from evil consequences of hastiness and recklessness.
- Good conduct causes someone to have many good, loving friends and will lessen the number of enemies.
- One can give others their due rights by good conduct.
- Good conduct calls us to be just and fair, and not to deal with our ego.

PEOPLE OF PARADISE WILL HEAR BEING PRAISED DUE TO THEIR GOOD DEEDS AND MANNERS

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَهْلُ الْجَنَّةِ مَنْ مَلَأَ اللَّهُ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْرًا وَهُوَ يَسْمَعُ، وَأَهْلُ النَّارِ مَنْ مَلَأَ أُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا وَهُوَ يَسْمَعُ " .

It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “The people of Paradise are those whose ears Allah fills with the praise of people when they are listening, and the people of Hell- fire are those whom He fills their ears with condemnation when they are listening.”¹⁴

- The people of paradise are those whose ears Allah (سبحانه وتعالى) fills with their praise while they are listening. This means this person will remain

¹⁴ Sunan Ibn Majah 4224

doing good deeds until people will be talking about his good deeds and good manners. He will be made to hear the praise the people. While the people of hell are doing bad and their bad reputation will be spread, and Allah (سبحانه وتعالى) will make them to hear this dispraise. And these are the people of the hellfire.

- Good conduct keeps us save from the evil of people.
- Good conduct adorns us and it is a key to all good and a lock to all harm.

KEY OF GOOD

قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " إِنَّ مِنَ النَّاسِ مَفَاتِيحَ
 لِلْخَيْرِ مَغَالِيقَ لِلشَّرِّ وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ مَغَالِيقَ لِلْخَيْرِ
 فَطُوبَى لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ وَوَيْلٌ لِمَنْ جَعَلَ اللَّهُ
 مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ " .

"The Messenger of Allah (ﷺ) said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places the keys to good, and woe to those in whose hands Allah places the keys to evil.'"

- (طُوبَى) is either a tree in paradise or it is glad tidings for those who have good conduct.
- Good conduct prevents a person from being touched by the hellfire.

SUPPLICATION TO BE GUIDED TO THE BEST DEEDS AND MANNERS

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

Allahummahdini liahsanil-amali wa ahsanil-akhlaqi la yahdi li ahsaniha illa anta wa qini sayy'al-a'mali wa sayy'al-ahaqi la yaqi sayy'aha illa ant.

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.¹⁵

MAY ALLAH GRANT US GOOD CONDUCT. AMEEN.

¹⁵ Sunan an-Nasa'i 896

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>

TO REQUEST ACCESS TO THE RECORDING:

<https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>