



# 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

- Previously, we discussed how to repel harm of the people and how to deal when facing problems in life.

### HOW TO RECTIFY A RELATIONSHIP?

- When wanting to rectify our relationship with others, we mentioned:
  1. To change the person by discussion: such as why are they harming us
  2. To repel the evil with good

3. To accept from people whatever they give, to overlook their shortcomings and to not expect more than what they can give

## POINTS TO CONSIDER WHEN DISCUSSING WITH THE OTHER PARTY

- The discussion should take place:
  1. In the right time for both parties
  2. To not admit to mistakes which you have not done.
  3. Always keep the door open when discussing with the person in front of us. If we get angry or upset, we should not cut the relation and just leave. We do not know how Allah (سبحانه وتعالى) may change

the hearts and everything will become fine.

4. Discuss the issue with tranquility and calmness. It is important to tell ourselves to be calm. When we remind ourselves to be calm, then we can think right and say the right words in the right time.
5. If the person begins to accuse us of false accusations and asks us for something that is beyond our ability, we should not immediately scream or object. Rather we should discuss with common sense and logic, and let them judge the situation. For example, in the hadith of the youth who gathered with the Companions and asked the Prophet (ﷺ) said, “allow me to commit adultery”. The Companions were

upset and wanted to silence him. But the Prophet (ﷺ) was calm and said, “sit next to me, do you like it for your mother? Do you like it for you sisters? Do you like it for your daughter? And each time he is saying, “no by Allah”. It could have been enough to stop at the point when he said no to his mother. But the Prophet (ﷺ) continued to ask him because the desire can be overwhelming, so by asking him, it is as if awakening him from what he was thinking. And then the Prophet (ﷺ) invoked for him, and this youth did not engage in anything unlawful.

## HOW THE PROPHET (ﷺ) DEALT WITH THE ONE WHO ASKED FOR PERMISSION TO COMMIT AN UNLAWFUL RELATION

إِنَّ فَتَى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ :  
 ائْذَنْ لِي بِالزَّيْنَا فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فزَجَرُوهُ وَقَالُوا : مَهْ مَهْ فَقَالَ :  
 ادْنُهُ فَدَنَا مِنْهُ قَرِيبًا قَالَ : فَجَلَسَ قَالَ : أَتُحِبُّهُ لِأُمَّكَ ؟ قَالَ : لَا  
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ :  
 أَتُحِبُّهُ لِابْنَتِكَ قَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ  
 قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِبنَاتِهِمْ قَالَ : أَتُحِبُّهُ لِأَخْتِكَ قَالَ : لَا  
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ :  
 أَتُحِبُّهُ لِعَمَّتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ  
 يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ : أَتُحِبُّهُ لِخَالَاتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ  
 فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ قَالَ : فَوَضَعَ يَدَهُ  
 عَلَيْهِ وَقَالَ : اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ فَلَمْ يَكُنْ  
 بَعْدَ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ

"O Messenger of Allah (ﷺ)! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop!

Stop!" But the Prophet (PUB) said, (Come close). The young man came to him, and he said, (Sit down), so he sat down.

The Prophet (ﷺ) said, (Would you like it (unlawful sex) for your mother)! He said, "No, by Allah, may I be ransomed for you."

The Prophet (ﷺ) said,

Neither do the people like it for their mothers. The Prophet (ﷺ) said, (Would you like it for your daughter)?

He said, "No, by Allah, may I be ransomed for you."

The Prophet (ﷺ) said, Neither do the people like it for their daughters.

The Prophet (ﷺ) said, (Would you like it for your sister)? He said, "No, by Allah, may I be ransomed for you."

The Prophet (ﷺ) said,

Neither do the people like it for their sisters. The Prophet (ﷺ) said, (Would you like it for your paternal aunt)?

He said, "No, by Allah, O Allah's Messenger (ﷺ)! may I be ransomed for you."

The Prophet (ﷺ) said,

Neither do the people like it for their paternal aunts.

The Prophet said, (Would you like it for your maternal aunt)?

He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you."

The Prophet (ﷺ) said, Neither do the people like it for their maternal aunts.

Then the Prophet (ﷺ) put his hand on him and said,

O Allah, forgive his sin, purify his heart and guard his chastity.

After that the young man never paid attention to anything of that nature.<sup>1</sup>

We should not be immediately upset, but to be calm.

If our opponent becomes angry, then we should stop the discussion because there is of no use to continue that discussion.

<sup>1</sup> As Silsalah As Saheeha 1/712, Authenticated by Al Albani as Isnad Sahih



The shaitan is overpowering him, so he cannot hear or see or think right.

6. Express your opinion in calmness and we should not think our opinion is always right. Or to think we are always right and they are wrong. Therefore, we should use expressions that indicate we are right or wrong, and Allah knows best. We can say, “maybe I am wrong”, so the person does not become too defensive. They may have a point which we are not considering.
7. We should avoid direct criticism such as, “you are like this”.
8. We should be mindful of choosing good words.

## SURAH AL BAQARAH 83

## وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to people good [words]

9. We should be specific in our discussion and not distract the person with insignificant topics, but focus on the main topic which we have an issue with. We should not go far from the main topic that we want to be resolved.
10. We should be a listener more than a talker. We should allow the person in front of us to speak. We can ask, “what makes you angry? What is bothering you? What is that you do not like about me?”, these questions may make the person to speak and we can become a listener. When we

listener, it can help us to figure out the problem and where we can improve.

11. It is important to show respect, no matter how much he may be saying wrong things. And something with regards to mothers, it is important to respect the children because they are humans like us. Even though they are younger than us, we still have to show respect in order to make them like to talk to us.
12. We should ask for proofs and evidences, especially if the person in front of us is accusing us.
13. We should avoid being in the position of weak defense. This means we need to do the previous points with a strong heart.

If we are truly seeking reconciliation with the person in front us, then Allah (سبحانه و تعالی) will help us, but it is important to be strong.

14. Do not forget to make dua to Allah (سبحانه و تعالی) to make the discussion fruitful and beneficial.

## MEANS TO ATTAIN A GOOD LIFE

○ 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

## THE GOOD LIFE

### EIGHTH MEAN TO ATTAIN A GOOD LIFE – TAWWAKUL (PLACING OUR TRUST IN ALLAH)

- Whoever places their trust in Allah (سبحانه وتعالى) with regards to worldly and spiritual matters, then He will fulfill their needs.

### WHEN WILL WE PLACE OUR TRUST IN ALLAH?

- We should place our trust in Allah (سبحانه وتعالى) whenever we want to attain something beneficial in our life, such as being hired, getting married

- When there is any harm, we place our trust in Allah (سبحانه وتعالى) to make our affairs easy.
- Allah (سبحانه وتعالى) promises if we place our trust in Him then He will suffice us.

### SURAH AT TALAQ 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever relies upon Allah - then He is sufficient for him.

- What do we expect when we place our affairs in the Hands of Allah (سبحانه وتعالى)? Will He waste it? never, He will take care of our affairs. He will not let us down when He sees we rely on Him.
- Trust means we have no doubt in Allah (سبحانه وتعالى) that He will fulfill it. If we trust Allah (سبحانه وتعالى) then He will suffice us and spare all our worries.

- If we place our affairs in the Hands of Allah (سبحانه وتعالى), then we should expect all good. Placing our trust in Allah (سبحانه وتعالى) is not something easy nor difficult either, but it needs something very important – belief in Allah (سبحانه وتعالى).
- If we know Allah (سبحانه وتعالى), then we will place our trust in Him and if we do not know Him then we will not place our trust in Him. This should be taken as a rule.
- We may rely on Allah (سبحانه وتعالى) to attain what we want, but Allah's Wisdom dictates it will be delayed, but we should still have trust in Him. This delay should not affect or shake our belief in Him. We have no doubt that He is able to give us what we want.

- Even if people tell us, “do something, what are you doing?”. Yes, we must take the means, but there are things that are not in our hands and we cannot do more than that.
- The hearts are not in the hands of the people. If someone does not like us, we cannot change it. If we are sick, and we are taking medicine, our cure is in the Hands of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) wants to see if we will place our trust in Him or not. He promised if we place our trust in Him then He will suffice our affairs and worries, and He will accomplish what He has set.

### SURAH AT TALAQ 3

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Allah has already set for everything a [decreed] extent.



- There is a measure, time and amount set by Allah (سبحانه وتعالى), as He intends for us. We will not get more or less than what He has apportioned for us; not more or less of it will spoil our belief.
- Matters will not go beyond or fall short of it, so what is required from us when we place our trust in Allah (سبحانه وتعالى)? We need to think good of Him. If we think good or expect good from Allah (سبحانه وتعالى), then He will make our affairs easy. As for the one who thinks bad of Allah (سبحانه وتعالى), then he does not rely on Him.
- What will bring good thoughts of Allah (سبحانه وتعالى)? Belief in His Names, Attributes and Actions. We have to focus on this, and in this way, we will think good and rely on Allah (سبحانه وتعالى). And the impact of this reliance is

tranquility and peace in the heart. And in this way our life will be good.

## SUPPLICATION WHEN LEAVING THE HOUSE

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَالَ - يَعْني إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . يُقَالُ لَهُ كُفِيتَ وَوُقِيتَ . وَتَنَحَّى عَنْهُ الشَّيْطَانُ "

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: “Whoever says – that is: when he leaves his house – ‘In the Name of Allah, I place my trust in Allah, there is no might or power except by Allah

*(Bismillāh, tawakkaltu `alallāh, lā ḥawla wa lā quwwata illā billāh)*’

it will be said to him: ‘You have been sufficed and protected,’ and Shaitan will become distant from him.”<sup>2</sup>

<sup>2</sup> Jami` at-Tirmidhi 3426

- Whoever says these words, he will be sufficed, protected and guided. It is important to say this dua with belief of placing our trust in Allah (سبحانه وتعالى). When we say this dua, Allah (سبحانه وتعالى) will guide us to the best of our affairs, He will protect us from the evil of that outing, and He will suffice our affairs. This is a great dua, but we may say it without understanding and belief, as a result, we do not see the effect of it.
- We place our trust in Allah (سبحانه وتعالى) and rely on Him, why?
  1. To be protected from harm.
  2. To make easy the means to attain what we want. He is The First and He brings the means to existence. We rely on Him to bring the means to fulfill what we seek.

- 3. We rely on Allah (سبحانه وتعالى) to strengthen our hearts and keep us firm.
- 4. We rely on Allah (سبحانه وتعالى) to help us bear the problems and be patient.
- The one who places his trust in Allah (سبحانه وتعالى) will be dependent on Allah (سبحانه وتعالى) and will not trust himself. Nowadays, we hear, “you can rely on yourself, with your strength, you can overpower the sickness”. We are weak, Allah (سبحانه وتعالى) tells us we are created weak.

## SURAH AN NISAA 28

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

and mankind was created weak.

- How can we rely on our weak self to defeat sickness or repel harm from ourselves. We are unable to do anything, unless Allah (سبحانه وتعالى)

helps us and cures us. The covid pandemic was great evidence for the whole world that no one can cure sickness except Allah (سبحانه وتعالى).

People will say, “by the power of science, we have defeated it”. These words are serious because healing is being attributed to science and not to Allah (سبحانه وتعالى).

## SURAH AL ‘ALAQ 5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Taught man that which he knew not.

- Who taught man to overcome sicknesses and diseases? It is Allah (سبحانه وتعالى) Who taught man to invent the medicine, vaccine and so forth. These people rely on their science and intelligence though this is not right. Bear in mind tawakul will not change our outward situation,

but will change us inwardly, how? It will give us peace and rest in our heart.

- We are placing our affairs in the Hands of the One Who managing the affairs of the whole worlds.
- Why is depression increasing more in this world? Previously, we did not hear about psychologists in the Muslim world, but because people know only place their trust in the means and in themselves, then Allah (سبحانه وتعالى) will forsake us and leave us to ourselves. And we cannot be left with ourselves.

### DUA NOT TO RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ ، وَلَا تَكِلْنِي  
إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

○ Ever Living, ○ Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for

me all of my affairs and do not leave me to myself, even for the blink of an eye.<sup>3</sup>

- We are deficient, we err, we make mistakes, we are weak, we get tired, we fall sick, so we are not perfect. How can we rely on someone like this or ourselves? Rather we should rely on Allah (سبحانه وتعالى).
- We Muslims believe that Allah (سبحانه وتعالى) is The One Who is managing our affairs and the affairs of the whole world. And He is The Lord of the means. So whenever we need anything, He is the One we ask and He will bring the means to fulfill what we want.
- Allah (سبحانه وتعالى) is the Lord of the Worlds and in His Hands are the means. We take the means, we take the medicine, we go to the doctor, we

<sup>3</sup> Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

apply for the job, but while taking the means, we should not be independent of Allah (سبحانه), but place our trust in Him.

- He brought us in this life and He will take care of us. Why should we leave Him and rely on someone who cannot even take care of himself?
- There are theories that God just created us and left the world to manage on its own, Exalted is He. This is a wrong belief to think like this about Him.

## SURAH AL HAJJ 65

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ  
لَرَءُوفٌ رَحِيمٌ

And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.



- How can we think Allah (سبحانه وتعالى) created the world and left it and left humans to manage their affairs on their own, and that there is no recompense or Judgement Day? Subhan Allah.
- When the believer sees the means, he remembers it is Allah (سبحانه وتعالى) Who causes the means to exist. Those who worship science, see the means as what controls the world.

## WHAT DOES TAWAKKUL INDICATE?

### STRONG BELIEF IN ALLAH'S NAMES, ATTRIBUTES AND ACTIONS

- Tawakkul indicates strong belief in the Names and Attributes of Allah (سبحانه وتعالى). For example, imagine someone's work is all related to the computers and there is no back-up to the

work, and the computer breaks down and all the data is lost. What will be our feeling? We will cry and become upset. Imagine someone tells us and says, “don’t be upset, I know someone who’s an expert and he will restore the data, so don’t worry. Just give me three days.”

- How will we live these three days? We are optimistic, we are at rest. And to Allah (سبحانه وتعالى) is the highest example, for any problem we have in life, we should give it to Allah (سبحانه وتعالى), our Lord, and He will fix it for us. And if we place our problem in His Hand, then why do we worry, why do we stress and think of the problem day and night?
- We may place our trust in human beings more than Allah (سبحانه وتعالى). We look at the people as

doing things for us, but what about Allah (سبحانه و تعالی)؟

- Tawakkul requires strong faith and belief in Allah and His Names.
- Allah (سبحانه و تعالی) is Al Wakeel and He disposes the affairs of humans. He is our Guarantor, our Trustee. We place our trust in Him and He will take care of everything.
- Allah (سبحانه و تعالی) says He is Al Hafeedh (The Protector) and He is Al Kafee (The Sufficient) and He will suffice all our worries, but we need to understand the Qur'an.
- When we study these Names thoroughly, then our life will become good, though we are lacking knowledge about Allah (سبحانه و تعالی).

## WHOEVER BELIEVES IN ALLAH'S ATTRIBUTES WILL RELY ON HIM

- We should check ourselves through the situations we go through, do we have tawakkul in Allah (سبحانه وتعالى) or not, is it strong or not?
- One sister said, “I thought I was placing my trust in Allah especially when sick. And then my doctor decided to leave the country and I started to panic as to who will give me my medication”. And then she said, “I discovered I was relying on the doctor and not Allah”.

## REMINDE OURSELVES OF THE PREVIOUS NURTURING OF ALLAH

- We should remind ourselves of the previous nurturing of Allah (سبحانه وتعالى). How many times were we sick and Allah (سبحانه وتعالى) cured us?

How many times were we distressed and Allah (سبحانه وتعالى) consoled us? In this way, it makes us place our trust in Allah (سبحانه وتعالى).

- Tawakul indicates strong belief in the Names, Actions, especially that He is Al Wakeel (The Trustee), Al Kafeel (The Sponsor), Al Kaafi (The Sufficient), Al Hafeedh (The Protector).

## EXAMPLES OF ROLE MODELS WHO PLACED THEIR TRUST IN ALLAH

### HAJAR – WIFE OF IBRAHIM (عليه السلام)

- When Allah (سبحانه وتعالى) commanded Ibrahim (عليه السلام) to leave his wife Hajar and Ishmael (عليه السلام) in a deserted land, she said, “where are you leaving us? Did Allah command you?” He said, “yes”. Then she said, “Allah will not

neglect us or forsake us.” Look at the great confidence she had in Allah (سبحانه وتعالى).

- And with the wing of Jibreel (عليه السلام), he dug his wing into the land, and Zamzam water gushed forth. He said, “do not fear being neglected because it is the house of Allah which will be built by this boy”.
- Sometimes we do not understand the wisdom of something happening to us, but it is important to think good of Allah (سبحانه وتعالى).

#### MOTHER OF MUSA (عليه السلام)

- When Musa (عليه السلام) was a baby in the cradle, she threw him in the river to be saved from Firaoun, and she trusted Allah (سبحانه وتعالى) that He will return him to her.

## RIGHTEOUS PREDECESSORS

- Ibn ‘Uynana (may Allah have mercy on him) was one of the followers. They are the era that came after the Companions of the Prophet (ﷺ).
- He said, “Hisham ibn Malik was the ruler of the Muslims from 107 to 125 H. He went for hajj once and met Saalim who was the grandson of the ‘Umar bin Al Khattab (may Allah be pleased with him) and was one of the prominent scholars of Medina. Hisham saw Saalim in the Ka’aba and he said, “o Saalim, ask me, what are your needs and I will fulfil it for you”. He said, “I feel shy to ask for my needs from a human being when I am in the House of Allah”.
- After Saalim came out of the harem, Hisham asked again.

- Salim, said “I never asked for worldly matters from the One Who owns the whole world, so how can I ask the one who does not own the world?”.
- And in another story, there was a Companion who saw a youth praying with submissive and humility. The Companion liked this boy and asked him, “who is your father?”. And the boy bent his head, cried and said, “I am an orphan with no father or mother.”
- The boy said, “will you feed me if I am hungry?”. And the Companion said “yes.” He said, “will you cure me I am sick?” And the Companion said, “I cannot.” Then he said, “will you give me life if I die?”. The Companion said, “I cannot”.



- So the boy said, “leave me to The One Who will feed me when I am hungry, leave me to The One Who will cure me when I am sick, leave me to The One Who will give me life when I am dead.
- Then the Companion said, “I have believed in Allah”.
- What are we lacking that we do not rely on Allah (سبحانه وتعالى)? Lack knowledge and lack of belief in Allah (سبحانه وتعالى). We are in dire need of tawakkul and placing our trust in Allah (سبحانه وتعالى) in all our affairs, why?
  1. To fulfill our servitude to Allah (سبحانه وتعالى).  
When we place our trust in Him, then we are obeying Allah (سبحانه وتعالى).

## SURAH AL ANFAAL 2 TO 4

2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ  
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

3

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

The ones who establish prayer, and from what We have provided them, they spend.

4

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ

Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

- Allah (سبحانه وتعالى) describes the perfect believers whom when Allah's Name is

mentioned, their hearts become fearful.

- When the verses of the Qur'an are recited, it increases them in faith.
  - They place their trust in their Lord.
  - They establish the prayer by fulfilling its pillars and obligations.
  - They spend from what Allah (سبحانه وتعالى) has provided them.
  - They are the true believers. May Allah (سبحانه وتعالى) make us among them. Ameen. They have high ranks with Allah (سبحانه وتعالى), forgiveness and abundant provision.
2. To reform our state, to remove our anxieties, grief and worries.

MAY ALLAH HELP US APPLY WHAT WE LEARNED AND MAY  
HE MAKE US TRUE BELIEVERS. 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>

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>