



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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Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الحياة الطيبة

THE GOOD LIFE

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INTRODUCTION

SUPPLICATION TO NOT RELY ON OURSELVES

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِي
إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

O Ever Living, O 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.¹

¹ Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan

- To be attached to Allah (سبحانه وتعالى) is a special life and the righteous predecessors said their heart would burst with joy with the love of Allah (سبحانه وتعالى). And they would say, “if I could feel it in this life, then what about the people of paradise, how will it be there?”
- Accordingly, Ibn Al Qayyim (may Allah have mercy on him) said: “Glorified is the One Who lets His slaves witness His Paradise well before they meet Him, Who opens doors to them in this world of deeds; and Who gives them some of its joy, its breeze and its fragrance, so that they may seek it and hasten towards it with all their strength.”
- This means the gates of paradise are open when deeds rise and in the month of Ramadan they are open as well, and these are all

impacts where Allah (سبحانه وتعالى) lets them to witness His paradise in this life before the next.

- Allah (سبحانه وتعالى) gives them from its breeze and fragrance; they can smell paradise before entering it. For one of the companions, before being martyred in the Battle of Uhud, he said, “I can smell the fragrance of paradise behind the mountain of Uhud”. And this is not for all of His slaves but for some slaves, we ask Allah (سبحانه وتعالى) of His favor. Ameen. Why does He allow them to witness this in this life?
- So they may seek it, long for it and hasten to it with all their strength.

THE GOOD LIFE

FIFTH MEAN TO ATTAIN A GOOD LIFE – OPTIMISM

- There are many means to attain a good life and a special means of attaining it is optimism. In Arabic it is called (التفاؤل); it is opposite to pessimism (التشاؤم).
- Optimism is to expect good in the future and when we expect good of the future, it fills the heart with delight. It broadens and widens the chest and makes a person happy.
- The true believer is living a good life because no matter what he goes through from calamities, he has:
 1. Hope in Allah (سبحانه وتعالى)
 2. Thinks good of Allah (سبحانه وتعالى)

HOW DOES THE OPTIMIST THINK GOOD OF ALLAH?

IN TIMES OF CALAMITY

- If he is struck with any calamity, he will explain it with a good explanation. He will say, “there is wisdom and goodness behind it.” “Allah (سبحانه و تعالی) took that friend away from me because it was affecting my faith. Allah took away that job from me because it was affecting my faith.” This is the optimistic person – he thinks good of Allah (سبحانه و تعالی).

LAWS OF ALLAH

- Whenever he comes across any law or Islamic ruling whether it is regarding the prayer, hijab, marriage, divorce or inheritance; he will say

they are all based on justice and all are good.

Allah (سبحانه وتعالى) wants what is good for us.

- The law of Allah (سبحانه وتعالى) is suitable for all mankind, for all places and for all times. Allah (سبحانه وتعالى) created us and He knows what is good and bad for us. He knows what is good for the woman and what is good for the man. The man is not created like the woman.

SURAH AAL IMRAAN 36

وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ

And the male is not like the female.

INVOKES ALLAH

- He knows Allah (سبحانه وتعالى) hears him and responds to him when he invokes Him. He does not say, “I asked Allah and did not get

anything". The response of Allah (سبحانه وتعالى) does not have to come according to what we asked. The response of Allah (سبحانه وتعالى) can come in different forms:

1. We may not get what we want now, but we will get it later
 2. We may not get it in this life, but we will get the reward of it in the hereafter
 3. Allah (سبحانه وتعالى) may avert an evil from us
- So in every case our dua is good, and Allah (سبحانه وتعالى) will give us according to what suits us and is good for us. In addition to making dua, even if we do not get what we request, we are at least rewarded for it.

WILL GET SOMETHING BETTER IN RETURN WHEN HE LEAVES SOMETHING FOR ALLAH

- He believes that if he leaves something for the sake of Allah (سبحانه وتعالى), then He will give him something better in exchange. For example, a person may be dealing with usury in his job and he says that he wants no more of it, so he leaves his job for the sake of Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will reward him and compensate him with something better than that job.

OBEYS ALLAH AND ASKS FOR HIS HELP

- He knows if he obeys Allah (سبحانه وتعالى) and asks for His help, then Allah (سبحانه وتعالى) will not disappoint him or let him down, rather He will

support him and make his life good. Did Allah (سبحانه وتعالى) not respond to Iblis and gave him respite to the Last Day, so how can He not respond to a believer? Subhan Allah.

ALLAH WILL BE TO US AS WE THINK OF HIM

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ
اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي "

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (ﷺ) 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).²

○ If we think Allah (سبحانه وتعالى) will help us, then He will help us. And if we think Allah (سبحانه وتعالى) will let us down, then He will let us down. So it

² Sahih al-Bukhari 7505

depends on our thoughts. We should always think good of Allah (سبحانه وتعالى) because He will support us, He will give us, and He will take care of us.

- The Prophet (ﷺ) was always optimistic and he would encourage the Companions to be optimistic and to have hope in Allah (سبحانه وتعالى). When we read his biography, we see how he always uplifted the Companions.
- In the Battle of the Trench, they were surrounded with the polytheists of the Arabs. As the Companions were digging the trench, they came across a big rock which they were unable to break. So they called on the Prophet (ﷺ), and before he struck it, he said, "In the Name of Allah, Allah is the Greatest", and he gave them glad tidings of the keys of Sham,

meaning they will conquer it and it will become a Muslim land. Then he struck the rock again and said a second time, “In the Name of Allah, Allah is the Greatest, I can see the keys of Yemen, and then again the keys of Madaen”. These lands were all conquered after the death of the Prophet (ﷺ), but he was optimistic and gave them glad tidings.

- The hypocrites on the other hand said, “what is this news he is telling us while we cannot even answer the call of nature”, subhan Allah. They did not believe in him, but the Companions did.
- We are encouraged to read the seerah of the Prophet (ﷺ) again and again, and not just once, because this will help us in our life and what we go through.

- The Arabs before used to believe in bad omens, for example if a certain star appeared then they would interpret it as facing difficulty in the future. Or if a certain bird flew to the left then it would be interpreted as hardship. Though the Prophet (ﷺ) was sent to refine the manners of the people and encourage optimism; he would warn against pessimism.

SPEAK GOOD, OPTIMISTIC WORDS

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا عَدْوَى، وَلَا طِيْرَةَ،
وَيُعْجِبُنِي الْفَالُ ". قَالُوا وَمَا الْفَالُ قَالَ " كَلِمَةٌ طَيِّبَةٌ ".

Narrated Anas bin Malik (may Allah be pleased with him): The Prophet (ﷺ) said, "No 'Adwa nor Tiyyara; but I like Fal." They said, "What is the Fal?"
He said, "A good word."³

³ Sahih al-Bukhari 5776

- (عَدْوَى) means contagion of disease, so there is no contagion of disease that can be transmitted on its own without the permission of Allah (سبحانه وتعالى).
- (طَيْرَةٌ) means bad omens, so there are no bad omens. Everything occurs according to the pre-ordainment of Allah (سبحانه وتعالى).
- But the Prophet (ﷺ) said, I like (الْفَأْلُ), and the companions asked what is (الْفَأْلُ) – the good word. He liked for the good, optimistic word to be said.
- To speak good words are indications of thinking good of Allah (سبحانه وتعالى). While pessimism and following bad omens is the opposite; it is thinking bad of Allah (سبحانه وتعالى).

- Optimism expands the chest and delights the heart, and it removes distress which is caused by the shaitan. If we are going through any problem, we should tell ourselves, “Allah will remove my problem, Allah will make it easy for me, I will get what I want, Allah will help me.” This gives us belief, hope and expansion of the heart, and at the same time we repel the evil whispers of the shaitan.
- When the slave opens the door of optimism in his heart, he will repel all the whispers of the shaitan.

IMPORTANCE OF OPTIMISM IN ISLAM

TRUST IN ALLAH

- It indicates our trust in Allah (سبحانه وتعالى), and it indicates our tawheed. The dominion is all in

the Hands of Allah (سبحانه وتعالى). Allah is The Most Rich, He is The All-Able, and He is The Most Compassionate. And when we talk about Allah (سبحانه وتعالى) to ourselves, it will remove the distress in our heart.

STRENGTHENS THE PERSON

- Optimism makes a person strong, with a strong and solid heart. This heart does not fear anyone except Allah (سبحانه وتعالى). He will have faithful courage (شجاعة إيمانية). Note that throwing oneself in the air or climbing up a mountain is not the courage we are talking about.

ACCEPTS THE DECREE OF ALLAH

- The optimistic person accepts the decree of Allah (سبحانه وتعالى) with a good heart.

LIVES A GOOD LIFE

- Optimism makes a person to live a good life. The optimistic person is always smiling even if he is facing many problems in his life. From the time Mohammed (ﷺ) became a prophet, he was receiving harm from his people, relatives and enemies until the end of his life. But the Companions said, “he was always smiling despite all the suffering and distress he had”; he did not show a frowning or sad face. He would love to be optimistic.
- The believer knows with certainty that the dominion is in the Hands of Allah (سبحانه وتعالى) and if He wills anything, He just says, “Be” and it is. It is important to never lose hope in Him. He is able to change our distress by one word from Him.

CERTAIN ALLAH WILL COMPENSATE HIM

- He is certain Allah (سبحانه وتعالى) will compensate him for his suffering.

RECOMPENSE, EVEN IF IT IS A PRICK

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفِّرَ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُمُهَا

Allah's Messenger (ﷺ) said: There is no trouble

that comes to a believer except that it
obliterates from his sins, even if it is the pricking
of a thorn.⁴

- Imagine walking on the earth with no sins due to our distress, so what more do we want?

⁴ Sahih Muslim 2572

EXAMPLES OF OPTIMISM IN THE QUR'AN

IBRAHIM (عليه السلام)

- Ibrahim (عليه السلام) was threatened by his people that their idols will touch him in harm. What did he say?

SURAH AL AN'AAM 80 TO 82

80

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۚ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا تَتَذَكَّرُونَ

And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord

encompasses all things in knowledge; then will
you not remember?

81

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ

And how should I fear what you associate while
you do not fear that you have associated with
Allah that for which He has not sent down to
you any authority? So which of the two parties
has more right to security, if you should know?

82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ

They who believe and do not mix their belief
with injustice - those will have security, and they
are [rightly] guided.

- The idols do not have the power to harm or benefit, so Ibrahim (عليه السلام) said he does not fear them. Then he told them, “do you not fear Allah Who has the power to harm and benefit? So which of us has the right to be secure? Those who believe in Allah (سبحانه وتعالى) and do not blemish their faith with injustice (shirk); then they will have complete security and safety, and they will be guided by Allah (سبحانه وتعالى).”
- Where did Ibrahim (عليه السلام) have this courage? He knew Who is Allah (سبحانه وتعالى), so he trusted Him. If Allah (سبحانه وتعالى) wills something, then it will happen to him. The idols cannot even benefit or harm themselves, so how can they harm me?

MUSA (عليه السلام)

- And in the story of Musa (عليه السلام) when he and Banu Israel escaped Firaoun, they reached a point where they had the sea in front of them, and the troops of Firaoun behind them.
- The people said they were doomed, but Musa (عليه السلام) said, "no, my Lord is with me and He will guide me."

SURAH ASH SHU'ARA 60 TO 62

60

فَاتَّبَعُوهُمْ مُشْرِقِينَ

So they pursued them at sunrise.

61

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ

And when the two companies saw one another, the companions of Moses said,

"Indeed, we are to be overtaken!"

62

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

[Moses] said, "No! Indeed, with me is my Lord;
He will guide me."

- Then immediately, Allah (سبحانه وتعالى) inspired him to strike with his stick, and the sea parted into routes and the water become like mountains, and Musa (عليه السلام) and his followers crossed the sea.

SURAH ASH SHU'ARA 63 TO 66

63

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

64

وَأَزَلَفْنَا ثُمَّ الْآخَرِينَ

And We advanced thereto the pursuers.

65

وَأَنْجَيْنَا مُوسَى وَمَنْ مَّعَهُ أَجْمَعِينَ

And We saved Moses and those with him, all together.

66

ثُمَّ أَغْرَقْنَا الْآخَرِينَ

Then We drowned the others.

- We need optimism because it will make our hearts strong and give us faithful courage. When we are stricken with any calamity, no one can threaten us.

NUH (عليه السلام)

- Optimism motivates the person and makes him diligent, energetic, has high resolution and

does not slacken or give-up; this is the optimistic person. In the example of Nuh (عليه السلام), he was calling his people to Allah (سبحانه وتعالى) for 950 years, yet he never slackened. He was so diligent day and night for 950 years, but what made him diligent? He had hope in Allah (سبحانه وتعالى) and trust in Him.

DESCRIPTION OF THE OPTIMISTIC PERSON

EXPLAINS EVERYTHING POSITIVELY

- The optimistic person explains everything positively. Even if he says, "I saw a bad dream", he will say, "there will be good.". There is good in everything Allah (سبحانه وتعالى) writes; we must have to have absolute faith in this.

- He will not say, “Allah is punishing me, Allah does not like me, Allah is making my life difficult”, astaghfar Allah. These are words of the pessimistic person.

LOOKS AT THOSE WORSE THAN HIM

- He looks at those worse than him, so in this case he will be more optimistic. He reminds himself he is in a better state. Each person thinks their problem is the most serious problem in the world, but when he sits with others and hears their problems, he will say, “alhamdulillah, I am not like them”. So we should not think what we are facing is something without a solution, or that we are an unlucky person.
- There is a story of a lady who was suffering from a bad husband and had two children with him.

She was considering a divorce, but said what kept her patient with him is an incident that took place on the first day of school. She went to drop off her children, and the young was crying as normally young children would cry when leaving their mothers. But the elderly children are happy to leave. So she saw a student in grade 4 was crying too much. When she enquired about him, she was told that he was crying because he saw the other children with their parents and his parents were separated, and this scene made her patient.

NEVER LOSES HOPE

SURAH ASH SHARH 5 TO 6

5

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

For indeed, with hardship [will be] ease.

6

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Indeed, with hardship [will be] ease.

- A difficulty will never remain forever because that is not from the sunnah (way) of Allah (سبحانه). In the story of Yaqoub (عليه السلام), he told his sons to search for Yusuf (عليه السلام) and his brother, and to not despair from the mercy of Allah (سبحانه وتعالى).

SURAH YUSUF 87

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ
اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

O my sons, go and find out about Joseph and his brother and despair not of relief from Allah.

Indeed, no one despairs of relief from Allah except the disbelieving people."

- After all these years, the brothers lost hope, but Yaqoub (عليه السلام) never lost hope.

GIVES POSITIVE EXPECTATIONS

- The optimistic person gives positive expectations, he says, "the future will be better than the present, tomorrow will be better than today". He does not say the future will be dark.
- The righteous predecessors said when any calamity became so severe, they would start to rejoice because they know the relief will be coming soon. This shows how they used to think good of Allah (سبحانه وتعالى).

THINKS AND FINDS A SOLUTION

- The optimistic person has a clear mind so he can think clearly and find solutions.

CALM AND TRANQUIL

- The optimistic person is calm and tranquil; he is not tense or aggressive, even if he is facing a problem. What makes him so calm?
- His trust in Allah (سبحانه وتعالى), so Allah (سبحانه وتعالى) places tranquility in his heart.

TAKES THE MEANS

- If he is stricken with any calamity, he will:
 1. Wait for the relief to come
 2. Take the means of guidance and to find a solution

3. Have hope and will not say, “I’m dying” and closes the door. If a doctor says it is incurable, the pessimist will stop taking medicine, but the optimist will take the means and has hope in Allah (سبحانه وتعالى) that the means will have an effect by His permission.

OPTIMISTIC TO GET COMPENSATION FOR HIS AFFLICTION

- He will invoke Allah (سبحانه وتعالى), and he will not say, “I am praying and there is no response”. He knows his problem will end and his distress will be removed, but it is just a matter of time.
- Many sisters if they do not see any results from their dua and the means they are taking, they will give up. However, the optimistic person is diligent and always takes the means.

HOW CAN WE BE OPTIMISTIC?

SEEK KNOWLEDGE

- Seek knowledge of what is optimism, what is pessimism, and how is it mentioned in the Qur'an and Sunnah. Knowledge is important for everything.
- Read about removal of distress in the Qur'an and Sunnah, especially verses which speak of optimism. And to read the biographies of the Companions.

OBSERVE OURSELVES

- When we go through situations, do we utter good, optimistic words, or do we say negative and pessimistic words. In this way we will know if we are optimistic or pessimistic.

○ If we find ourselves pessimistic, what should we do?

1. Train ourselves to smile and have a cheerful face. We should force ourselves to always have a smiling face. The Prophet (ﷺ) was always smiling and we should take him as an example.
2. Look around us, and see signs of optimism for example when we see a seed sprouting, and how it grows to become a beautiful tree or flower. So there is hope it will be good. And after labor pain, there is happiness after receiving the baby. And certainly after every difficulty there is ease.
3. To use good words and good phrases which implies good expectations. When Allah (سبحانه) loves someone, He will afflict him, and (وتعالى)

we will smile and those next to us will smile. And the best deed is to bring joy to the heart of a Muslim. If we make him smile, we will have great reward. We should always use good expressions, and not say, "there's no hope, I'm tired, there's no sign of relief." In the time and years we are suffering, we are attaining great reward. There is a story of a man from the Gulf whom before the discovery of oil, they would cook food on wood. Once the grandmother did not have enough wood to cook, so she looked at her grandson and started to cry because she thought, "what will happen to him tomorrow and he will not have wood to cook", though little did she know that in the future, the gulf would have petroleum and natural gas. So

we should not worry about the future because Allah (سبحانه وتعالى) will provide.” Many say, “I am trying to educate my child Islamically, but there are many trials and temptations from social media, but Who is the true guide? Allah (سبحانه وتعالى). Guidance is not in our Hands, but in the Hands of Allah. We just place the seed, but He will make it grow. We should water it and teach our children, but guidance is in the Hands of Allah. So we should not say, “what will happen to my child when he grows up”, we should always expect good in the future and say good words. Another example is when visiting the sick, we should say good words and not say, “I know many people with this

sickness and they died", subhan Allah. Is this a good word?

- In all the verses about divorce in the Qur'an, there are still words of optimism.

SURAH AT TALAQ 7

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.

SURAH AN NISAA 130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

But if they separate [by divorce], Allah will enrich each [of them] from His abundance.

And ever is Allah Encompassing and Wise.

- Allah (سبحانه وتعالى) will give everyone what suits them and He will enrich them all. He wants us

to be optimistic, even though divorce is difficult both on the man and woman.

SURAH AT TALAQ 2 TO 5

2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوْيَ عَدْلٍ مِّنْكُمْ وَاقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ
بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out

3

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ
 إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

4

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثُ
 أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ
 حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And

whoever fears Allah - He will make for him of his matter ease.

5

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا

That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

- If we want good from Allah (سبحانه وتعالى), then we must practice piety.
- Pessimism and evil omens are shirk. The one who is pessimistic will expect bad things to happen when he sees or hears something he dislikes. For example in the time of ignorance, if they would hear a crow screeching, they would say, “evil will happen now”, and

nowadays, we have similar concepts with a black cat, black dog, or hearing the ambulance. If they see or hear something they dislike, they take action accordingly, and this shirk, why? Because they attribute the occurrence of things to other than Allah (سبحانه وتعالى).

- Evil omen is attachment of the heart to other than Allah (سبحانه وتعالى). The person believes the cause of events is not Allah (سبحانه وتعالى).
- As human beings, we may see something we dislike and then think something bad will happen. For example, we should not fear someone that they will give us the evil eye, rather we should say this dua.

EXPIATION IF ASCRIBING SOMETHING TO AN EVIL OMEN

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

Allāhumma lā ṭayra illā ṭayruk, wa lā khayra illā khayruk, wa lā ilāha ghayruk.

O Allah there is no omen other than Your omen, no goodness other than Your goodness, and none worthy of worship other than You.⁵

◉ In conclusion, we should be optimistic and always have hope in Allah (سبحانه وتعالى).

MAY ALLAH MAKE US AMONG THOSE WHO ALWAYS THINK GOOD OF HIM, HAVE HOPE IN HIM AND SPREAD OPTIMISM TO OTHERS. AMEEN.

MAY ALLAH ACCEPT FROM US ALL.

⁵ Al-Albani, Silsilatul-'Ahadlth As-Sahihah 3/54

REFERENCES

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



ADDITIONAL RESOURCES

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