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THE GOOD LIFE

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www.markazalsalam.com
t.me/markazalsalam
+97150 8008875
info@markazalsalam.com
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الحياة الطيبة

THE GOOD LIFE

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THE NOBLE QUR'AN AND ITS IMPACT ON OUR LIVES

- When the Prophet (ﷺ) wanted to partake in the Battle of Tabuk, he called on all Muslims, but the hypocrites lagged behind and did not participate in this battle.
- They came to the Prophet (ﷺ) with many false excuses indicating they did not want to participate. Allah (سبحانه وتعالى) knows their intentions and what is in their hearts, even if

they give excuses to the Prophet (ﷺ). So Allah (سبحانه وتعالى) revealed Surah At Tawbah, (الفاضحة) which means The Scandalizer. Allah (سبحانه وتعالى) talks about the hypocrites and what they did.

SURAH AT TAWBAH 46

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

And if they had intended to go forth, they would have prepared for it [some] preparation.

- At that time, the battle was enjoined upon the Muslims, and if these hypocrites really intended to go to the battle, they would have prepared for it, but they did not.
- This verse tells us since the hypocrites did not make any preparations, it indicated they were not truthful. And since they did not prepare for

the battle in advance, what was the punishment for them?

SURAH AT TAWBAH 46

وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

- Allah (سبحانه وتعالى) did not like for them to be sent, so He kept them back and they stayed behind with those who remained from the women and children.
- (تثبيط) is an action of Allah (سبحانه وتعالى) which means when Allah (سبحانه وتعالى) calls the Muslims for any obligatory act, and the person does not show any interest nor intends to go, what happens? Allah (سبحانه وتعالى) prevents him and

disheartens him, even if he later wants to go, astaghfar Allah. He is prevented. We ask Allah (سبحانه وتعالى) for the wellbeing. Ameen.

- Allah (سبحانه وتعالى) does not want them to participate in the battle with the Prophet (ﷺ).
- For example, Allah (سبحانه وتعالى) opens the door of charity for us, and we are able, we have the money and there is no obstacle to prevent us from giving, but we show no interest in giving. Allah (سبحانه وتعالى) tells us in many ayat in the Qur'an to spend and we will be given. When this person later changes his mind and wants to give, he will be told, "we will no longer accept donors", or he will be told "no more". We should feel scared when we are kept back from participating in a good deed, good action or

obligatory act. So here we have to be scared. This is a punishment for our sins and this is something serious.

- And apply this to any deed, if we are healthy, if we have the means and transport, but we show laziness, or we do not go, so here we have to be scared that we may be prevented from future occasions. We will be disheartened, disgraced or prevented in the future, so we have to be scared and very careful of this action of Allah (سبحانه وتعالى). He hated for this person to participate in this matter. May Allah (سبحانه وتعالى) protect us. Ameen.

SURAH AL AN'AAM 110

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

- Allah (سبحانه وتعالى) says we will turn their eyes and hearts from accepting the truth because when the truth first came to them, they did not accept it, and so in the coming occasions, whenever the truth comes to them, they will not accept, why? Because Allah (سبحانه وتعالى) turned their hearts from the truth. Whenever guidance and the truth come to us then we should not reject it.

- The month of Ramadan is coming and it is a great month, what did we do as preparation for it? The righteous predecessors would make dua six months in advance to reach the month of Ramadan, to establish its nights, and how many times do we pray to Allah (سبحانه وتعالى) for the month of Ramadan. Did we ask Allah (سبحانه وتعالى) to make us reach the month of Ramadan and to fast its days and establish its nights as preparation for the month of Ramadan?
- Ibn Al Qayyim (may Allah have mercy on him) said in his interpretation of Surah At Tawbah, he said beware of two matters:

1. DO NOT LET THE TIME OF OBLIGATION (DUTY) COME AND YOU ARE NOT READY OR PREPARED FOR IT

- Do not let the time of any obligation to arrive and you are not ready or prepared for it: because one may be punished from enjoying that deed and a person will not feel to do it, or to do it with diligence. He will find himself in the month of Ramadan with no energy to fast, to remember Allah (سبحانه وتعالى), to pray to Him, he is not a good mood. He is not given the help in order to be forgiven.

SURAH AT TAWBAH 83

فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

- If they should return and say they want to go with the Prophet (ﷺ), the Prophet (ﷺ) is to tell them that they will never go to battle with him because they are satisfied with sitting at home in the first time, and they did not show interest or any preparation. They are not needed and Allah (سبحانه وتعالى) will suffice him. He is no need of their help.
- The effect of these words when someone wants to do good, but then is told, "we do not

need your attendance", what will we feel? This is the meaning of the one who was not truthful in his preparation for the act of worship.

2. BEWARE OF REJECTING A MATTER SINCE IT OPPOSES OUR DESIRES

- Whenever the truth comes to us for the first time, we should not reject it, because if we reject it the first time then we will be unable to do it in the future.
- Allah (سبحانه وتعالى) will turn the hearts and the eyes from the truth. For example, in the sunnah, the Prophet (ﷺ) said the brother-in-law is death, which means to beware of associating with the brother-in-law.

BROTHER-IN-LAW IS DEATH

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ ". فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ. قَالَ " الْحَمْوُ الْمَوْتُ ".

Allah's Messenger (ﷺ) said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Messenger! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet (ﷺ) replied: The in-laws of the wife are death itself.[1]

- When people are told this hadith and since they do it, they reject it, and they are not aware by rejecting, they may not be helped from applying it in the future. We have to be very careful. There are those who say, "in sha'a Allah, may Allah help me to do it". And those

[1] Sahih al-Bukhari 5232

who say, "who said this, which tafsir says this", and Allah (سبحانه وتعالى) knows the intentions.

- Ibn Al Qayyim (may Allah have mercy on him) said to beware of rejecting a matter when it first comes to us since it opposes our desires. Allah (سبحانه وتعالى) knows about our truthfulness.
- Ibn Uthaymeen (may Allah have mercy on him) said, "if we find ourselves lazy to perform an act of worship, then we should be scared that Allah might hate that endeavor from us to do that good."
- Whenever we feel lazy to fast, pray, give sadaqah, attend a lecture, or memorize Qur'an, then we should be scared that it can mean that Allah (سبحانه وتعالى) does not want us to participate in that act of worship, so what should we do?

1. Force ourselves to do that act of worship and when Allah (سبحانه وتعالى) sees we are eager to do that act, then Allah (سبحانه وتعالى) may open it again. It is important to show our truthfulness to Allah (سبحانه وتعالى).
2. Seek forgiveness and repent to Allah (سبحانه وتعالى) and make a great amount of supplication.
3. It is important to not give excuses from performing that act because Allah (سبحانه وتعالى) knows. We cannot lie to Him.

- We should feel shy when Allah (سبحانه وتعالى) opens doors of goodness for us and we are rejecting it.
- The one who is reluctant and stays behind from something that has been enjoined when the

opportunity arises to do it, will not be helped after that, and will be prevented from doing it on subsequent occasions.

PREPARATION FOR RAMADAN WITH FAITH

- We want to receive Ramadan with strong faith and certainty. When our faith increases, we can perform good deeds with expanded chests. The one whose faith is up will be like the "wind that brings rain". The Prophet (ﷺ) was the most generous in the month of Ramadan.
- Abu Dardaa (may Allah be pleased with him) said one knows and understands if his faith has increased or decreased. We have to prepare for Ramadan in advance with faith and how

can we prepare with faith? By taking the means to increase in faith, such as:

1. Knowing Allah (سبحانه وتعالى) by His Names and Attributes
2. Contemplating the Qur'an
3. Performing abundant good deeds: It is from the Sunnah of the Prophet (ﷺ) before the month of Ramadan, in the month of Sha'ban (which is coming up in two days), that he would fast most of the month, except for a few days, as preparation for Ramadan.

- The righteous procedures used to call the month of Sha'ban the month of reciting more of the Qur'an since it is a means of increasing in faith.

- We want to enter the month of Ramadan while our faith is strong. We want to be busy to perform good deeds.

RELATIONSHIP OF THE QUR'AN WITH THE MONTH OF RAMADAN

- The month of Ramadan is called the month of the Qur'an. Allah Al 'Aleem Al Hakeem (The All-Knower, The All-Wise) has chosen the month of Ramadan among all the months of the year to have the Qur'an revealed, and chose the Night of Decree for the Qur'an to be revealed.
- And He chose the month of Ramadan a month of fasting as gratitude to Allah (سبحانه وتعالى) for the sending down of the Qur'an, subhan Allah.
- Allah (سبحانه وتعالى) chose the Night of Decree where the worships will be equal to 83 years and 4 months, as 1000 months.

- The Qur'an is one of the great favors of Allah (سبحانه وتعالى) upon mankind and jinn. He sent the Qur'an to be a mercy, guidance and cure for it. The Qur'an is the Word of Allah (سبحانه وتعالى) and He sent it down in the month of Ramadan and Night of Decree, so we have to show our gratitude by fasting the month of Ramadan and worshipping in the Night of Decree.

WHAT IS THE VIRTUE OF THE QUR'AN?

SURAH AL QADR

بسم الله الرحمن الرحيم

1

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Indeed, We sent the Qur'an down during the Night of Decree.

2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what can make you know what is the Night of Decree?

3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Decree is better than a thousand months.

4

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ

The angels and the Spirit descend therein by permission of their Lord for every matter.

5

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Peace it is until the emergence of dawn.

- It should draw our attention to how much we need the Qur'an.

JIBREEL (عليه السلام) WOULD TEACH THE PROPHET (ﷺ) THE QUR'AN IN THE MONTH OF RAMADAN

عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).[2]

[2] Sahih al-Bukhari 6

- The Prophet (ﷺ) was the most generous of people, and the peak was in the month of Ramadan. Jibreel (عليه السلام) would come every night in the month of Ramadan to teach the Prophet (ﷺ) the Qur'an.
- The Prophet (ﷺ) would recite and teach the Qur'an throughout the year, but in Ramadan, Jibreel (عليه السلام) would recite the Qur'an to him and the Prophet (ﷺ) would listen. And then the Prophet (ﷺ) would recite the Qur'an to Jibreel (عليه السلام) and he would listen to it. And this is to reaffirm the verses of the Qur'an and to affirm the abrogated verses.
- Jibreel (عليه السلام) would affirm these verses are (محكم) – solid – and so and so verses were

abrogated. And the year before the death of the Prophet (ﷺ), Jibreel (عليه السلام) presented the Qur'an twice in Ramadan.

- So based on this hadith, it is recommended to study the Qur'an with righteous companions. And the impact of gathering with righteous companions encourages one to do good deeds. Gathering with the righteous companions is not just for eating and socializing, but gathering to study the Qur'an and revise it.
- And the impact of studying with Jibreel (عليه السلام) is that the Prophet (obuh) would become more generous.
- The righteous predecessors used to free themselves from all occupations and focus

only on the Qur'an and reciting it profusely during the month of Ramadan.

THE EFFECT OF THE QUR'AN ON HUMAN BEINGS

- We need the Qur'an to change our life, so let us talk of its effect on human beings.
- Our need for the Qur'an will be explained through studying the parables in the Qur'an. A parable is a similitude. Allah (سبحانه وتعالى) has set parables for intangible and sublime matters such as tawheed (monotheism), shirk (association) and faith. We cannot see or visualize monotheism or faith, so Allah (سبحانه وتعالى) sets a parable for it so that we can visualize it in order to know it importance, gravity and sublimity.

SURAH AR RA'AD 17

أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهُ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

- What sensible matters are mentioned in this ayah:

1. RAIN AND VALLEY

- Rain from the sky that strikes the dry land
- Valleys that will be flooded
- Foam on the surface of the valleys after flooding
- Foam then goes away and clear water remains which benefits the people

2. FIRE AND METAL

- Metals of gold, copper and silver
- The metal is heated and placed in furnaces until it melts
- When the metals melts, all the impurities rise to the surface
- These impurities will vanish and what remains is pure gold, pure silver, pure copper which they will use for ornaments, utensils and all that benefits the people.

- Now Allah (سبحانه وتعالى) resembles the effect of the water in this ayah as guidance from the Qur'an. The Qur'an comes from Allah (سبحانه وتعالى), from highness, just as the rain from the sky.
- The effect of the water to the valleys will have the same effect of the Qur'an on our hearts.
- There are small and large valleys, and similarly there are hearts that accept little guidance from the Qur'an and there are hearts that accept more guidance from the Qur'an. So we are not equal and Allah (سبحانه وتعالى) tells us we are of different levels in our hearts and our acceptance of guidance.
- In the valleys, there is dirt, filth and impurities, when the water comes to these valleys, it will disturb the ground because the water comes in abundance. It is not a drop of water that will

have that effect, and similarly, there is amundance guidance from the Qur'an.

- The torrent of water will push the bottom of the valley and drive all the debris to the surface. It is not a nice iamge, but after some time, there will be foam to the top and then the water clears and the people can benefit from it.
- Before the torrent of guidance of the Qur'an that comes to the heart, there are desires, doubts, love of the duniya and grudges. The first effect is disturbance of the heart. The student learns about the truth and she is unhappy because she disovers she has envy, arrogance and grudges. This is the first effect of guidance when it comes to the heart. The person will be unhappy and restless thinking of all the sicknesses in his heart.

- As she learns more and more Qur'an and the guidance flows in her heart, what will happen to these doubts? It will go away and what will remain is a clear heart.
- When the Qur'an comes to the heart and we are disturbed, it is a good sign, and we should not be sad and look for a psychologist and think we are an abnormal person. This is a natural effect of guidance where we feel disturbance in our heart.
- As the Qur'an comes with proofs against the doubts in our heart, the Qur'an gives us admonition and then we will no longer fight for the duniya; the guidance of the Qur'an removes excessive desires.
- There are many people who do not come again after being disturbed after the first class.

They do not understand that Allah (سبحانه وتعالى) is reviving their heart. And then after some time, it can take months or years, because we can have characteristics that have been with us for years. And then after some time, it will remove the sicknesses in our heart and it will be a clear heart from fighting from the duinya and worldly life. It will be a heart that loves Allah (سبحانه وتعالى), yearns to meet Him in the Day of Judgement and will realize the reality of this life that it is perishable and he will realize the reality of the hereafter and that it is eternal, so he will attach to the hereafter.

- When a person has a clear heart, he will benefit and others will benefit from him. We are in dire need of the Qur'an, just as we need to

be quenched of thirst. We are dead without the Qur'an.

- When metals are taken from the earth, it is mixed with impurities, and it is placed in a furnace.
- The effect of the Qur'an on the heart is like fire to the ore, it will melt it and all impurities will come up to the surface, and then the pure metal will remain, and a pure heart will remain that will benefit the person and others.
- The Qur'an is full of admonitions, warnings, guidance and truth from Allah (سبحانه وتعالى).

  When a person is living in darkness of ignorance, misguidance and sins, what will this Qur'an do to him when he listens Allah (سبحانه وتعالى) is One and He is committing shirk and associating partners with Allah (سبحانه وتعالى)? So

when he hears, "Allah is One" and he is worshipping many, the heart will be as if it is on fire, and all the impurities will come to the surface. The Qur'an will purify that heart full of shirk, sins and innovations. The Qur'an will change the person to an alive person.

MAY ALLAH MAKE US REACH RAMADAN, FAST ITS DAYS AND ESTABLISH ITS NIGHTS. AMEEN.

REFERENCES

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

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