



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
- And now we will come to an important part of the course which is when harm incurs us. How do we deal with this harm such that it will not spoil our good life.

THE GOOD LIFE

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

TYPES OF HARM

○ There is harm which is incidental that happens in daily life, whether in the street, at work or within family. But there is another type of harm which is severe and is real:

1. Aggression
2. Theft
3. Emotional harm
4. Physical abuse
5. Defamation, cursing and abuse by speech
6. Lack of respect
7. Mockery and ridicule
8. Negligence and not taking responsibility of the family (irresponsibility)

9. Excessiveness of taking responsibility at the expense of someone's health to please others
10. Selfishness and not considering the feeling and situation of others
11. Bullying: there are people who love control and dominance over others and this is a type of harm, especially narcissists whose nature is to torture others. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
12. Weak personality when a person cannot take any decision.
13. Bad manners, being impatient, short-tempered and angry all the time
14. Lack of compassion and mercy. There are people who are so harsh who cannot even say a good word. There is no mercy or

sympathy in their hearts. Even if they hear the death of someone, there is no feeling in their hearts.

15. Constant lying, deception and cheating, so a person cannot trust them.
16. Always criticizing and always unhappy
17. Those who do not accept excuses and are always upset for anything minor or major
18. Lack of trust, each spouse doubts the other
19. Excessive jealousy and envy
20. Abuse of one's honor
21. False accusations

HOW TO DEAL WITH HARM IN ORDER TO MAINTAIN A GOOD LIFE

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

1. WITNESS ALLAH'S WILL AND PREORDAINED DECREE

- We have to remember whatever harm befalls us, it was all decreed by Allah (سبحانه وتعالى) fifty thousand years before the creation of the heavens and the earth. It is something we cannot miss and has to happen. There is wisdom and mercy in all that happens.
- We cannot avoid it, but must believe that it is Allah's decree. When we accept it is a decree from Allah (سبحانه وتعالى) then immediately there will be peace and rest in our heart.

2. REALIZE THE OBLIGATION OF PATIENCE

- It is obligatory, and not something optional, to be patient when harm befalls us. When we realize the good end of patience and the reward we will attain, it will make us endure. Among the virtues of patience are Allah (سبحانه) (وتعالى) will be with us, love us, support us and give us abundant reward as long as we show patience.
- When we show patience, it will lessen the effect of harm on us and our heart. And if our friend is going through harm, we should remind her of Allah's decree and to be patient. We want to be a blessed friend because someone who is in harm can lose their mind in that moment and cannot think correctly.

- To show patience is better than to seek revenge or punish the one who harmed us.
- As mentioned previously, there is humiliation in seeking revenge and there is no good in it.

SURAH AAL IMRAAN 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

- In this verse Allah (سبحانه وتعالى) tells us to suppress our anger and pardon. It is obligatory upon us to be patient, but there is a greater level than patience and that is to pardon those who harmed us.

- If we pardon others and do good to them then Allah (سبحانه وتعالى) will help us to forget that harm and it will be nothing in our life.
- If we have the intention to forgive and pardon, then Allah (سبحانه وتعالى) will help us. For some people, the harm may be so severe, that they may not forget and there is no problem.
- Allah (سبحانه وتعالى) tells us about categories of people when harmed:

SURAH ASH SHURA 40

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ
 إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah.

Indeed, He does not like wrongdoers.

SURAH AN NAHL 126

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ

And if you punish [an enemy, O believers],
punish with an equivalent of that with which you
were harmed. But if you are patient - it is better
for those who are patient.

1. If they are harmed, they harm back equally.
2. If they are harmed, they pardon and reconcile, so their reward is with Allah (سبحانه وتعالى). Does Allah (سبحانه وتعالى) mention the reward? No, and this means there is great and abundant reward which we cannot even perceive.
3. If harmed, does not punish but is patient, then that is better for the patient ones.

4. If harmed, they punish and exaggerate excessively. For example, there are wives who are harmed by their husbands, but this lady will be talking and backbiting about her husband with every person she meets, and exposes it on social media. She did not leave anyone without telling them about her husband. She took revenge with her tongue. And instead of being oppressed, she became an oppressor.

3. REALIZE PARDON AND FORBEARANCE

- o To pardon and be forbearing is a far loftier and higher level than patience.

HONORED BY ALLAH FOR PARDONING OTHERS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا نَقَصَتْ صَدَقَةٌ
مِنْ مَالٍ وَمَا زَادَ اللَّهُ رَجُلًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا
رَفَعَهُ اللَّهُ "

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "Charity does not diminish wealth, Allah does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allah but Allah raises him."¹

- There is no humiliation in pardoning others because Allah (سبحانه وتعالى) promised He will increase the person in honor. Allah (سبحانه وتعالى) will also give him tranquility and peace in his heart.

¹ Jami` at-Tirmidhi 2029

4. WITNESS THE STATUS OF CONTENTMENT

- To be pleased with the decree of Allah (سبحانه و تعالی) and is a great and sublime act of worship, especially those who receive harm for doing something for the sake of Allah (سبحانه و تعالی). For example, those who practice Islam or do dawah may receive harm from their own community. People may ridicule them for wearing hijab or they may lose their job, and these are all types of harm. But if a person is content and pleased with what Allah (سبحانه و تعالی) has written for him then that is greater.
- Allah (سبحانه و تعالی) chooses among the people who are true believers and they will be content with Him. Those who are close and near to

Allah (سبحانه وتعالى) are those who are content with what Allah (سبحانه وتعالى) has decreed for them.

- There are people whom if harmed, they say, “I cannot bear it”, but where is the love for Allah (سبحانه وتعالى)? Allah (سبحانه وتعالى) is testing us and it is just temporary; it is not forever. Then we will see how Allah (سبحانه وتعالى) will open gates of mercy. It is important to always be optimistic and never lose hope.

5. WITNESS THE STATUS OF IHSAAN (EXCELLENCE)

- It is not only showing patience, pardoning and being pleased, but to do good to the one who harmed us. We ask Allah (سبحانه وتعالى) to help us. Ameen.

- He may be greeting us with an upset face, but we greet him with a cheerful face. He may not be giving our rights, but we give him his rights. He may be harsh, but we show him sympathy and mercy.
- We want to reach the degree of excellence by doing good and invoking others.
- Every time a person does evil, he we will repel it with good. The one harming us is actually in a pitiful state and will be bankrupt on the Day of Judgement. Before entering paradise there is the Qantara where everything must be settled between the people. The one who harmed us will be brought forth and we will take from their good deeds. And when they run out of good deeds, then they will take from our sins, and will enter the fire to be purified.

- So we should thank this person for giving us his accepted good deeds. And this reminds us that we should take care of our action and speech. We should not look at the temporary harm in this life, but what will happen on the Day of Judgement. We should always remember the Day of Judgement and not forget it. On that Day, the accounting is with good deeds and bad deeds.
- The recompense is of the same nature as the deed we committed. Do we want to punish in the same way, or do we want Allah (سبحانه وتعالى) to take the revenge for us? Allah (سبحانه وتعالى) is Al Qadir, Al 'Afuw, Al Ghaniy Al Muhsin.

6. WITNESS SAFETY AND COOLNESS OF THE HEART

- When we pardon others and overlook their sins, our heart will be at peace. We will attain coolness and this is what we want. Occupying the heart with seeking revenge or satisfying our ego will never make our heart at rest.
- Our life will be good when we have a peaceful heart.
- It is important to not occupy our heart with constantly remembering the harm. Some people say, “if we talk about our problem, then we will feel rest in our heart.” It is permissible to consult one who is eligible, but there is no need to talk again and again about the problem. The correct dealing is what Allah (سبحانه وتعالى) and the Prophet (ﷺ).

- When harm befalls us, do we remind ourselves that it is the decree of Allah (سبحانه وتعالى)? Do we remind ourselves that our Lord is The Most Merciful? It is important to remind ourselves of this.
- The state of the one who takes revenge will waste his time, distract his heart and lose what benefits him.

MAY ALLAH GRANT US A GOOD HEART. 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>

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