



# 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

14 AUGUST 2022 | 16 MUHARRAM 1444 | CLASS #1

## INTRODUCTION

### MANNERS OF ATTENDING THE STUDY CIRCLES

- Purify our intention that we are coming to learn and acquire knowledge for Allah (سبحانه وتعالى). Seeking religious knowledge requires constant renewal of intention. We want to remove ignorance from ourselves, from the people, and to come closer to Allah (سبحانه وتعالى) by this knowledge. We need this for every assembly.

- The study circles are not social gatherings or any other types of gathers, but they are solely for the Sake of Allah (سبحانه وتعالى).
- Seeking the reward that Allah (سبحانه وتعالى) will forgive our sins.
- Allah (سبحانه وتعالى) is Al 'Aleem – The All-Knower and He loves those who acquire knowledge.
- If we want these rewards, then we have to have purify our intentions.
- Also, among the manners of the study circles is to not interrupt lecturer. Interruption will affect the blessing of the lecture and it will distract the other sisters. Questions are to be kept until the end.

## THE GOOD LIFE – WHY ARE WE DISCUSSING THIS TOPIC?

- Characteristics of modern life has led people to greater levels of anxiety, depression and stress. People have become engrossed in worldly matters more than matters of the hereafter.
- All talk has become about their problems, sicknesses and so forth. Modern life has only increased human beings with more mental sicknesses and disturbances. Modern science may have helped people from a technological side, but the human soul remains with its problems. So what do people need?

- If every mindful person was asked, “what do you want?” They will say, “I want a good life”, regardless if they are Muslim or not.
- So what is the good life? How do we define it and how do we attain it?
- How would someone define a good life? Some may say:
  1. Contentment
  2. Peace
- Yet every individual defines a good life from their own perspective. If a person is poor, the good life is to have money. If a person is sick, the good life is to have well-being and good health. If a person does not have children, the good life is to have children.
- Everyone defines the good life from a materialistic point of view. They will not define

the good life from the perspective of the hereafter.

- But do all wealthy people have a good life? Do all healthy people have a good life? Do all who have children have a good life? No. This means these are not the right definitions of a good life. So what is the good life? This is what we will all learn by the will of Allah (سبحانه وتعالى), from the Qur'an and Sunnah.
- Modern life has increased people in depression, discord, dissension and it has made life not a good life.

## OUR WAY OF LIFE HAS AN EFFECT ON OUR PEACE OF MIND

- Our way of life has an effect on our peace of mind and heart. Our way of earning our livelihood has an effect on our mental stability.

Our way of enjoyment has an effect on our soul. So we have to check our way of life because it has an effect. And slowly we will be discovering if our way of life is correct or not.

- There are good sisters who may have everything but they are not happy, so what is the problem?
- This is what we will learn and apply in our lives. Even if we have problems, even if we do not have a job, a spouse or children, we can still live a good life.

## TO CORRECT OUR DEFINITION OF THE GOOD LIFE

- The second reason for learning this matter is to correct the misconception of the definition of a good life. People think a good life is to fulfill their desires. People have become engrossed

in lusts and desires assuming that is the way to happiness.

- Many people think the good life is to have an adequate standard of living. And if we have that standard then we will be happy. And if not, then we will not have a good life. However, we want to correct this misconception.
- There are many good things in this worldly life to make us live a good life such as knowing Allah (سبحانه وتعالى), performing good deeds and helping others.

## THE SPREAD OF ATHEISM

- Another reason we are discussing this topic is due to the spread of atheism. Now even Muslim youth are becoming atheist, either they do not believe in the existence of Allah (سبحانه



(وتعالى) or they believe He is there, but do not believe He is not managing their lives. And this is based on an old philosophy of the “death of God”, astaghafar Allah. As a result, there is no belief in being accounted, resurrected for the Judgement Day, so a person should just enjoy their life because it is one life and there is no life after death.

- Youth may not talk about it this philosophy directly, but they agree to it in their speech. Phrases such as “let me enjoy, this is my life”, and if the hereafter is mentioned, they will say, “how do I know there is a hereafter, how do I know there is life of the grave?”. Due to this wrong ideology and theories, it has affected the way of life of people.

- People have become more worldly, they only think of this life and nothing else – there is no thought of the hereafter. They are only running after this worldly life, and how to be the best, the greatest, the richest. How many followers do they have, how famous are they, and so forth.
- The love of the duniya prevails the heart and the duniya is to be enjoyed. And due to this philosophy, there is no account, no hereafter and no God. It has made them to overly indulge in this life, leading to lustful desires to the extent of homosexuality and having relations with animals and the dead. They reach such lows, though Allah (سبحانه وتعالى) has honored the human being. And this is the result of atheism. They think happiness is to fulfill

desires as much as you can and in any way. And in this way, one will become happy, though this is not the way to a good life. Allah (سبحانه وتعالى) has told us in the Qur'an what defines a good life.

- And now in order to be happy, a person has to spend so much. Before, if we made a cup of tea or coffee at home and had it with our friend, we would be so happy. But now it has to be taken in a coffee shop, and not any café, but it has to have a certain standard. Happiness now costs a lot.
- In order to be happy, we have to wear a watch of a certain brand, or have a certain car or have a certain amount in our bank account. Happiness has become expensive.

- The Prophet (ﷺ) and Companions would live on only that nourished their body; they did not have luxuries.
- And now children will not become happy unless they are given certain toys and taken to certain places, though this is not a good life. So how can we have a good life?
- Hopefully, in every session we will be highlighting certain mental sicknesses and simple solutions. There are people with certain symptoms and they do not know they have it. People may have depression and do not know they have it or how to deal with it. And these mental disturbances are all impediments to a good life.

# THE GOOD LIFE AS DEFINED IN THE QUR'AN

## SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً  
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

- This sentence is a conditional sentence, so if we do something, then we will get something.
- Whoever does (صَالِحًا) – good – and this word is an indefinite noun. Whenever an indefinite noun comes in a conditional sentence, then it indicates generality.
- Thus doing (صَالِحًا) – good – includes actions of the heart, tongue and limbs.

- Whoever does good, from male or female, while they are a believer, then what will be the result, what is the promise of Allah (سبحانه وتعالى)؟
- We will **فَلَنُحْيِيَنَّهٗ** – there are two types of assurances here. There is the (لام التوكيد) – Allah (سبحانه وتعالى) will surely give a good life, and there is no doubt in this.
- And there is assurance again that they will surely be given their reward in the hereafter. So from this verse, what do we learn?
- Sheikh As Sa'ady (may Allah have mercy on him) said: There are two conditions we must fulfill, first is one must be a believer.
- A good deed will not be accepted unless it is based on faith. Our faith pushes us to do good.

- We must have faith and belief in Allah (سبحانه و تعالی), His angels, books, messengers, Last Day and decree – good and bad of it.
- Our belief in the hereafter and accounts will push us and encourage us to perform good deeds. And if we do good deeds, then Allah (سبحانه و تعالی) promised us a good life.
- So faith is the basis for all good deeds. Many Muslims may pray and fast, but if asked why? They do not know why. It is not only to imitate their parents or friends.
- As soon as we perform good deeds based on faith we will have:
  1. Tranquility and peace in our heart, even if we are poor, or do not have a spouse, job or children, there will be peace when we do good.

2. Allah (سبحانه وتعالى) will grant us lawful and good provision.
  3. Allah (سبحانه وتعالى) has promised paradise for those who believe and perform good deeds
- Other scholars also mentioned the good life is to be content with what Allah (سبحانه وتعالى) has decreed for us.
  - Ibn Al Qayyim (may Allah have mercy on him said) said the meaning of the good life is “life of the heart. It is joy of the heart by believing in Allah (سبحانه وتعالى), loving Him, trusting Him and relying on Him.:
  - The good life is dependent upon the life of the heart, so this means we need to take care of our hearts all the time. The heart will not be



alive without knowledge about Allah (سبحانه وتعالى) and loving Him.

- If the life of the heart is good, then the limbs will follow suit because the heart is the controller of the limbs. Ibn Al Qayyim (may Allah have mercy on him) wants to emphasize that the heart has no delight except in knowledge of Allah (سبحانه وتعالى), to love Allah (سبحانه وتعالى), to be content with whatever Allah (سبحانه وتعالى) decrees for us. This contentment is important in life and to be pleased with any situation.
- We do not say, “do not eat or drink or enjoy” in life. Eating and drinking are nourishments of the body in order to live, but it will not give us the good life we seek.
- Based on the verse in Surah An Nahl, belief in the pillars of faith and performing righteous

deeds are the most important means of attaining a good life, let us elaborate.

## BELIEF

- Someone may say, “I believe in Allah and I do good, but my life is still not good.”
- Belief in Allah (سبحانه وتعالى) means knowing Who is Allah (سبحانه وتعالى), Most Blessed, Most High, in detail. It is to know all His Names, to worship Him by His Names, to know His attributes and His actions.
- It is important to know about the Lordship (Actions) of Allah (سبحانه وتعالى). And it is important to know Allah (سبحانه وتعالى) is The Owner of all matters. He is The Creator, The Provider, The Disposer of all affairs. All matters are in His Hands.

- If we are afraid of something, the forelocks of all the creations are in His Hands; they cannot do anything without His permission.
- When the people threatened the Messenger Hud (عليه السلام) with their idols that they will touch him in harm, what did he say?

## SURAH HUD 54 TO 56

54

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ  
وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah

55

مِن دُونِهِ ۗ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ

Other than Him. So plot against me all together; then do not give me respite.

56

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا  
 إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

- The Name of Allah (سبحانه وتعالى) mentioned is “Ar Rabb” – He is my Creator and your Creator, He is Managing my affairs and your affairs. There is no creature except Allah (سبحانه وتعالى) is holding his forelocks. Where did he have this strong faith to face the people?
- If we go through a similar situation where we are mentally disturbed, my advice is to sit alone with yourself and ask yourself, “Who is your Creator, who is your Lord, Who is the King of the universe?”. You will answer “Allah is My

Creator, Allah is My Lord, Allah is The King of the Universe.”

- Ask yourself, “isn’t Allah Al Qayoom (The Self-Sustaining Master) and in His Hands are everything, isn’t Allah Al Qaabdidh Al Baasit, He restrains and stretches, isn’t Allah the One Who gives and withholds, isn’t Allah the One Who benefits and harms?”. Yes.
- So why are we living in this anxiety and why are we worried. When we remind ourselves of each Name of Allah (سبحانه وتعالى), don’t we believe in this Name? Yes.
- Then why are we worried, depressed or sad. This will show us if our faith is weak or strong, or if we have a clear vision of our faith or not. When we submit to Allah (سبحانه وتعالى), we will feel rest with Him.

- He is our Wakeel (Trustee) and we entrust our affairs to Him. In this way, we will overcome all our problems. No one is free of worries, depression or anxiety. We all have issues in our life, but we have to ask ourselves these questions. It is important to renew our faith in Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is Our Owner and Nurturer and do we think He brought us in this life to suffer? Never, Exalted is He.
- He did not decree calamities to make us suffer, but He wants us to return to Him. He likes to hear our voice in invocation. He wants us to return to Him. Therefore, we need to renew our faith in Allah (سبحانه وتعالى) so that we may have a tranquil heart.

- We have to remember that we are resorting to the strongest support and Allah (سبحانه وتعالى) will help us against anything we are going through.
- Yaqoub (عليه السلام) did not want to give his youngest son to his brothers because he was afraid they will do the same to him as they did to Yusuf (عليه السلام).
- Though Yaqoub (عليه السلام) said Allah (سبحانه وتعالى) is the best guardian and He entrusted all his affairs to Allah (سبحانه وتعالى). And Allah (سبحانه وتعالى) brought back both his sons, Yusuf (عليه السلام) and Benyamin (عليه السلام).
- When we are afraid, we entrust Allah (سبحانه وتعالى) and tell Him, “we have no way, but only You are the best to manage my affairs.” And when we entrust Him, He will dispose it in the best

way. We may worry for days, but the moment we entrust our affairs to Allah (سبحانه وتعالى), He will show us how He manages our affairs in the most astonishing way because He is able, but we must trust Him. This is our test in this life, what do we think of Allah (سبحانه وتعالى), do we think good of Him, or do we doubt or suspect His ability?

- Many mothers are worried are for their children, many husbands are worried of their financial position and do not know what they will do tomorrow. The solution for anxiety is submission and entrusting Allah (سبحانه وتعالى). We leave it to Allah (سبحانه وتعالى) and He will manage our life in the best way.



- The moment we entrust Him, He will immediately place tranquility in our heart and He will remove the worries from our heart.

## ANXIETY

- Many people are living in anxiety due to lack of faith in Allah (سبحانه وتعالى). Scenarios of anxiety are like a horror film because the shaitan makes it dark. Anxiety is an impediment to a good life and we want to remove it, so what should we do?
- People are anxious because they do not know the future holds. The future is unseen to them, so they do not know if a certain marriage will be good for them, if a certain treatment will be good for their sickness.

- People worry because they want 100% guarantee that the step or decision they will take will be 100% successful. So they worry because they are uncertain if it is right or not, if it is befitting or not.
- Though no one can give us 100% guarantee in this life because everything is in the Hands of Allah (سبحانه وتعالى). So what is the use of being worried all the time. Only Allah (سبحانه وتعالى) knows the future, only He knows what is best.
- Another reason people are worried is because every person wants to have full control over all their affairs. They want to have full authority over it and this is impossible.
- As human beings, we are incapable, deficient and we do not have full power over matters in

our life; we do not have full power over our children or our own lives for that matter.

- For example, when someone falls sick, it is in his ability to take medicine, to go to the doctor, to travel overseas for treatment if financially able, but there is nothing more they can do beyond that. Only Allah (سبحانه وتعالى) has full authority, only He can give permission for the medicine to cure the person, only He gives permission for the body to respond to the medication. Only He gives permission for the doctor to correctly diagnose the sickness. Though we do not have full power and this makes people worry.
- A mother may worry if a certain lady will be good for her son. She wants complete happiness for him but this not guaranteed in this life; that is only in the akhira.

- Even if he marries the best lady, there will be problems in this duniya. Therefore, we should accept whatever Allah (سبحانه وتعالى) decrees for us. Whatever happens is in the Hands of Allah (سبحانه وتعالى) and when we know this, we will be at peace.
- Our anxiety will not solve our problems, it will not cure us, but submission and tawakul in Allah (سبحانه وتعالى) will.
- Many people do not know if they have anxiety and next week, we will speak of its symptoms and remedies.

MAY ALLAH GRANT US ALL A GOOD LIFE. AMEEN.



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# الحياة الطيبة

## THE GOOD LIFE

21 AUGUST 2022 | 23 MUHARRAM 1444 | CLASS #2

### RECAP

- Everyone is seeking the good life and the good life is as Allah (سبحانه وتعالى) described in the Qur'an.

### SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً  
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Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

- Allah (سبحانه وتعالى) says whoever performs righteous good deeds which includes actions of the heart such as love of Allah (سبحانه وتعالى), love of the Prophet (ﷺ), love of the religion, will be rewarded for it. And there are actions of the tongue and limb such as giving charity, helping others, performing hajj and umrah, fasting. And the condition is to perform good deeds while being a believer.
- Allah (سبحانه وتعالى) emphasizes whoever is a believer while performing these actions because it is a condition for the deeds to be accepted. What does Allah (سبحانه وتعالى) promise? The person will live a good life.
- The definition of a good life is life of the heart and Sheikh As Sa'ady (may Allah have mercy

on him) said Allah (سبحانه وتعالى) will place tranquility and assurance in the heart such that nothing can disturb the person's heart.

○ Allah (سبحانه وتعالى) promised to give a lawful, good provision in this life. And in the hereafter, Allah (سبحانه وتعالى) will grant the person paradise.

Paradise is not like this life, it is what no eye has seen, no ear has heard and which no one can imagine.

○ The state of this person in this life was that he was busy with obeying Allah (سبحانه وتعالى), doing good, following His commands and staying away from His prohibitions. As a result, his recompense is paradise.

○ Anyone who believes and performs righteous good deeds will have a good life. Ibn Al Qayyim (may Allah have mercy on him) said it



is life of the heart in knowing Allah (سبحانه وتعالى), loving Him, fearing Him, hoping from Him and remembering Him. Such a person finds joy in these matters and this is a good life.

- Wherever the believer is placed, he will be happy and accepting. The mindful believer knows that after anything disturbing there is good, so his heart is at peace and it is assured.

## FIRST MEAN TO ATTAIN A GOOD LIFE – BELIEF AND RIGHTEOUS GOOD DEEDS

- The first mean to attaining a good life are to believe and perform righteous good deeds.
- It is important to take the means to increase our faith, thus increasing in having a good life.
- Whenever the believer is afflicted, he will remember Allah (سبحانه وتعالى) is His Lord, His

Reformer, His Disposer of Affairs. He remembers that He is the Fair, Loving and Compassionate God, so he will not be disturbed.

- As for those lacking in faith, when struck by a calamity, they do not know who to run to. They run to their “gods” and “gods” does not mean an idol. A “god” can be our desires, or anything that we see as a master in our life, or someone whom we are always seeking their help and love more than Allah (سبحانه وتعالى).
- The true believer belongs to One Master so he is not disturbed with many “gods”. If a person does not have a correct belief in Allah (سبحانه وتعالى), then he will be living a bad and miserable life.

- Many of those who lack belief in Allah ( سبحانه ) (وتعالی) may go through anxiety, depression and impatience. Such people are constantly worried for their future, their children, financial state and so forth. So imagine how their life will be if they are always worried? Subhan Allah.
- There is a story of a lady who killed all her children and then herself because she only saw a dark and dim future for them. She said, “why should they live” and she killed them. We ask Allah ( سبحانه وتعالی ) for the well-being. Such is the extent people have reached.
- Now we find this darkness withing the youth. If they do not achieve a certain level of achievement, they may go through depression or even suicide. We hear about increasing rates of depression and suicide, why? Because

of lack of belief that the future is in the Hands of Allah (سبحانه وتعالى) and we do not know what will happen.

- Anyone who has this problem is always restless, sleepless, exhausted and lazy due to all his energy being exhausted in excessive thinking. Such a person can easily get irritated and cannot bear situations. He cannot think clearly. If these symptoms persist with this person, and even has muscle cramps at the end of the day, they may be diagnosed with anxiety.

## REASONS PEOPLE GO THROUGH ANXIETY

- Two main reasons people go through anxiety in this life is because:
  1. They are seeking complete safety and security in this life. Though this is only in paradise and not in this life. They want to be sure that no failure will happen in their life and this makes them anxious.
  2. They want to have control and authority over all issues, though all authority belongs to Allah (سبحانه وتعالى). We can only have partial authority where we can take medicine or see the doctor, but we cannot guarantee our body will respond to the medicine or the doctor will correctly diagnose us or give us the right treatment for us.

- The solution to any anxiety is:
  1. Submission to Allah (سبحانه وتعالى)
  2. Place our trust in Allah (سبحانه وتعالى)
- We should not say, “how do I know if I marry this person, my life will be good” – no one knows.
- That’s why we have “salat isatakhra” where we consult Allah (سبحانه وتعالى), ask for His guidance and entrust our affairs to Him, so we should not worry anymore. We have to remember that we are entrusting our affairs to the All-Knower, All-Wise, The Trustee and He will manage our life so we should not worry.
- Submission will give us peace of mind and relaxation. Allah (سبحانه وتعالى) will take care of us. As a human being, we have a limit for everything and we cannot bear more than

limit Allah (سبحانه وتعالى) has given us. So why should we kill ourselves with these thoughts and worries, we are only making our lives miserable.

- Submission to Allah (سبحانه وتعالى) teaches us to not seek 100% guarantee for everything we do. Submission will give us peace of mind.
- Keep in mind that when we discuss certain symptoms of anxiety, we should not have wiswas and think we have it. These are symptoms with someone who has it for a long time. There is natural anxiety which is normal for every human being. And we worry for a short period of time, but it should not affect our sleep, thinking or energy.

## THE GOOD LIFE – ITS ASPECTS AND MEANS OF ATTAINMENT

- Ibn Taymiyyah (may Allah have mercy on him) said “there is a paradise in this world and whoever does not enter it, will not enter the paradise of the hereafter”. What is the paradise in this world? It refers to the heart that is filled with contentment, bliss and pleasure. How can our heart reach this state?
- That is attained only when our heart is well-acquainted with Allah (سبحانه وتعالى), knows Him, loves Him and relies on Him, again and again.
- We have to ask ourselves, “do we really love Allah (سبحانه وتعالى), do we really rely on Him, or do we run to the people?” We should ask ourselves, “what is the state of our heart?”.



- We have to fill our heart with belief in Allah (سبحانه وتعالى), feeling joy when we remember Him.
- When our heart moves with knowledge and we feel good, then this is life of the heart. When we long to meet Him, that is life of the heart. If a person did not taste it in this life, then how do they want the paradise of the hereafter?
- If we look at the biography of Ibn Taymiyyah (may Allah have mercy on him), the end of his life was being placed in prison by his enemies. He died in prison, but said, “what can the enemies do to me if paradise is in my heart? It is with me. If they imprison me, then it is a time of seclusion for me with Allah. If they expel me from the country, then it will be only tourism for me. And if they kill me, then it is martyrdom for me.” There is nothing that disturbed him.

- There are many sisters who were with us but by the decree of Allah (سبحانه وتعالى), they had to go back to their countries. But we can still worship Allah (سبحانه وتعالى) wherever we may. Allah (سبحانه وتعالى) is not only in Muslim countries.

### ALLAH IS AL HAQQ – THE TRUTH

- Allah (سبحانه وتعالى) is the True King, He called His Noble Self “Al Haqq” – The Truth.

### SURAH AL MU'MINOON 116

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

- The meaning of Al Haqq – The Truth – is Allah (سبحانه وتعالى) is The Truth in His Names and Attributes, He is The True Existing Lord. There is

no doubt in His existence, to Him belongs all the attributes of magnificence, perfection and beauty.

- His Actions are the Truth, His Speech is The Truth, meeting Him is the Truth, His messengers are the truth, so everything related to Him is The Truth.
- If a believer believes Allah is The Truth then there should be no doubt about Him, and this surely should have an effect in his attitude, thoughts and morals.
- Allah (سبحانه وتعالى) created everything for a purpose. He did not create us in vain, play or amusement, Exalted is He from doing any action without any reason.

### SURAH AN NAHL 3

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ

He created the heavens and earth in truth. High is He above what they associate with Him.

- Allah (سبحانه وتعالى) created everything in truth, and this means we are here in this life for a reason. There is a purpose to our existence in this life.
- As a side note, whoever creates space for her sister in the gatherings, Allah (سبحانه وتعالى) will grant her space, and that is paradise.

### SURAH AL MUJADILA 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحِ اللَّهُ لَكُمْ ۗ

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you.

- Allah (سبحانه وتعالى) created the human to worship Him with what He commanded and prohibited him. Allah (سبحانه وتعالى) brought us in this life for a reason and that is to fulfill that purpose. We will

not worship Allah (سبحانه وتعالى) unless we know Him. When we know Him, we will love Him and when we love Him, we will worship Him.

- Unlike the disbelievers who believe they are in this life for physical enjoyment or worldly achievement. They believe they are brought in this life to construct the earth, cultivate it and populate it. As a result, they compete in technology and building. This is not wrong, but they think this is the only reason for their existence. What does Allah (سبحانه وتعالى) say about the previous nations?

## SURAH AR ROOM 9

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ  
 قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا  
 عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ  
 كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

- The disbelievers of Quraish were greater in power, but where are they now? What have they left behind? Their monuments, their homes, but where are they? Allah (سبحانه وتعالى) says, look they already constructed and populated the earth, but because they rejected their messengers, they were destroyed. Now they are like legends and their homes.

## SURAH SAAD 27

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكُمْ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

- This should not be misunderstood because Islam gives balance in our life of taking care of our worldly affairs and our faith in Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) rebukes them and rebukes those who think they are created aimlessly in life.

## SURAH AL MU'MINOON 115

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Then did you think that We created you uselessly and that to Us you would not be returned?"

- Allah (سبحانه وتعالى) will say this to the disbelievers when they are in the fire. They are disbelieving in Allah (سبحانه وتعالى) The Truth Who created everything in truth. We are not here in vain. All of the actions of Allah (سبحانه وتعالى) are true, His decrees are true. The religion of Allah (سبحانه وتعالى) is the truth. His laws are the truth.
- If we take the biography of the Prophet (ﷺ), what was the first thing he did when he was a messenger? Did he go to the Arabs and say, “you are a backwards civilization, look at the Romans and Persian civilizations?”. No. He just said, “your God is One – Allah – worship Him alone.” When he would send letters to Caesar of Rome and Kisra of Persia, he would write, “become Muslim and you will be saved.”



- When he immigrated to Medina, the first thing he did was build a mosque, why? Because he wants to join the people to the House of Allah. He took care of the religion of the people until he died.
- Did he send the Companions to go learn from the Romans and Persians and where they have reach in their civilization? He sent them to invite the people to Islam, and Prophet Mohammed (ﷺ) is our example.
- This does not mean that we should not take care of our worldly achievements of learning, building or construction, but human success should be joined between construction of the earth alongside taking care of the religion. These should go together, but the duniya

should not prevail the religion. We are not here in this life for this purpose.

- The scholars said whoever's heart is attached to the duniya, if afflicted, he will collapse because the duniya is so great in his heart. But if we do not give the duniya great importance, then it will not affect us whether we have something or not. And this is how it should be.
- When a Muslim understands with certainty that he is brought for a noble purpose in this life then he will focus on that purpose. If he fulfills this purpose then he will have a good life in this life.

## SECOND MEAN TO ATTAIN A GOOD LIFE – TAQWA OF ALLAH

- Worshipping Allah (سبحانه وتعالى) by His commands and prohibitions is called taqwa. Taqwa is the second mean to attaining a good life.

## SURAH YUNUS 62 TO 64

62

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve

63

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who believed and were fearing Allah

64

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ  
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

- There is no doubt that awilya Allah, the chosen slaves of Allah (سبحانه وتعالى) will not fear the terrors of the Day of Judgement, nor will they grieve for what they did in the past. Allah (سبحانه وتعالى) will give them complete security with no fear,

worry or grieve. They will have complete happiness. What did they do?

- They believed and had taqwa of Allah (سبحانه و تعالی). Fear is not an accurate translation of taqwa.
- Taqwa is to obey Allah (سبحانه و تعالی) and love Him such that we obey Him and fear Him by abstaining from what He prohibited us. Taqwa is to keep our duties to Allah (سبحانه و تعالی).
- They will have glad tidings in this life and the next. There is no change in the Word of Allah (سبحانه و تعالی) and that is the supreme and great success. That is the great attainment and achievement which is to enter paradise.
- The greatest thing Allah (سبحانه و تعالی) commanded us is tawheed and the most

grievous thing Allah (سبحانه وتعالى) forbade us is shirk. So the muttatee (the one who is constantly practicing taqwa) will learn what is tawheed and its aspects, and he will learn what is shirk and its aspects.

- We are in this life for tawheed, to worship Allah (سبحانه وتعالى) alone and no one else. The muttatee will worship Allah (سبحانه وتعالى) alone and avoid all aspects of shirk, thus attaining a good life.
- The muttatee will learn tawheed and practice it in every matter in his life. He will not prefer what he loves over what Allah loves. He prioritizes what is pleasing to Allah (سبحانه وتعالى). His concern is to please Allah (سبحانه وتعالى) and what He loves.

- The monotheist will prefer Allah's love and what He is pleased with over himself, likes and desires. We are tested in this matter in every situation in life. Do we fear Allah (سبحانه وتعالى) in this situation or not, do we hope from Him or not? This is how we practice tawheed in our life.
- Are we only pleasing ourselves, our friends, our community and family? Or do we do what is pleasing to Allah (سبحانه وتعالى)?

### SURAH YUNUS 107

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful

- Whatever Allah (سبحانه وتعالى) wills will happen. No one can take our provision from us and no one can stop the good for us if He willed it for us, so we should be at rest. In this way, we will have a good life when we believe in Allah (سبحانه وتعالى) alone.
- If we are seeking the paradise of the hereafter, then let us seek it here first. If Allah (سبحانه وتعالى) wills any good, then no one can repel it from us.
- The muttatee, the monotheist has the best life where he has complete security.

## SURAH AL AN'AAM 82

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ  
مُهْتَدُونَ

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

- Those who believe and did not mix it with shirk, are the ones who will have complete security, safety and will be rightly guided. This means Allah (سبحانه وتعالى) will rightly guide you if you believe in Him alone as a True God.
- In conclusion, paradise in this earth is love of Allah (سبحانه وتعالى), knowledge of Allah (سبحانه وتعالى), reliance and always returning to Him. Allah (سبحانه وتعالى) makes us go through situations in our life in order to practice this and to check the state of our heart.

MAY ALLAH GRANT US ALL A GOOD LIFE. AMEEN.





# 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

28 AUGUST 2022 | 30 MUHARRAM 1444 | CLASS #3

### RECAP

FIRST MEAN TO ATTAIN A GOOD LIFE –  
BELIEF AND RIGHTEOUS GOOD DEEDS

- There are people seeking the good life other than what Allah (سبحانه وتعالى) has mentioned in the Qur'an, though He told us it is very easy to attain.

### SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً  
طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

- A good life is life of the heart. Maalik ibn Dinar (may Allah have mercy on him) said people have left this world without tasting the greatest delight of this world. When asked, “what is the greatest delight in this world?”, he said, “knowing Allah”.
- Just as Ibn Taymiyyah (may Allah have mercy on him) said “there is a paradise in this world and whoever does not enter it, will not enter the paradise of the hereafter”. What is the paradise in this world? It refers to the heart that is filled with contentment, bliss and pleasure.

- People assume delight in this life is in the physical, though they forget to take care of their heart.
- Ibn al Qayyim (may Allah have mercy on him said) said if a servant has all the fortunes and all that he desires in this life, but did not know about Allah, then all his fortunes will not benefit him.
- Many millionaires and billionaires have all they desire, though we hear of them committing suicide or they are not happy, why? Because there is an emptiness in their heart. And this emptiness is due to not knowing who is Allah (سبحانه وتعالى) and their purpose in life.
- Allah is The True King and all that He says and does are true and His religion is the truth. He

does not do any action in vain or without purpose.

## SECOND MEAN TO ATTAIN A GOOD LIFE – TAQWA OF ALLAH

- Piety is to worship Allah (سبحانه وتعالى) by obeying His commands and abstaining from His prohibitions. This is piety and if fulfill this then we will attain a good life.

### SURAH YUNUS 62 TO 64

62

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

- The close, chosen friends of Allah (سبحانه وتعالى) will have no grief or fear upon them. Those who believe in Allah (سبحانه وتعالى) and believe in all His articles of faith and love Him much. There will be no fear for what they will face in the future. And there will be no sadness for what they have left behind. As a result, they will have complete security and happiness for all they have done.
- Allah (سبحانه وتعالى) mentioned and promised the way to a good life is to be a believer and to have piety.

# THE GOOD LIFE – ITS ASPECTS AND MEANS OF ATTAINMENT

## THIRD MEAN TO ATTAIN A GOOD LIFE – THE PRAYER

- We may all be praying, but why are we still not happy? How will we attain a good life with the prayer we are offering?
- We must know the prayer is the greatest pillar of Islam after the testimony of faith.
- The prayer is the most beloved action to Allah (سبحانه وتعالى) which we must perform in all states, whether we are sick or healthy, whether we are resident or travelling because it is our connection to Allah (سبحانه وتعالى). If we do not pray then there is no connection to Him.

- If our prayer is perfected and in order then the rest of our deeds will be in order, and the opposite is true. If we are not keeping up with the prayer, then we are not keeping up with our connection to Allah (سبحانه وتعالى).
- The prayer is like a scale for our faith. How do we offer it? How much do we love it? How are we keen to offer it on time? How much is it our concern over our worldly affairs?
- The prayer is light for us, it will lighten our heart, expand our chest. And the prayer will remove all constriction from our heart.

## PRAYER IS COMFORT

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَا بِلَالُ أَقِمِ  
الصَّلَاةَ أَرْخَنَا بِهَا " .



I heard the Messenger of Allah (ﷺ) as saying: O Bilal, call iqamah for prayer: give us comfort by it.<sup>1</sup>

- The Prophet (ﷺ) would resort to the prayer when afflicted by any distress. If we feel we are in distress and are constricted then we should run to Allah (سبحانه وتعالى) through the prayer because it is our conversation and secret counsel with Allah (سبحانه وتعالى).
- But how many of us when we are distressed run to the prayer or to Allah (سبحانه وتعالى)? Subhan Allah. Most of us do not go to the prayer, though it is the guidance of the Prophet (ﷺ) to his ummah that when afflicted with any problem or distress then we should pray because the prayer will strengthen our faith. It

<sup>1</sup> Sunan Abi Dawud 4985, Authenticated by al Albani as Sahih

will give us light in what to do. The prayer gives us rest and assurance in our heart.

- Allah (سبحانه وتعالى) mentions the same statements twice in Surah Al Baqarah.

### SURAH AL BAQARAH 45

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]

- When Allah (سبحانه وتعالى) commands us then it means it is obligatory upon us. What does Allah (سبحانه وتعالى) command us? To seek help over every matter, distress and any mission we want to undertake in our life through patience and prayer.
- Those who are the true believers of Allah (سبحانه وتعالى) will resort to patience and prayer for

matters in their life. The true believers are the ones who obey Allah (سبحانه وتعالى) will full submission.

## WHAT IS PATIENCE?

- People think they are patient, but let us have a closer look, and we will see the opposite and each can judge for himself.
- The word (صبر) “patience” literally means something bitter.
- Patience is:
  1. To hold our tongue from complaining when we are stricken with any matter we do not like.
  2. To hold and detain our heart from anger and discontentment. Thus holding our

heart from thinking bad of Allah (سبحانه و تعالی) and His decree.

3. To hold our limbs from beating, screaming, breaking, abusing, cursing, wailing or lamenting.
- If we do the opposite, then it is an indication of lack of patience.

## WHEN IS PATIENCE PRACTICED?

- Patience is practiced:
1. whenever we want to carry out any command of Allah (سبحانه و تعالی).
  2. to be patient and hold ourselves from committing sins.
  3. to be patient when facing any painful decrees.

- The opposite of patience is (جزع) – impatience, irritability or discontentment.

### SURAH AL BAQARAH 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

- When Allah (سبحانه وتعالى) repeats a statement twice in a surah then it is significant. This means it helps in our submission.
- Allah (سبحانه وتعالى) is with those who are patient which means He will support, help, guide and protect them.
- When anything would distress the Prophet (ﷺ), he would offer the prayers.

- The prayer is a sublime and great act of worship by which the soul is purified from all mental disturbances. If we want peace of mind and rest in our heart then we should offer the prayer.
- Before we talk to the people and complain, we should offer the prayer. By this we will overcome the disturbance in our mind.
- We should show Allah (سبحانه وتعالى) that He is most important to us than anyone else, and that is by offering the prayer.
- When people go through problems in their life, they go through a state of (جزع) – it is a negative, psychological state. It gets translated as impatience in English, though it has greater meaning.

- A person can experience this state when losing a job, loved one, property and so forth. (جزع) is always accompanied with bad thoughts and wrong beliefs about Allah (سبحانه وتعالى).
- The one who is (جزوع) will ask, “what is the wisdom behind this problem? why do I face this and not others?” – so this person starts to think badly of Allah (سبحانه وتعالى).

### LEVELS OF (جزع)

- There are different levels of (جزع):
  1. It can be contrary to patience
  2. It can be contrary to faith
  3. It can be contrary to contentment

## SIGNS OF SOMEONE WHO IS (جزوع)

1. Excessive bad feelings such as fear, grief and anxiety. They are constantly upset, angry and unhappy. As mentioned, there is a natural limit where we feel anxious, but it is only temporarily. It is not prolonged for weeks and months.
2. Excessive reactions such as abusing, cursing and breaking due to anger.
3. Impatient in wanting a quick remedy. They want everything, “now, now, now”.
4. Constant complaining of the situation they are going through. We may be waiting at a clinic or bank and the lady sitting next to us will complain about her spouse and children, though she does not know you. Someone might say, “should I not talk about what is



happening to me, should I not speak and release the repressed emotions I have?”.

There are rules:

- It should not be a habit that we always complain to people. It should be for a need and there has to be limit. It cannot be that we are always complaining.
- To talk to those who can advise us, to someone who can react with us and tell us a solution. We cannot just talk about our problems to anyone on the street.
- Make dua, the best way to complain is to invoke Allah (سبحانه وتعالى). Just as Zachariah (عليه السلام) told Allah (سبحانه وتعالى), “my hair is gray, I’m getting old”, so we complain to Him. He likes to hear our voice through the prayer. We will never be relieved

when we talk to the people, unless we consult Allah (سبحانه وتعالى) first, make istikhara, make dua then Allah (سبحانه وتعالى) will bring someone that we can consult and interact about our problem. And then we stop complaining.

5. Objecting to Allah's decree: He objects to Allah's wisdom and he is not content with what Allah (سبحانه وتعالى) has written for Him.
6. Desperation: He will despair of Allah's mercy. He has no hope that the future will be better than the present. Such a person will then go through depression if he is always like that.
7. Isolation: this person does not want to talk to anybody. He just wants to sit in his room and

he can be in this state for a long time. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- 8. Or he may talk excessively about his problem all the time.
- Such people are going through this blameworthy situation. They are not practicing patience and patience is obligatory on us.
- Allah (سبحانه وتعالى) tells us we have to be patient, and if we do not resort to patience then we are not acting upon Allah's command. Thus we should be patient and careful of the opposite state.

## SOLUTION FOR (جزع)

- Do we think Allah (سبحانه وتعالى) created us without giving us a solution for this state? Everything is mentioned in the Qur'an. Let us have a look.

## SURAH AL MA'ARIJ 19 TO 23

19

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

Indeed, mankind was created anxious:

20

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

When evil touches him, impatient,

21

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

And when good touches him, withholding [of it],

22

إِلَّا الْمُصَلِّينَ

Except the observers of prayer -

23

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Those who are constant in their prayer

- The human is created (هَلُوعًا) which means very covetous and greedy. If evil touches him, he is (جَزُوعًا), he shows the symptoms we previously mentioned – complaining, crying, cursing, discontentment, angry with Allah (سبحانه وتعالى) and angry with everyone, blaming everybody.
- Whenever any good touches him, he is (مَنُوعًا) – miserly, withholding and does not give.
- However, Allah (سبحانه وتعالى) gives an exception to which humans will not react like this – those who observe the prayer. Those who fulfill the pillars of the prayer, praying on time and being in a submissive state, they are the ones who are exempted from being (هَلُوعًا), (جَزُوعًا) and (مَنُوعًا).

- Whenever good fortune comes to them, they will give thanks to Allah (سبحانه وتعالى) and spend from it whether it is wealth or knowledge. They will not withhold it to themselves, but they will share it with others. This is how they thank Allah (سبحانه وتعالى) for the blessing He has given them.
- And if misfortune befalls them, they bear it with patience and they seek the reward from Allah (سبحانه وتعالى).

## SURAH AL MA'ARIJ 34 TO 35

34

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

And those who [carefully] maintain their prayer:

35

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ

They will be in gardens, honored.

- The prayer and patience are so important if we want to overcome any blameworthy character we have. We should resort to it and Allah (سبحانه وتعالى) will help us.
- We all pray alhamdulillah, but what kind of prayer will give us tranquility and peace in our heart? We may say, "I pray, but I want that prayer which gives me peace in my heart, the prayer that gives me a good life."

## HOW TO PERFECT THE PRAYER

- In order to have a good prayer, there are conditions, it is not just about bowing and prostrating.

### 1. SPIRITUAL PREPARATION

- First we have to prepare for the prayer before we enter. We have to prepare for it spiritually

which means we need to bring to our heart the great status of the prayer with Allah (سبحانه وتعالى).

- Our heart should be empty from worldly distractions.
- We should take care of our ears, eyes and tongue because these are channels to the heart. Our heart should be clear from all that we have seen, heard and said. So we should protect our senses from bad things.
- We cannot be looking at the mobile and chatting the whole time, and then go to the prayer. what kind of prayer will that be? Subhan Allah.
- How much do we magnify Allah (سبحانه وتعالى) before entering the prayer? Our magnification of Allah (سبحانه وتعالى) is based on our faith and our faith is based on our knowledge of Allah (سبحانه



(وتعالی). The more we know Allah (سبحانه وتعالی), the more it will affect our prayer.

- We have to see how important is the prayer to us. Is it more important than our mobile, work or friends?
- We should ask ourselves how much we love the prayer? What is an indication that we love it? When we long for the prayer. When we want to offer it in its early stated time because it is a deed beloved to Allah (سبحانه وتعالی).
- The one who loves the prayer will long for it and be concerned for it. He will base his schedule based on the prayer. He will schedule his meeting after the prayer.
- He knows the prayer is a connection between him and Allah (سبحانه وتعالی).

- We should not say, “I am Muslim and I know how to pray”, we should remind ourselves, read about it and read about its virtues. We need to refresh our memory about the prayer so that we can offer our prayer in the best way.

## 2. OFFER THE PRAYER IN TRANQUILITY

- We should at least give ourselves ten minutes before the prayer by performing the wudhu, repeat after the muedhin and make dua after the adhan and then go to the prayer. If we go straight to the prayer after a conversation then we will have that conversation running in our head.
- The Prophet (ﷺ) forbade us from praying while food is being served, while wanting to answer the call of nature, and he forbade running to

the masjid to catch the prayer, because we should be praying with calmness and tranquility.

- Whenever we are praying, we should give ourselves some time and be relaxed. We should not quickly recite the surahs because who will cause us to rush? The shaitan. We should stop the whispers of the shaitan by seeking refuge with Allah (سبحانه وتعالى).
- We have to remind ourselves, what will benefit us on the Day of Judgement, is it the prayer or the work that is waiting for us?
- We should not pray in haste, but give ourselves time. We should prolong our prostration and bowing, repeat more of the remembrance and focus on what we are saying so that we

may attain reward and benefit from our prayer.

- The number of tasbeeh we say can be increased, we can say it more than three times, and when we do, we will be more relaxed in our prostration and bowing. We want the prayer that will give us a good life so we should prolong it.
- When reciting the Fatiha, we should understand its meaning because it is the prayer that will give us a good life and rest in our heart.

### 3. ATTENTIVENESS OF THE HEART

- To use various surahs when reciting. When we change the surahs and duas we say in our prostration, then it will make our heart more attentive in the prayer.

- But if we say the same words and surahs in our prayer for years, then surely we will not have an attentive heart.

#### 4. PONDER OVER THE MEANINGS

- This includes the surahs, remembrances and tasbeeh. We should learn the meanings of what we say so that we perfect our prayer.

#### 5. INVOKE ALLAH

##### SUPPLICATION FOR A SUBMISSIVE HEART

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
 مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا  
 تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ " .

"The Messenger of Allah (ﷺ) used to say:  
 'Allahumma inni a'udhu bika min al-arba': min  
 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa

*min nafsin la tashba'u, wa min du'a'in la  
yusma'u*

(O Allah, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.)"<sup>2</sup>

- We seek refuge with Allah (سبحانه وتعالى) from a heart that is not submissive or shows humility to Allah (سبحانه وتعالى). We have to ask Him to grant us a submissive heart.
- The prayer will not remove our problem or our distress. The distress will be there, but what will the prayer do to us? It will give us peace in our heart, it will strengthen our heart such that we know how to deal with the problem with tranquility, calmness, wisdom and help of Allah (سبحانه وتعالى).

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<sup>2</sup> Sunan an-Nasa'i 5467

- We should not expect the problem to go away after the prayer, but the prayer will help us from mental disturbance we may face.

## 6. SHOW NEEDINESS TO ALLAH

- We should offer our prayer as one who is needy to their Master. We should not enter the prayer as if wanting to finish it so that we can be free to do other things. We should never enter the prayer as a burden. This shows bad manners towards Allah (سبحانه وتعالى).

MAY ALLAH GRANT US ALL A GOOD LIFE AND HELP US  
ESTABLISH THE PRAYER. AMEEN.



# 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

04 SEPTEMBER 2022 | 07 SAFAR 1444 | CLASS #4

### RECAP

- What we are learning here is not to judge people, but to apply ourselves. We should never think, “this applies to my sister or to my friend”, it actually applies to us because Allah (سبحانه وتعالى) chose us to come and no one else. It means we have something and Allah (سبحانه وتعالى) is giving us these messages.

- We ask Allah (سبحانه وتعالى) to grant us a good life in this life and the next, and we said there are means to attain a good life:
  1. Belief in Allah and performing good deeds
  2. Taqwa (piety) to act upon the commands of Allah (سبحانه وتعالى) and abstain from what He has forbidden
  3. Prayer: it is the delight and comfort of our heart.
- And the next mean is contentment.

## THE GOOD LIFE

### FOURTH MEAN TO ATTAIN A GOOD LIFE – CONTENTMENT

- Most of us are not content and this is something serious. People may say, “why am I not

improving, though I am attending lectures and learning?". It means we are missing something.

- Allah (سبحانه وتعالى) has made this life the abode of trials.

## SURAH AL BALAD 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man into hardship.

- From the time we are born, we are in toil; this is the nature of this life, whether it is to attain food, to earn a living, to care for things or to study.
- We are all afflicted from time to time with calamities. And there are different kinds of calamities – major and minor. It can be loss of job, wealth, properties, loved ones and even failure. What is required from us?

- We are required to be patient and patience is to hold:
  1. Our tongue from complaining, grumbling
  2. Our heart from thinking bad of Allah (سبحانه وتعالى) or having anger towards Him
  3. Our limbs from performing wrong actions
- Patience is to hold ourselves from all types of wrong actions, and these types of patience are all obligatory. This means whenever a Muslim is afflicted, he should show patience.
- Patience is illumination which means Allah (سبحانه وتعالى) will illuminate our heart and our way. He will make us see the right way, how to behave and how to act in that moment when the calamity befalls.

## PATIENCE IS ILLUMINATION

## وَالصَّبْرُ ضِيَاءٌ

...and patience is an illumination.<sup>3</sup>

- Allah (سبحانه وتعالى) guides people to show patience. He shows what to say at that moment. How to behave and how to react.
- Any calamity that befalls a Muslim is immediate expiation of sins, even if the person did not show patience. And if we show patience, then we will have more reward. So how will we look at calamities? In a good way, but who knows this? Only those with knowledge.
- If one has knowledge that calamities are from Allah (سبحانه وتعالى), then the person will not become (جزوع) – impatient, irritable and distressed.

<sup>3</sup> Jami` at-Tirmidhi 3517

- When the believer is stricken with any calamity Of course, we do not wish for calamities to befall us, but if it happens, then we need to remind ourselves there is good in it because it is from Allah (سبحانه وتعالى). And then He will give us peace in our heart and illuminate our way.
- When Allah (سبحانه وتعالى) wants good for a person, then He will afflict him. We are all sinners; we are human beings who are not free of sin. And it is a blessing from Allah (سبحانه وتعالى) that He afflicts us to expiate our sins.
- Allah (سبحانه وتعالى) always says when calamities or harm (مس) touches us; this is to show it is nothing compared to the hereafter.
- If we show patience, then we will have more reward from Allah (سبحانه وتعالى). And Allah (سبحانه

(وتعالى) loves the patient, He accompanies them and supports.

- **It is impossible to attain true happiness unless the person believes in Allah (سبحانه وتعالى) and believes in His decree – the good and bad of it.**
- Contentment is be pleased with what Allah (سبحانه وتعالى) has decreed. It is to accept and submit.

### TASTED THE SWEETNESS OF FAITH

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا  
وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا"

It is narrated on the authority of 'Abbas ibn 'Abdul-Muttalib (may Allah be pleased with him), that he heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "He has found the taste of faith (Iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad

(peace and blessings of Allah be upon him) as his Prophet.”<sup>4</sup>

- A person will taste the sweetness of faith if:
  1. He is content with Allah (سبحانه وتعالى) as his Lord
  2. With Islam as his religion
  3. With Mohammed (ﷺ) as his messenger
- What does it mean to be content with Allah (سبحانه وتعالى)?
- It means to be pleased with all of Allah’s actions. Whatever Allah (سبحانه وتعالى) does to him and others, he is pleased and content. He does not think bad of Allah (سبحانه وتعالى). He is satisfied and accepting.

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<sup>4</sup> Sahih Muslim 34



- Are we pleased with Allah (سبحانه وتعالى) and all that He decrees for us? Allah (سبحانه وتعالى) legislated the hijab for the woman, are we pleased with it? Are we pleased with obeying our husband and being dutiful to our parents? Are we pleased with the provision He has given us? This is how we will be content with Allah (سبحانه وتعالى).
- What does it mean to be content with the Prophet (ﷺ)? It means to love him, obey him, follow his sunnah, and to judge according to the Qur'an and Sunnah. This is how we show our contentment to the Prophet (ﷺ) as a prophet of Allah.
- What does it mean to be content with Islam as our religion? To abide to all its rulings,

commands and prohibitions. We will not feel embarrassed to practice Islam, to offer the prayer or to wear the hijab. We will not feel embarrassed to show we are Muslim. How can we be content as a Muslim if we do not want to practice it? Subhan Allah.

- Whoever is content with Allah as His Lord, Mohammed (ﷺ) as his prophet and Islam as his religion, then he will taste the sweetness of faith in his heart.
- All that Allah (سبحانه وتعالى) has decreed for us has good in it. Allah (سبحانه وتعالى) never intends difficulty for His servants and this is a belief we must have. Allah (سبحانه وتعالى) loves His servants and He wants to make the religion easy for them. He loves ease, so whenever we are afflicted with any trial, we need to think good

of Allah (سبحانه وتعالى). There is hidden goodness in the calamity or trial.

### SURAH AL BAQARAH 216

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ  
خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ  
لَا تَعْلَمُونَ

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

- This should be the foundation for any calamity we go through. We hate calamities because this is in our nature, but there is good in every matter Allah (سبحانه وتعالى) decrees and ordains.

### SURAH AT TAGHABUN 11

مَا أَصَابَ مِنْ مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

- There is no calamity, minor or major, except it happens except by the permission of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) has decreed it – “Be” – and it is. No one chooses sickness or poverty for themselves, we do not like it, these calamities happen by His permission.
- It means every calamity that happens is already known by Allah (سبحانه وتعالى) 50,000 years before the creation of the heavens and the earth, and He has written it in the Preserved Tablet, so no one can change it, and it is now happening by His will. It is dictated according to His perfect wisdom. No one can avoid it, no matter how much precaution we take it – it will happen.

- What is required from us when any calamity befalls? Look at the ayah – whoever believes in Allah (سبحانه وتعالى), then He will guide his heart.
- **Whenever we are stricken with any calamity, as soon as it happens, we need to immediately believe it is from Allah (سبحانه وتعالى) – it is decreed by Allah (سبحانه وتعالى).** It is the first thing we have to tell ourselves and others. We should not say, “you are the one who told me to go to this place, otherwise it wouldn’t have happened.”
- Whoever believes it is from Allah (سبحانه وتعالى), then He will guide his heart. What does it mean, “He will guide his heart”?
- He will not panic; he will be steadfast and adhere to being patient. He will hold his tongue and limbs; he will not say anything bad.

- It is not easy to say this, but a person goes through training and practice when calamities befall him. As soon as we acknowledge it is from Allah (سبحانه وتعالى), then He will support us and guide our heart. This is what it means to accept and submit; this is contentment. When we are content then Allah (سبحانه وتعالى) will guide our heart.
- Calamities come suddenly; it is not like we are prepared for it, otherwise everyone will succeed. It is in that moment when our faith will come out. If we have strong faith, we will not say something bad, but if our faith is not strong, then we will scold or blame. And we may fail once, twice and many times.

- Sometimes the same calamity is being repeated because Allah (سبحانه وتعالى) wants to nurture us to make us better believers.
- Allah (سبحانه وتعالى) is The All-Knower of everything, nothing escapes His knowledge.
- Contentment is a very noble and sublime state, may Allah (سبحانه وتعالى) make us content with Him and His actions. Ameen.

## TYPES OF CONTENTMENT

### OBLIGATORY

- To be pleased with the actions of Allah (سبحانه وتعالى). When He decrees something, we accept it. This is obligatory upon us.

### RECOMMENDABLE

- This means to be pleased with the decreed event itself, with the sickness, with the

accident, with the loss of property, oppression. Naturally, we do not like sickness, to be offended or oppressed. But the true believers will see good in that sickness or loss of job or wealth. They will accept it with a broad and expanded chest. Why are they pleased with it?

- Because they know Who is Allah (سبحانه وتعالى); they know He wants good for them through this sickness and calamity. They accept that sickness and loss; they are content with it.
- If a person fulfills the obligatory and recommendable contentment, then he will not only be among the patient, but he will be from the (راضين) – content which is a higher status than being patient.
- The one who is discontent is not content with what Allah (سبحانه وتعالى) has decreed for him,



written or provided him. He is not happy, so his life is not good.

## DIFFERENCE BETWEEN PATIENCE AND CONTENTMENT

- The different is the feelings inside the heart. For patience, we may hold ourselves from bad reactions and bad words, but inside our heart there is dislike. We do not like what happened.
- But the one who is pleased is accepting and submitting. His heart is not constricted; his heart is expanded.

## CONTENTMENT WITH OUR PROVISION FROM ALLAH

- There are two types of provision:
  1. Tangible: money, children, job, beauty

2. Intangible: faith, love of people
- We have to accept whatever Allah (سبحانه وتعالى) has given us from provision. This type of contentment is called “satisfaction” (القناعة).
  - Many people are not satisfied with their provision from Allah (سبحانه وتعالى). People are not even happy with their gender so they change genders, subhan Allah. And 50% of those who change their genders commit suicide, though they did what they like, why? Because they are doing something against their nature, so they will not have mental stability.
  - Or women who do plastic surgery or fillers or botox, why? Because they are not satisfied with what Allah (سبحانه وتعالى) has decreed for them.

- People who are not content will not have a good life, no matter what they do because they are constantly dissatisfied.

### WORLD GATHERED FOR HIM

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافَى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

"The Messenger of Allah (ﷺ) said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him."<sup>5</sup>

- Whoever wakes-up in the morning and he has a room, is safe and secure, with no war or violence, is healthy and has food for the day, then it is as if the world has been gathered for him. And if he has a helper, then it is as if he is

<sup>5</sup> Jami` at-Tirmidhi 2346

a king. People have this and still they are not content, subhan Allah.

○ This hadith mentions three necessities of life:

1. Security
2. Health
3. Food

## REAL SUCCESS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَدْ أَفْلَحَ مَنْ أَسْلَمَ  
وَرُزِقَ كِفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ " .

'Amr b. al-'As reported Allah's Messenger (ﷺ) as saying: He is successful who has accepted Islam, has been provided sufficiently for his want and been made contented by Allah with what He has given him.<sup>6</sup>

○ Successful is the one who has accepted Islam, has sufficient provision and is content with what Allah (سبحانه وتعالى) has given him.

<sup>6</sup> Sahih Muslim 1054

- One should not tire himself day and night seeking more provision. People exhaust themselves to only seek more. Even wealthy people are working hard day and night, they tire themselves because they are not content with what Allah (سبحانه وتعالى) has provided them. Hardly do people say “alhamdulillah” from their heart and thank Allah (سبحانه وتعالى) for the provision He has given them.
- Whoever is pleased, Allah (سبحانه وتعالى) will be pleased with him, and whoever is discontent, Allah (سبحانه وتعالى) will be discontent with him. And what kind of life will it be if Allah (سبحانه وتعالى) is discontent with someone? We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- Covetousness, longing more for the splendor of this life and what others have is blameworthy. The greatest cause of distress nowadays is discontentment of their sustenance and provision.
- They are looking more and more at what others have, what they wear, what they eat, what they have at their house, so what is the solution?

### LOOK AT THOSE BELOW YOU

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favors.<sup>7</sup>

<sup>7</sup> Sahih Muslim 2963

- We should look at those who stand lower than us, than those who stand higher than us. If we only look at what others have, then we will end up belittling the blessings Allah (سبحانه وتعالى) has given us. We will fall into ingratitude and that is considered minor disbelief, which is to not appreciate Allah's favor on us. Keep in mind we are talking about matters of the duniya.
- As human beings we like wealth, we like to have money, but the human soul will not be satisfied with no matter how much we have. So Islam teaches us to be satisfied with what Allah (سبحانه وتعالى) has written for us. We should not show discontentment or to be displeased with Him.

- Islam encourages us to be satisfied and to be pleased with His provision. We should not yearn for what others have.
- If our eyes extend to what others have, intentionally or unintentionally, then we should immediately remind ourselves of this hadith. We should look at how much knowledge Allah (سبحانه وتعالى) has given us and the understanding of the Qur'an because all of these are provisions.
- Whenever the shaitan reminds us, "look at her husband, he's so kind to her and look at your husband, he's so miserly", we need to remember the blessings we have which many people do not have.
- One of the reasons of discontentment is comparison; "she has and I don't have, she



does and I don't do". If we are satisfied then Allah (سبحانه وتعالى) will give us more and more. But if we are showing ingratitude then Allah (سبحانه وتعالى) will not bless the blessings we have.

## CONTENTMENT WITH THE LAWS OF ALLAH

- Whatever Allah (سبحانه وتعالى) has legislated for us in Islam, we have to accept, submit and obey without reluctance or accusing Allah (سبحانه وتعالى) of His wisdom. We should not be discontent as to why the woman wears the hijab or obeys her husband.
- We are pleased with what Allah (سبحانه وتعالى) decrees, we have to be pleased with the sustenance He has decreed for us and to be pleased with His legislation.

- In conclusion, the description of the content person is:
  1. Does not complain or criticize
  2. Satisfied with what one has
  3. Does not compare
  4. Does not object to Allah's decrees or the situations he goes through
  5. Does not blame others
  6. Looks at what others below him have in order to be grateful for what he has
  7. Has good manners with Allah (سبحانه وتعالى)
  8. Grateful to Allah (سبحانه وتعالى)
  9. Does not pity himself and says, "I never experienced happiness in my life", subhan Allah.
- This person accepts whatever Allah (سبحانه وتعالى) does to him because, "I am a slave and You

are My Master, You are The Most Merciful, You are The All-Wise, so all You do to me is good for me.”

- A person can take the means to have a better life, but if one does not get it, then this is a test, “is he content or not?”. People may try to earn more, but they do not get it, so are they content?
- If someone falls sick and they are content, it does not mean to not see a doctor or take medicine. There is no contradiction to be content and take the means. But if we are not getting better, are we still satisfied and content?

MAY ALLAH GRANT US ALL A GOOD LIFE MAKE US  
CONTENT. AMEEN.



# 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

11 SEPTEMBER 2022 | 14 SAFAR 1444 | CLASS #5

### RECAP

- The topic of a good life is something we all wish to attain, and true happiness is by knowing Allah (سبحانه وتعالى), believing in Him and being content with His decree.
- The means to attain a good life discussed so far are:
  1. Belief in Allah and performing good deeds

2. Taqwa (piety) to act upon the commands of Allah (سبحانه وتعالى) and abstain from what He has forbidden
3. Prayer: it is the delight and comfort of our heart.
4. Contentment
  - We mentioned contentment is of two levels:
    1. Obligatory: to be pleased with the actions of Allah (سبحانه وتعالى) such that there is no doubt the actions of Allah (سبحانه وتعالى) are based on justice, wisdom and mercy.
    2. Recommendable: as humans, we do not like calamities, sickness, loss or depravation. If we accept and submit to Allah (سبحانه وتعالى), then we will not have any hard feelings. We accept that sickness and that loss.

- Sa'ad bin Abi Waqas (may Allah be pleased with him) was one of the ten given glad tidings of paradise, and his supplications were known to be answered. In old age, he became blind and lost his vision. A youth approached him and asked him, "why do not ask Allah to remove the blindness from you?". He said, "I am content and pleased with what Allah has decreed for me." The Companions reached a level of trust and love for Allah (سبحانه وتعالى) such that wherever Allah (سبحانه وتعالى) places them, they are pleased and happy.

WHOEVER IS CONTENT, FOR HIM IS  
CONTENTMENT

عن أنس بن مالك - رضي الله عنه - عن النبي - صلى الله عليه وسلم - أنه قال: "إن عِظَمَ الجزاءِ مع عِظَمِ البلاءِ، وإن الله -

تعالى- إذا أحب قوما ابتلاهم، فمن رَضِيَ فله الرِّضا، ومن  
 "سَخِطَ فله السُّخْطُ".

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The greater the tribulation, the greater the reward. When Allah loves people, He tests them. So whoever is content, for him is pleasure; and whoever is discontent, for him is displeasure."<sup>8</sup>

- If we fulfill the obligatory and recommendable levels of contentment, then we will be in a state higher than patience. We will be someone who is content (راضي). And an even higher level than contentment is gratitude.

<sup>8</sup> Sunan Ibn Majah 4031



# THE GOOD LIFE

## FOURTH MEAN TO ATTAIN A GOOD LIFE – CONTENTMENT

- Life is very short, regardless of how long we will live, the end of it is death, and this is a fact. So why do we spend this short life with depression, anxiety, worries, grief and discontentment? Why do we not accept the decree of Allah (سبحانه وتعالى) and what He has written for us? Subhan Allah.
- There are people who are wasting and losing their life with depression and discontentment, why? Because they do not have certain worldly matters and are unhappy with what Allah (سبحانه وتعالى) has written for them.

## WORLD GATHERED FOR HIM

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

"The Messenger of Allah (ﷺ) said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him."<sup>9</sup>

- Whoever enters the morning and is secure in his house, is healthy, and has food for the day, then it is as if the whole world has been gathered for him.

<sup>9</sup> Jami` at-Tirmidhi 2346

## IMPORTANCE OF CONTENTMENT IN OUR LIFE

### JOINED WITH HAPPINESS

- Contentment is important in Islam and the religion because a sign of happiness is to be content with what Allah (سبحانه وتعالى) has given us. If we are content, we will enjoy our life, despite any deficiencies, sicknesses or shortcomings.
- If we are content, then we will appreciate what Allah (سبحانه وتعالى) has given us from blessings. The happy person is appreciative and enjoys his life even if he has many deficiencies in his life.

### REMEDY FOR DISTRESS

- Contentment makes one happy and contentment is a remedy for mental sicknesses.

It is a remedy for distresses such as anxiety, depression and grief.

- Patience is bitter in taste, while contentment makes it sweet. Contentment makes us happy and mentally healthy.
- The discontented person will see things as deficient and nothing will please him no matter what he does. Such a person is considered harmful to himself and to others.
- For example, one can be happy with the least available sources of enjoyment, but people say, “how can I be happy if I do not have a job or husband?”. Keep in mind the sources of worldly enjoyment are various. It is not only in money, a job, husband, or children. We should not restrict our happiness and worldly

enjoyment with that specific matter in our mind.

○ There are many various means to attain happiness in this life. So whatever Allah (سبحانه و تعالی) made available for us, we should enjoy it and use. We should not say, “I will be happy when I get married, I will be happy when I get a job.” We may not get married, so will we remain in a state of unhappiness our whole life? Is this is a good life? This is not a good life.

○ Whatever Allah (سبحانه و تعالی) grants us from blessings, we should use it. If we are at home and we have our breakfast in front of us, then should enjoy eating it. But there is an extra enjoyment to see it that it is a blessing and favor from Allah (سبحانه و تعالی). This will make us enjoy our breakfast even more.

- By these little things that we have in our home, we can enjoy our life. It is not a matter of where we are eating or with whom. Whatever blessing Allah (سبحانه وتعالى) has given us then we should enjoy it. Whatever has been made available for us then we should enjoy it.

#### PEACE AND REST IN THE HEART

- Contentment gives us peace and rest in the heart. We will not be worried or anxious all the time.

## DESCRIPTION OF A CONTENTED PERSON

### SUBMITS AND ACCEPTS TO THE DECREE OF ALLAH

- The description of a contented person is one who submits and accepts to whatever Allah (سبحانه وتعالى) has written for him from provision.
- Allah (سبحانه وتعالى) knows and we do not know. He knows the amount of provision suitable for us, alhamdulillah. So we should not look for more than what He has written for us, rather we should be satisfied, accepting and submitting.
- The contented person does not complain much, nor is he displeased, discontented, or objecting to what Allah (سبحانه وتعالى) has written for him. Rather he is accepting.

## KNOWS THERE IS WISDOM IN ALLAH'S DECREES

- The contented person knows there is wisdom in what Allah (سبحانه وتعالى) has decreed for him. We have to always tell ourselves all the time that Allah knows and we do not know. And it is important to remind our friends there is wisdom, even if we do not know it. And then later Allah (سبحانه وتعالى) may or may not reveal the wisdom behind it. But regardless, His actions are based on perfect mercy, justice and wisdom.

## SHOWS GOOD MANNERS TOWARDS ALLAH

- The contented person shows good manners towards Allah (سبحانه وتعالى) and he avoids any attitude that contradicts contentment such as being displeased, unhappy, angry with Allah (سبحانه وتعالى) or His laws, astaghfar Allah.



## GRATEFUL

- The main description of the contented person is being grateful. He appreciates all that Allah (سبحانه وتعالى) has given him.
- Contented people show appreciation for all that Allah (سبحانه وتعالى) has given them. We will be a blessed person when we remind others to be grateful as well. We do not want to be the person who sits with her friend and makes her ungrateful.
- There is a story of two neighbors, one neighbor was a housewife with children. She was happy and grateful, despite her limited financial situation. She had a neighbor who started to criticize her situation, to not have a job and just bury herself with her children. She told her to go

help her husband and make more money. This lady went from being grateful to ungrateful.

### WILL NOT GIVE UP HIS RELIGION

- If the contented person is afflicted with any calamity, he will not leave his religion and go after unlawful worldly matters. When some people are discontented with their situation, they will seek unlawful means. They will be ready to give up their religion for worldly acquisition. The contented person will never give up his religion for the sake of the duniya.
- The contented person will not leave his religion in order to gain what he wants. He may fear for his life, but he will not go to unlawful medicine or unlawful earnings.
- The contented person will put effort and take the means to change his situation. If a person

is sick, then let him take the means for healing. If he is poor, then let him take the means to have a better job and salary. But we should not forget to be content with whatever Allah (سبحانه و تعالی) has written for us. We may go after a better job and we may not get it, so we should be satisfied and accept what Allah (سبحانه و تعالی) has written for us.

## DESCRIPTION OF A DISCONTENTED PERSON

### PESSIMISTIC

- The description of such a person is pessimistic. He does not expect any good. He has no hope for good in the future.
- He always expects bad things will happen in the future.

### CONTINUOUS COMPLAINING

- He is continuously complaining, wherever he goes or sits, he complains. And unfortunately, this has spread where husband complain about the wives, and the wives complain about the husbands. The parents complain about the children, and the children complain about the parents. The managers complain about the employees, and the employees

complain about the managers. No one is satisfied anymore, subhan Allah.

- The (متسخط) discontented person is worse than the (جزوع) person, why? Because the (متسخط) is committing a major sin because they continuously object and criticize.

#### ONLY LOOKS AT DEFICIENCIES

- He always focuses on the negative points. His eyes only look at the deficiencies, and does not look at the good and perfect things. He always looks for mistakes, so he never benefits.
- He makes the lives of those around him difficult. We should pity such people because they do not enjoy their lives.

## CONSTANTLY SPEAKING OF THEIR LOSSES

- They are constantly speaking of their losses, suffering, pain and problems.
- He claims that he never experienced any good in his life. He is (كفور) – ungrateful to Allah (سبحانه وتعالى), and this is considered minor disbelief which is a major sin. They do not know that they are earning major sins by this behavior. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

## BAD EXPECTATIONS

- He always has bad expectations of the future.

## DISCONTENT WITH ALLAH, ASTAGHFAR ALLAH

- He is discontent with Allah (سبحانه وتعالى) and does not see wisdom in Allah's preordaining.

## LAMENTS HIS MISFORTUNE

- He laments his misfortune.

## DISHEARTENING

- When such people are in a group, they will always dishearten the people or themselves. They will say, “it will not succeed, we will fail.”
- One student who is not appreciative will affect the teacher and will affect the acquisition of the knowledge. And the opposite is true. One who is blessed can be a means to make the teacher vast chested and impart more knowledge to the students.
- If we think bad of Allah (سبحانه وتعالى), then He will deal with us in that way. If we believe we will fail, then we will fail as punishment from Him. It is important to use good and encouraging

words. We should not dishearten or discourage people from doing good.

- This person does not see good in what he does in the present or the future. To him, the whole world is wrong, astaghfar Allah.
- It is important to not deal with such people because such people by their pessimism and discontentment will have a bad effect on the place, group and work.

### CONTINUOUS CRITICISM

- Signs of a discontent person is continuous criticism, for minor and major matters. He does not practice (التغافل) – to overlook mistakes. This is an important manner to practice because no one is perfect. We may see mistakes here



and there, but we should ignore it and continue with our life.

- The discontented person cannot practice overlooking mistakes. He will not be happy if he ignores it. He must pinpoint and he must complain.

### DIFFICULT TO CONVINCED

- The discontented person is a hard person and difficult to convince, so it is important to not waste our precious time.
- Who has this mental sickness of discontentment? Perfectionists who set a high criteria for precision and correctness. They want everything to be perfect, in the right time and right place.
- We humans cannot be perfect, but these perfectionists become upset with those around

them because they are not punctual in their time and work. We should remember we are all humans and we are good in other things, so we accept others.

- o If we are looking for perfection, then we will attain it in paradise and not in this life. We should tell ourselves this so that we do not become mentally sick. If we expect people to be perfect, then we are making our lives miserable.

## REMEDY FOR DISCONTENT

### KNOWLEDGE OF THE DESCRIPTION OF THE CONTENTED AND DISCONTENTED PERSON

- Knowledge of the description of the content and discontent person. If we have any of these characteristics mentioned then it is serious because it may grow.

### OBSERVE OURSELVES IN SITUATIONS

- Observe ourselves in situations. Allah (سبحانه وتعالى) makes us go through situations in order we observe ourselves. Do we only criticize and see deficiencies?

### TRAIN OURSELVES

- We should train ourselves:
  1. To not complain

2. To accept the decree of Allah (سبحانه وتعالى) and remind ourselves there is wisdom and good in it because Allah (سبحانه وتعالى) is The All-Wise and The All-Knower. He has apportioned provision that suits us.
3. To leave comparison and not compare ourselves to those who have and we do not. Comparison is tiring and it puts us in a bad mood. When we look to those less than us in provision, then we will appreciate what we have.
4. To look at the favors and blessings with which Allah (سبحانه وتعالى) favored us, and not others. We may be poor, but we have religious knowledge or are imparting this knowledge to others. We may be poor, but are

memorizing Qur'an. We may be poor, but are acquiring knowledge.

5. To increase in saying, "alhamdulillah" by statement and by state. It should show on us that we praise Allah (سبحانه وتعالى). When we are stricken with a calamity, we should say, (الحمد لله) (all praises are due to Allah in all conditions). We praise Allah (سبحانه وتعالى) for His actions and decrees. If a discontented person is told to say, "alhamdulillah", they cannot say it. They do not see Allah's actions as praiseworthy, astaghfar Allah. They do not see their provision as being sufficient for them. Rather they see Allah (سبحانه وتعالى) is unjust to them and has wronged them, astaghfar Allah.

6. To make dua: we should invoke Allah (سبحانه) to grant us contentment after a decree.

## SUPPLICATION TO BE CONTENT AFTER A DECREE

وَأَسْأَلُكَ الرَّضَا بَعْدَ الْقَضَاءِ

*wa as'alukar-riḍā ba`dal-qaḍā'*

I ask You for pleasure after Your Judgment<sup>10</sup>

- When any calamity befalls us, we praise Allah (سبحانه وتعالى):
1. For making it a means of expiations of sins and reward
  2. It could have been worse: we may have lost our job, but alhamdulillah we did not lose a loved one.
  3. To not make the calamity in our religion. To be a Muslim who believes in Allah (سبحانه وتعالى)

<sup>10</sup> An-Nasa'i 3/54,

and to die on that belief is enough for us. If we are a billionaire and disbelieve, then it will not benefit us. Alhamdulillah Allah (سبحانه وتعالى) did not make our problem in our religion.

4. Allah (سبحانه وتعالى) loves those who praise Him.
5. Praise Allah (سبحانه وتعالى) for the existing favors we have. We may have lost something, but we have many other blessings in our life.
6. We will be compensated with something better.

#### SURAH AL BALAD 4

قَالَ سَمِعْتُ ابْنَ سَفِينَةَ، يُحَدِّثُ أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلَفْ لِي خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا تُوِّفِي

أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Umm Salama, the wife of the Messenger of Allah (ﷺ), reported Allah's Messenger (ﷺ) as

saying:

If any servant (of Allah) who suffers a calamity says: " We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," ' Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (ﷺ). So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah (ﷺ).<sup>11</sup>

- In conclusion, contentment does not mean to enjoy suffering, rather it is to enjoy life despite the existence of that suffering.

<sup>11</sup> Sahih Muslim 918



- The problem is there, but we will enjoy our life even if we have a problem. This is the meaning of contentment.
- Feeling pain does not contradict contentment. We feel sad if we lose our loved ones or if we lose something in our life because we are human beings.
- Nevertheless, the contented person enjoys their life with high spirits.

MAY ALLAH MAKE US CONTENT AND MAY HE PROTECT US  
FROM DISCONTENTMENT. AMEEN.



# 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

18 SEPTEMBER 2022 | 21 SAFAR 1444 | CLASS #6

### 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.<sup>12</sup>

<sup>12</sup> 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 will 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).<sup>13</sup>

○ 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

<sup>13</sup> 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 طَيْرَةَ،  
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 Tiyara; but I like Fal." They said, "What is the Fal?" He said, "A good word."<sup>14</sup>

<sup>14</sup> 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 كَفَّرَ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُمَهَا

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.<sup>15</sup>

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

<sup>15</sup> 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 أَشْرَكْتُم بِاللَّهِ مَا لَمْ  
يُنزَلْ 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 أُولَئِكَ 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 إِنَّآ 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



وَأَزَلْفْنَا ثَمَّ الْآخِرِينَ

And We advanced thereto the pursuers.

65

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ

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

66

ثُمَّ أَغْرَقْنَا الْآخِرِينَ

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 وتعالى). 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 ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا 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

وَيَرْزُقُهُ 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 يَكْفِرْ 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 is shirk, why? Because they attribute the occurrence of things to other than Allah (سبحانه و تعالی).

- Evil omen is attachment of the heart to other than Allah (سبحانه و تعالی). The person believes the cause of events is not Allah (سبحانه و تعالی).
- 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 طَيْرًا إِلَّا طَيْرُكَ، وَلَا خَيْرًا 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.<sup>16</sup>

◦ 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.

<sup>16</sup> Al-Albani, Silsilatul-'Ahadith As-Sahihah 3/54



# 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

09 OCTOBER 2022 | 13 RABI' AL AWWAL 1444 | CLASS #7

## INTRODUCTION

### ACQUIRING KNOWLEDGE

- Gathering to seek religious knowledge is a sublime act of worship because whoever treads a path to seek knowledge, Allah will make his path to paradise easy.
- The scholars said acquiring religious knowledge is more virtuous than other voluntary acts of worship such as voluntary prayers, voluntary fasts and voluntary charity. Why? Because the benefit of acquiring knowledge is transitive,

which means not only benefits ourselves, but benefits others as well. Unlike voluntary prayers and fasts which are only beneficial to ourselves and not others.

- So we have to remember that we are not gathering in a normal place, but a gathering to please Allah (سبحانه وتعالى) and to come closer to Him.
- Allah (سبحانه وتعالى) loves these gatherings and He specified certain angels for these gatherings. Being busy with acquiring knowledge is more virtuous than being busy with other voluntary acts of worships.

### SINCERITY – PURIFYING THE INTENTION

- The one who does not purify his intention and seeks knowledge for fame, to show-off or to

only please his friend or others, then this knowledge will be sorrow for him on the Day of Judgement.

## IMPORTANCE OF PURIFYING OUR INTENTIONS

سمعت رسول الله صلى الله عليه وسلم يقول: " إن أول الناس يقضى يوم القيامة عليه... ورجل تعلم العلم وعلمه، وقرأ القرآن، فأتي به، فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن. قال كذبت، ولكنك تعلمت ليقال: عالم. وقرأت القرآن ليقال: هو قارئ، فقد قيل: ثم أمر به، فسُحب على وجهه حتى ألقى في النار

I heard the Messenger of Allah (ﷺ) saying, "The first to be judged on the Day of Resurrection will....Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the

man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell.<sup>17</sup>

- The first to be drawn on his face and thrown in the fire on the Day of Judgement is the one who acquired knowledge, taught it to others, memorized and learned the Qur'an. Allah (سبحانه وتعالى) will remind him of all these blessings.

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<sup>17</sup> Riyadh As Saliheen, Muslim, Book 17, Hadith 107

He will ask him, “what did you do?”. And he will say, “I learned it for Your Sake, I taught it for Your sake O Allah.”

- Allah (سبحانه وتعالى) will say, “you lied. You learned and taught the Qur’an to be called knowledgeable and you learned to be called “Qaari’”, and you were called that and have taken your reward. And then he will be cast in the fire.” We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- It is important to purify our intention because seeking knowledge is a worship, just like the prayer and fasting. Our intention should be because we want to remove the ignorance from ourselves, to learn Islam and the Qur’an. And we want to teach our family, our friends and society. We want to remove the



ignorance from them. And to learn to defend the religion because nowadays many doubts are raised about Islam, the Muslims and the Sunnah of the Prophet (ﷺ). These are good intentions we should have in our heart when acquiring knowledge.

### PATIENT WHEN SEEKING KNOWLEDGE

- An important matter we need when seeking knowledge is to be patient. Seeking knowledge requires a long time to change us.
- Imam Ahmed (may Allah have mercy on him) said he would have to learn from the inkpot to the grave. If this is what the scholars said, then what about us? Subhan Allah.
- After the death of the Prophet (ﷺ), how did the Companions learn? They would travel to Sham,

Yemen and Egypt to learn one hadith. They heard 'Abdullah bin 'Unais (ra) who was in Sham knew a hadith which they did not know, so they travelled a month from Medina to Sham to learn this one hadith.

- They feared that one would die and not know the hadith, and when asked of the hadith, it was about being gathered on the Day of Judgement, when people will be resurrected naked, barefooted and uncircumcised.
- Then he travelled back to Medina for one month for that one hadith.
- Now, how many hadiths do we have access to with the press of a button? Thousands. Did we make an effort to read a hadith. We fear that it will be a plea against us on the Day of Judgement when the knowledge was so

accessible to us and we did not bother to learn.

- The righteous predecessors used to take care of the hadiths and were patient. Some of us may live far away, but we should not give an excuse, but invoke Allah (سبحانه وتعالى). To be a student of knowledge is not about acquiring it while in bed going to sleep.
- There should be fruits and effect of the knowledge on us, and the first effect of that knowledge is action. How much do we think about and act upon what we learn? How many students of knowledge do we see that are good examples for others?
- There are many students of knowledge who are attending for years, but there is weakness in their acquirement, why? We do not see

students writing the notes, at least points to be revised later. Many students of knowledge depend on their memories, but as human beings we quickly forget.

- We are rewarded as well when we write, so we should not think it will go to waste, but it will be in our Book of Records, by the permission of Allah (سبحانه وتعالى).

## THE GOOD LIFE

### SURAH AL BALAD 4

#### لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

We have certainly created man into hardship.

- From the moment of birth until the Judgement Day, the human being will be in continuous hardship and suffering. This is the nature of this life and the human being. Even to attain a

livelihood, food and to fulfill our needs, there is a struggle. If we do not put any effort then we will not have relief from these hardships.

- Allah (سبحانه وتعالى) created us with needs – tangible or intangible. We need food to eat, clothes to cover us and bed to sleep on. And there are intangible needs such as happiness, joy, good life and expansion of the chest. In order to fulfill these needs, what should we do?
- Allah (سبحانه وتعالى) wants every good for us and He taught us what to do. He guides us that we should seek help from Him. If we want to fulfill our need, we should ask Allah (سبحانه وتعالى) for it.

## WE ARE ALL IN NEED

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ، تَبَارَكَ وَتَعَالَى  
أَنَّهُ قَالَ " يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَمِدُونِي

أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي  
 أُطْعِمُكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي  
 أَكْسُكُمْ

Abu Dharr reported Allah's Messenger (صلى الله عليه )

(وسلم) as saying that Allah, the Exalted and

Glorious, said: My servants, all of you are liable

to err except one whom I guide on the right path, so seek right guidance from Me so that I

should direct you to the right path. O My

servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give that to you. O My servants, all of you

are naked (need clothes) except one whom I provide garments, so beg clothes from Me, so

that I should clothe you.<sup>18</sup>

<sup>18</sup> Sahih Muslim 2577

- Even for these needs, we have to ask Allah (سبحانه وتعالى) and invoke Him. And while we are asking Him, we should be optimistic and expect all good from Him.
- These needs are in order to establish acts of worship and worship Allah (سبحانه وتعالى) by them. For every need, whether it is simple or major, we should ask Allah (سبحانه وتعالى) and rely on Him to give it to us.
- When we face any problem in our life, these needs become more difficult to attain, so we should more effort to ask Allah (سبحانه وتعالى), to run to Him and ask Him to open doors of relief. And this should be our attitude until we meet Allah (سبحانه وتعالى).

- Whoever relies on his efforts, intelligence, strength, position, money, social status, or anyone besides Allah (سبحانه وتعالى) will be tired, exhausted and depressed because we are unable to do it on our own without Allah (سبحانه وتعالى).
- Now, people are exhausted because they rely on themselves completely. They do not even say, “Bism Allah”, except for whomever Allah has mercy on them. They rely on themselves; they say, “this is easy, I can do it, just give me a minute.
- To struggle is a fact of this life, but in paradise it is a complete and different life – a life of ease and happiness.
- Everyone has different suffering in this life, why? Because Allah (سبحانه وتعالى) wants us to worship



Him by these needs. And we will see how Allah (سبحانه وتعالى) will help us and relieve us. We will face problems because Allah (سبحانه وتعالى) wants us to worship Him in these moments.

- Allah (سبحانه وتعالى) is The Most Rich and we are the one in need of Him, and in this way we will attain the good life.
- Is there a way to attain a good life in this world, despite being hardship? Yes, how?

### MEANS TO ATTAIN A GOOD LIFE

1. Belief and good deeds
2. Taqwa
3. Prayer
4. Contentment
5. Optimism

## SIXTH MEAN TO ATTAIN A GOOD LIFE – REMEMBRANCE OF ALLAH

- By remembering Allah (سبحانه وتعالى), life becomes good, the chest expands, depression and anxiety will be removed. The soul will be tranquil and we will be protected from all evil.
- Remembrance of Allah (سبحانه وتعالى) is a fortified fortress for us. When we remember Allah (سبحانه وتعالى), it will protect us from the evil of the shaitan, ourselves and people.
- The remembrance of Allah (سبحانه وتعالى) gives us tranquility in our hearts.

### SURAH AR RA'D 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ  
الْقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allah.

Unquestionably, by the remembrance of Allah hearts are assured."

○ Notice the following repeated words:

1. The Name "Allah" (الله) is mentioned twice
2. Remembrance (ذِكْرٍ) is mentioned twice
3. Assured (تَطْمَئِنُّ) is mentioned twice
4. Hearts (الْقُلُوبُ) is mentioned

○ The remembrance of Allah (سبحانه وتعالى) assures the hearts, and this is emphasized because it is a very important fact. However, the remembrance of Allah (سبحانه وتعالى) will not give

assurance to the hearts except for those who believe.

- What is the main sign of a believer from the verse? When they remember Allah (سبحانه وتعالى), their hearts find rest, so their anxiety and worries are dispelled and it is replaced with joy and pleasure.
- When we talk to a believer facing distress, and tell them about Allah and the paradise, she will be at rest, why? Because this is the effect of the remembrance of Allah (سبحانه وتعالى) to the hearts.
- These believers will not find comfort in anything except in the remembrance of Allah (سبحانه وتعالى). They do not find comfort in their heart due to physical enjoyment, spending money, wearing what they want, eating what they want, or

travelling wherever they want. Comfort in their heart is only when they remember Allah (سبحانه و تعالی). This is the sign of the believer.

- Nothing brings greater pleasure to the heart than loving the Creator and coming closer to Him.
- The believers know that Allah (سبحانه و تعالی) is The Owner, He possesses everything, He manages everything, He is the Guardian of everything. He is The Wali of the believers Who takes them into His care. In His Hands are expansion of the chest and everything is in His Hands; the believer knows this very well.
- If he needs anything, he asks Allah (سبحانه و تعالی) Who is the owner of everything. He will not wait for the people to give him, but he waits from

Allah (سبحانه وتعالى) and He knows when he invokes Allah (سبحانه وتعالى), He will give him if it is good for him.

- There is no problem for the believer if he is not given because he knows it is not good for him.
- If Allah (سبحانه وتعالى) did not give me something, then this is good for me, so alhamdulillah. If we explain every situation with good expectations, Allah (سبحانه وتعالى) will make us satisfied and pleased because we thought good of Allah (سبحانه وتعالى). The believers believe in Allah (سبحانه وتعالى), and what did they do that they believed in Him?
- They learned about Him and when they learned more about Him, their faith became very strong until it reached the degree of

certainty so there was no doubt. What should we do to reach that state of assurance?

### ACQUIRE KNOWLEDGE OF THE NAMES, ACTIONS AND ATTRIBUTES OF ALLAH

- Who is Allah (سبحانه وتعالى)? We may say, “we know He is Ar Raheem, Al Hakeem”, but we do not know the impacts of His Names and Attributes. Knowledge about Allah (سبحانه وتعالى) is detailed knowledge such that it affects our heart.

### INCREASED FAITH THAT LEADS TO CERTAINTY

- After learning, their faith increases such that they have no doubt about Allah (سبحانه وتعالى). And this results in assurance and tranquility in their hearts.

- This should be our program throughout our life to learn more about Allah (سبحانه وتعالى) and to increase in faith so that we are certain.
- According to how much the heart knows and loves Allah (سبحانه وتعالى) is how much it will remember Him. We should look at ourselves and see how much we remember Allah (سبحانه وتعالى); this indicates how much faith we have.
- According to how much the heart knows and loves Allah (سبحانه وتعالى), it will remember Him to that degree. If we remember Allah (سبحانه وتعالى) much, then we love Him and know about Him, but if it is less, then we should increase in knowing about Him and His Names.
- When we say, “subhan Allah”, we should have full knowledge of its meaning and Who is Allah



(سبحانه وتعالى). He is far above of what the people ascribe to Him, He is far above from having a son or partner.

- We have to know do we really believe in the remembrance of Allah when we say, “alhamdulillah”, “la ilaah ila Allah”, “Allahu akbar”.

#### REMEMBRANCE OF ALLAH INCLUDES THE QUR'AN

- Remembrance of Allah (سبحانه وتعالى) also includes the Qur'an. How much do we recite from it and know Allah (سبحانه وتعالى)?
- If a person is going through anxiety or fear, then the Qur'an is relief to all sicknesses. In The Qur'an:
  1. One finds reassurance and tranquility

2. One finds expansion of the heart and happiness
  3. One finds coolness and certainty
  4. One finds joy, optimism and glad tidings.
- Allah (سبحانه وتعالى) always gives glad tidings to the patient ones and believers in order to be happy and to enjoy in their hearts.
  - If we find ourselves with anxiety, fear or doubts, the Qur'an removes all doubts. The wiswas of the shaitan will be repelled by the Qur'an. Every good is found in the Qur'an, but how much time and how much of ourselves do we give to the Qur'an?
  - The Qur'an is filled with blessings and fruits, but how much do we give from our time to learn, study and memorize the Qur'an. We are the

ones who fall into shortcomings towards the remembrance of Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) loves us to be guided, at rest and to have assured hearts. This is an important verse that will give us a good life, good heart and reassured heart. Notice the word (آمَنُوا) – believe is in the past tense and this indicates continuous belief, so they are in a constant state of belief. And the word (تَطْمَئِنُّ) – assured is in the present tense which indicates renewal. So the constant faith renews the assurance in their heart again and again.

- Allah (سبحانه وتعالى) tells us that by His remembrance, whether it is by glorifying Him, praising Him, mentioning Him or reciting the Qur'an, our heart will be reassured. If that

remembrance is based on knowledge and understanding what we say, then surely it will give us a reassured heart.

- Many people recite the Qur'an and remember Allah (سبحانه وتعالى) in the morning and evening supplications, but how much is this remembrance giving rest to their hearts? Whomever Allah (سبحانه وتعالى) has mercy on.
- So what should we do to have reassurance in our hearts?
  1. Acquire knowledge about the Names of Allah (سبحانه وتعالى)
  2. This will affect our faith until it reaches the degree of certainty such that we have no doubt Allah (سبحانه وتعالى) will remove the distress. When we reach this degree of

certainty, we will have good expectations of Allah (سبحانه وتعالى).

- We have to focus on increasing our faith, and when we do, we will have a reassured heart. This faith is based on knowledge. For example, we believe Allah (سبحانه وتعالى) is Al Maalik– He is The Owner of everything and He gives the command for everything to happen. Nothing occurs without the command of Allah (سبحانه وتعالى).
- Whatever He commands, there is good and wisdom in it. For example, when the Prophet (ﷺ) proceeded to perform his first umrah, he was riding his camel Qaswa, and when he reached Hdaybiyah, the camel knelt down.

The Companions said, “Qaswa has disobeyed the Prophet (ﷺ)”.

- The Prophet (ﷺ), said, “never, what prevented the Qaswa from preceding is the same Who prevented the elephant of Abraha to destroy the Ka’ab, and that is for a reason.”
- The Prophet (ﷺ) wanted to perform umrah which is something good, but Allah (سبحانه وتعالى) did not want him to perform it that year. At Hdaybiyah, a treaty took place between the Muslims and Quraish. They agreed to not fight in that year and then perform umrah the next year. In that year, many Arab tribes accepted Islam, and the Prophet (ﷺ) sent letters to the Caesar of Rome and Kisra of Persia.

- The Prophet (ﷺ) did not say, “Allah does not want me to do good.” We should always think good and expect good from Allah (سبحانه وتعالى), and not just conclude that we are unfortunate and others have better than us. These are words of ignorance about Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) gives the command, so we should not think anyone has permission to control the world. He gives us permission to control, so we should explain everything in a good and correct way, and then He will show us the wisdom.
- Nevertheless, this should not stop us from taking the means. We do not just say, “Allah is the Manager and Disposer of our life” and we do not do anything. We take the means and He will bless the means we take.

- Ibn Al Qayyim (may Allah have mercy on him) said in explaining the verse in surah Ar Ra'd that there is no way in attaining faith and certainty except from the Qur'an.
- Tranquility of the heart is the result of certainty, and its disturbance is due to its doubts. How will we remove it? By the Qur'an.
- The Qur'an is the means to attain certainty and repulsion of doubts, thoughts and illusions. The heart of the believer cannot be at rest except by the Qur'an.
- We will attain a good life with the remembrance of Allah (سبحانه وتعالى), and remembering Him is only by having knowledge about Allah (سبحانه وتعالى) and believing in the six articles of faith.



- No matter how much a person spends to have happiness and joy to the heart, wherever he will go, he will not have rest in his heart except by believing in Allah (سبحانه وتعالى).
- Alhamdulillah, Allah (سبحانه وتعالى) made His remembrance without a limit or a certain form. There are various forms of remembering Allah (سبحانه وتعالى) and there is no end to remembering Him. We can remember Him day and night, at any time and in any circumstance.

## SURAH AL AHZAB 41 TO 42

41

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who have believed, remember Allah with  
much remembrance

42

## وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

And exalt Him morning and afternoon.

- The hypocrites remember Allah (سبحانه وتعالى), but only little, and we do not want to be like them. We have to remember Allah (سبحانه وتعالى) much and glorify Him.
- When we say the remembrance, it should be based on knowledge of Allah (سبحانه وتعالى). And whoever turns away from His remembrance, what will be the punishment?

### SURAH TA HA 124

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

- He will have a distressed life (مَعِيشَةً ضَنْكًا). Ibn Kathir (may Allah have mercy on him) said: “the distressed life is when the heart does not have pure certainty and guidance. He will be in confusion, doubts and bewilderment. He will be in confusion instead of certainty.”
- We think the distressed life is when we do not have money or a job, but this is not the case. The distressed life is in the heart when the heart is constricted and is in doubts; no matter what he does, his heart is not at rest. He does not have peace of mind.
- The disbelievers may be fulfilling their desires in every way but still they commit suicide, why? Because there is something missing in the heart. There is no peace in the heart no matter what they do, only when they become Muslim

and believe in Allah (سبحانه وتعالى), only in that moment do they find rest.

- How many non-Muslims as soon as they say the shahada, they say, “now I feel at rest”, why? Because they have done the right thing and accepted Islam; they accepted Allah as The Only True God. May Allah (سبحانه وتعالى) grant us a good end and be pleased with us in this life and the next. Ameen.

#### TYPES OF REMEMBRANCE OF ALLAH

- Morning and evening supplication
- Mentioning the blessings of Allah (سبحانه وتعالى)
- Attending the study circles
- Reciting Qur'an
- Studying the Qur'an

- Situations that we go through where we remind ourselves of Allah (سبحانه وتعالى)
- Advising someone and telling them about Allah (سبحانه وتعالى)
- Prayer, fasting, umrah, hajj and charity are all forms of remembrance
- All good deeds are a type of remembrance of Allah (سبحانه وتعالى)
- When we change our habits to acts of worship by our good intentions. Even our eating, sleeping, taking a bath are acts of worship when we remember Allah (سبحانه وتعالى).
- When we remember Allah (سبحانه وتعالى) much, our life will be easy, our chest will expand and our distress will be removed.

MAY ALLAH HELP US TO REMEMBER HIM, BE GRATEFUL TO HIM AND WORSHIP HIM IN EXCELLENCE. AMEEN.



# 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

16 OCTOBER 2022 | 20 RABI' AL AWWAL 1444 | CLASS #8

### INTRODUCTION

- We are not living alone; we are living in a community. And this affects our good life.
- Now we will look at another part of the course which is our relation with people. How can our relation with others be a source of happiness for others and accordingly have a good life.
- Also, how can we protect ourselves from the harm and effects of the people such that we will have a good life.

- The most beloved deed to Allah (سبحانه وتعالى) is to bring joy to another person and the most beloved of people to Allah (سبحانه وتعالى) is the most beneficial to others.
- Whoever is able to benefit his brother or sister, then he should do so.

### ALLEVIATE HARDSHIPS OF OTHERS

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

We have certainly created man into hardship.

Abu Huraira reported Allah's Messenger (ﷺ) as

saying: He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings



of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother.<sup>19</sup>

- Whoever removes the distress of anyone, Allah (سبحانه وتعالى) will remove his distress on the Day of Judgement. And whoever gives respite to a debtor, Allah (سبحانه وتعالى) will grant him relief in this world and the hereafter.
- Allah (سبحانه وتعالى) will help a person as long as he is helping others.

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<sup>19</sup> Sahih Muslim 2699

- All of these are important ways of dealing with others.
- There are many hadiths that prohibit us from dealing badly with others. We are forbidden from harming others, whether with statement or action.
- A bad relation with others will surely have an evil consequence. We have to be careful in our relationship with others. Any bad relationship with people will have a bad consequence.
- A bad relationship will have an effect on others. It is important to know ourselves and our character. Are we doing good to others, are we harming them, are we a source of happiness to others?

- We are not living in this world alone. We are surrounded with people, so we should ask ourselves, “are we doing good and are kind to others?”

## THE GOOD LIFE

- Previously we mentioned among the means to attain a good life are:
  6. Belief and good deeds
  7. Taqwa
  8. Prayer
  9. Contentment
  10. Optimism
  11. Remembrance of Allah

## SEVENTH MEAN TO ATTAIN A GOOD LIFE – HAVING A GOOD RELATIONSHIP WITH OTHERS

- A good relationship with people brings joys and happiness to our heart, and accordingly, we will live good in this life.
- How can we have a good relationship with others?
  1. Benefitting others, doing good to others (ihsaan)
  2. Soundness of the heart from all types of sicknesses
  3. Good conduct
- If we fulfill these matters, we will be happy and accordingly, we will have a good life.

## FIRST: IHSAAAN – DOING GOOD TO PEOPLE BY STATEMENT OR ACTIONS

- Allah (سبحانه وتعالى) commanded us in the Qur'an in Surah An Nahl:

### SURAH AN NAHL 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

- Allah (سبحانه وتعالى) commands us to justice, with ourselves and with others. And He commands to ihsaan.

- Ihsaan is to do good to all, but Allah (سبحانه وتعالى) emphasizes help to our relatives because our relationship with our relatives can be downhill.
- This ayah is the considered the most comprehensive verse in the Qur'an.

## KINDS OF IHSAAN

- What are some examples of doing good to others?
  1. Good manners
  2. Smiling
  3. To teach them
  4. To give charity
  5. To say a good word
  6. To relieve them financially
  7. To advise them
  8. To think good of them

9. To love for them what you love for yourself

#### FINANCIAL HELP

- To give them food, clothes and necessities.

#### GOOD WORD

- To use good words

#### TO USE ONE'S STATUS

- To use one's status and position as a means to intercede for others to get work.

#### SUPPORT IN TIME OF CALAMITY

#### GOOD CONDUCT

- To have a cheerful face and to greet others.

### TO FULFILL THE RIGHTS OF PEOPLE

- To give people their rights, for example, to give our spouse, our children and our neighbors their rights.

### TO NOT HARM OTHERS

- If we know ourselves to be an angry person, then it is better to not speak, and not harm others. By doing this, we are doing good to others and to ourselves.
- All of us have evil in ourselves, and we could be harming others without realizing it.

### TO GIVE ADVICE

### TO MAKE DUA IN THEIR ABSENCE

- We may be praying daily, but we want to keep a part of our dua for our Muslim rulers, brothers,



sisters and communities. To make dua in their absence is accepted by Allah (سبحانه وتعالى). If we know a sister is sick, we can make dua for her while she does not know.

- The righteous predecessors used to pray for sixty to seventy of their brothers, one by one, in their night prayer. They would keep a separate dua for them, and this is a type of ihsaan for them and to be written as the muhsineen (good doers).
- We have to strive hard to always be from the muhsineen. We want to be a good-doer such that ihsaan becomes one of our characters, and to be called a “muhsin” in front of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) loves the muhsineen, so how will our life be if Allah (سبحانه

loves us? May Allah (سبحانه وتعالى) make us from the muhsineen. Ameen.

- And if Allah (سبحانه وتعالى) loves us, those in the heavens will love us, and He will place acceptance for us on the earth, which means the people will incline to us. We may meet someone for the first time, but they love us. This is the reward of our ihsaan to others.

### WHEN ALLAH LOVES A SLAVE

وعنه عن النبي، صلى الله عليه وسلم، قال: "إذا أحب الله العبد نادى جبريل: إن الله تعالى يحب فلاناً، فأحبه، فيحبه جبريل، فينادي في أهل السماء: إن الله يحب فلاناً، فأحبه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض"

The Prophet (صلى الله عليه وسلم) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that

he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him".<sup>20</sup>

- What else will be the reward of that muhsin? Allah (سبحانه وتعالى) will be His eyes by which he sees, His ears by which he hears, which means he will see what Allah (سبحانه وتعالى) loves and is pleased. He will hear what Allah (سبحانه وتعالى) loves and is pleased.
- If he asks Allah (سبحانه وتعالى), He will give him, and if he seeks refuge with Allah (سبحانه وتعالى), He will protect him.

<sup>20</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 387

## REWARD FOR THE MUHSINEEN

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي وليًا، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds

besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him".<sup>21</sup>

- So this person will have a good life and be mentally stable. The muhsineen have a good life and good status with Allah (سبحانه وتعالى) in this life, and they will have better in the hereafter.

## SURAH AN NAHL 30 TO 31

30

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعَمَ دَارَ الْمُتَّقِينَ

<sup>21</sup> Riyadh As Saliheen, Al Bukhari Book 1, Hadith 386

And it will be said to those who feared Allah,  
 "What did your Lord send down?" They will say,  
 "[That which is] good." For those who do good in  
 this world is good; and the home of the  
 Hereafter is better. And how excellent is the  
 home of the righteous -

31

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا  
 يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

Gardens of perpetual residence, which they will  
 enter, beneath which rivers flow. They will have  
 therein whatever they wish. Thus does Allah  
 reward the righteous -

- For those who did good in this life, worshipped Allah (سبحانه وتعالى) alone, and did good to others, they will have (حَسَنَةً) – “good”. And since this

is in the indefinite form, it indicates all types of abundant good, whether it is a good life, security, expansion of the chest, good provision, happiness, it can be any good. And in the hereafter, they will have what is better in every aspect. The joy of this life is temporary, but it is eternal in the hereafter.

- They will have perpetual gardens with flowing underneath, and they will have all they desire. So if we go through distress, we remind ourselves of the hereafter, and this itself will give us comfort.

RECOMPENSE IS THE SAME NATURE AS THE DEED (الجزاء من جنس العمل)

- When we remove the distress of others, Allah (سبحانه وتعالى) will deal with us in the same way. The

reward and compensation will be of the same nature.

- (الجزاء من جنس العمل) – the recompense is of the same nature of the deed that is done. So if we bring joy to the heart of someone, Allah (سبحانه وتعالى) will bring joy to our heart. If we remove the distress of someone, Allah (سبحانه وتعالى) will remove our distress. Therefore, we should do good, and wait for the compensation from Allah (سبحانه وتعالى) and not from the people. We should not do good and wait for appreciation or reward from the people, but from Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is Ad Dayyaan (The Recompenser), the way we deal with others is how Allah (سبحانه وتعالى) will deal with us (كما تدين تدان).



There is a story of in-laws who stopped the wife from seeing her parents for three months. And this husband was imprisoned for exactly three months. Sometimes we might have wronged others and so we should be careful and seek forgiveness for what could be happening to us.

## PRACTICAL TRAINING

### EXERT OUR UTMOST TO DO GOOD TO OTHERS IN EVERY SITUATION

- We should not wait for others to ask us, but go forward and offer help. For example, if our husband is calling our son to get him water, and we heard it, we should not say, “he called him, so why bother?”. If we heard it, then we should go forward and do good, and do it sincerely for Allah (سبحانه وتعالى).

## GET RID OF ILLNESSES OF OUR HEART

- We are prevented from doing good due to what others did to us in the past. For example, we say, “in the past they didn’t help me, so now I won’t help them.”
- One of the reasons for not doing good is due to an ill heart.

## NEVER WAIT FOR COMPENSATION FROM OTHERS

- When we do good, we should not wait for appreciate from others, rather we should wait for the compensation from Allah (سبحانه وتعالى).
- If we deal with others based on compensation from them, then we will be disappointed, why? Because they will not appreciate what we do.
- Many teachers may be putting in a great amount of effort, BUT the students do not respect them or show bad manners to them.

So many teachers quit because they do not see any appreciation; they say, “why should I bother?”

- We should do good for the sake of Allah ( سبحانه ) and never wait for “jazaki Allah khair” from the people.
- We want to train ourselves to be gooddoers, especially to our family or relatives who have cut-off the relation with us. And to do good to those who harmed us, in order for our name to be from the muhsineen.
- We may have relatives who are always talking wrongly about us, but still we do good.
- The heart is full of selfishness, greediness, meanness and hatred. Selfishness has become rampant nowadays where others do not care about the suffering of others. They only care for

themselves. They do not even care to help or support their family.

- Ibn Taymiyyah (may Allah have mercy on him) said: “Happiness in dealing with people is attained by dealing with them for Allah’s Sake. You have hope in Allah and do not have hope in them. You fear Allah with their regard and do not fear them. You do good to them hoping to attain Allah’s reward and do not wait for their compensation, and you avoid oppressing them out of fear of Allah and not out of fear of them.”
- So we do not have hope in them, fear them or do good for their sake, nor wait for compensation from them. If we do this, we will be happy and our life will be good. We should never have hope in people, even if they are

close to us. We should have hope only in Allah (سبحانه وتعالى). We should not fear people, but fear Allah (سبحانه وتعالى). We should not do any act of nearness for their sake, or to do something out of fear of their dispraise.

- A good relationship with others is one of the sources of happiness and joy.
- A reason for punishment in this duniya is to expiate the sins committed. A person maybe forgiven by Allah (سبحانه وتعالى) if he repents and follows it with good, but if the sin is related to the rights of the people, then a person needs to return it. A person may be punished in this duniya, and not in the hereafter.
- The righteous predecessors used to say if they went through any problem, then they relate it back to the sins they committed. These

distresses are to expiate the sins they committed, especially if it is related to others. That's why it is important to avoid harming others in any way because it will come back to us.

## SOUNDNESS OF THE HEART

- The true believer has a sound heart and our relationship should be based on love and respect, and not based on hatred, grudges or plotting against others.
- Allah (سبحانه وتعالى) says in Surah Al Hujurat:

## SURAH AL HUJURAT 10 TO 12

10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا  
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا  
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ  
وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

## 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ  
وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ  
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

- The believers are nothing but brothers; they cannot be anything else. So it is important to reconcile and make settlement between our brothers. This is the bond of brotherhood which Allah (سبحانه وتعالى) emphasizes in Surah Al Hujuraat.



- The Prophet (ﷺ) told us we should not envy, hate or inflate the prices, but be brothers, "o slaves of Allah".

## ○ SLAVES OF ALLAH, BE BROTHERS

قال رسول الله صلى الله عليه وسلم لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله إخواناً.

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers."<sup>22</sup>

<sup>22</sup> Riyadh As Saliheen, Muslim, Introduction, Hadith 235

- The believers should not look down or despise others. The Muslims are like a structure supporting one another.
- If fighting occurs between the believers, what should be their attitude? To reconcile between them and not take the side of one over the other.
- Fighting is against the bond of brotherhood; we should not fight because it is a major sin. We should repent to Allah (سبحانه وتعالى) from this sin.
- If we fulfill the rights of our brothers in Islam and fear Allah (سبحانه وتعالى), we will attain the mercy of Allah (سبحانه وتعالى). And if attain His mercy, then our life will be good.
- Let us take the opposite, the one who does not fulfill the requirements of brotherhood in Islam

and does not fear Allah (سبحانه وتعالى), then he will not attain Allah's mercy. This is a serious matter.

○ What are the requirements to fulfill the rights of our fellow brothers?

1. Love for them what we love for ourselves
2. Hate for them what we hate for ourselves
3. To not ridicule or mock them
4. To not insult others or talk ill of them
5. To not call them by offensive nicknames: it is not good when we abuse our sister or call her with offensive nicknames.
6. Avoid suspecting them and give them excuses. If I called my sister, and she did not reply, then we should give her seventy excuses – “maybe she is ill, she is traveling, she is asleep.” The righteous predecessors said if they do not have an

excuse, then they will say, “maybe they have an excuse I do not know”

- 7. To not spy on them: nowadays we have spouses spying on each other
- 8. To not backbite one another: sometimes parents backbite their own children, thinking it is a right of theirs, subhan Allah.
- 9. It is important to say good words to one another.

MAY ALLAH HELP US TO BE FROM THE MUHSINEEN. AMEEN.



# 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

23 OCTOBER 2022 | 27 RABI' AL AWWAL 1444 | CLASS #9

### RECAP

- The second part of the course is about our relationship with others because it has an effect on our happiness, life, soul and mental stability.
- Previously we mentioned this part of the course is divided into two parts:
  1. How to deal with others in a good way so that we are happy and they are happy

- 2. How to protect ourselves from the harm of people because there are still evil people in this world.
- 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.
- As mentioned previously, among the means to attain a good life are:
  - 12. Belief and good deeds
  - 13. Taqwa
  - 14. Prayer

15. Contentment
16. Optimism
17. Remembrance of Allah

## THE GOOD LIFE

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

SECOND: SOUNDNESS OF THE HEART

### SURAH AL HUJURAT 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

- Fighting contradicts the brotherhood of faith, and if there is conflict, we should reconcile. This



is what we need to do in order to bring love again between the people and to avoid any dissension.

- If fighting occurs between Muslims and we do not give each other their rights then we will not attain the mercy of Allah (سبحانه وتعالى). But if we attain the mercy of Allah (سبحانه وتعالى) then our life will be good and the life of the hereafter will be good.
- Our duty is to fulfill the rights which Allah (سبحانه وتعالى) has obligated upon us. It is not something optional; it is something we will be accountable for on the Day of Judgement.
- We said we should not mock each other, gossip, backbite, spy on one another or suspect.

- Envy and hatred are seeds of the shaitan while love and a good heart are from the plants of Ar Rahman.

### SURAH AL MAEDA 91

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

- The shaitan is keen to sow enmity, hatred and grudges among Muslims.

### SURAH AL ISRAA 53

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ  
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And tell My servants to say that which is best.

Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

- If we want to speak or say something, we should choose what is better. For example, if someone makes a mistake, what is the better way of correcting her? To say to her, “this is bad” or “this is not good, does not suit you, you are better than this”. The second statement is better, even the wording of saying “bad” versus “not good” makes a difference. And if we do not have any good word to say then we should remain silent.
- Allah (سبحانه وتعالى) commanded us to say what is best because the shaitan is waiting for any word to be said in order to sow enmity and

cause conflict between the people. Therefore, we need to be careful with our words because the shaitan wants to sow enmity.

- Sometimes we wonder, “why is she angry, I didn’t say anything”, but the shaitan can use our words against us even if our intention is good. We may have our friend in front of us, but there is the shaitan waiting there as well to use any word we say against us.
- Allah (سبحانه وتعالى) warns us that when we deal with others, we should choose the best words. Accordingly, we should avoid bad words, arguments and disputes.
- Imam Maalik said “arguments harden the heart and result in grudges.” To argue and dispute is a blameworthy character because it is a character of the disbelievers.

- We should avoid mocking others, gossiping and all that causes dissension among the Muslims.

## ENVY

- Envy is to hate the blessing of Allah (سبحانه وتعالى) to be bestowed on another person or to wish for the removal of a blessing on another person.
- This is a reason for having a bad relation with others. The first requirement is to love for others what we love for ourselves.
- If we hear our sister attains a blessing which we like for ourselves, we should never hate it for her or wish for its removal. This can even happen between students of knowledge, lecturers and teachers. People do not even like the blessing

of faith and knowledge to be bestowed on another person, so what kind of heart is this?

- A person should pray for the other person, ask Allah (سبحانه وتعالى) to bless them and increase them.
- (حقد) is even worse than hatred; it is when the person hates another person, and waits for the opportunity to seek revenge from him. This hatred can be lingering for years in that person's heart, and he is just waiting for the opportunity to take revenge. This is the worst sickness of the heart.
- These sicknesses of the heart occupy the person because his eyes are always on others, thus neglecting to purify his heart.

- The owner of a clean heart is a happy person who is living in peace with himself and with others. What is required from us?
- If we hear our sister attained a blessing and we become upset, what should we do in this situation?

## 1. CLEANSE OUR HEART

- We have to cleanse our heart from the sicknesses of envy, grudges and hatred.
- First we have to observe ourselves and inspect thoroughly within ourselves. If we feel any of these bad feelings in our heart towards a person or a group of people, we need to immediately analyze this feeling inside us.
- While we are alone, we should ask ourselves, “why did I have this feeling?”. It is important to be truthful in analyzing it and not give excuses

to ourselves because Allah (سبحانه وتعالى) knows why we were upset and unhappy.

- If we do not rectify this feeling, it will be shown on us through our speech, attitude or even our face. For example, we hear her daughter got engaged but not ours, why did we not feel good when we heard this? We have to ask ourselves.
- When we are truthful with ourselves then we will be able to cure our heart. We do not need to talk to others; it is between us and Allah (سبحانه وتعالى), and this is one of the most successful ways of dealing with this ill feeling.



## 2. REMEMBER THE STATEMENT OF THE PROPHET (ﷺ)

### BEST PEOPLE

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ لِرَسُولِ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَيُّ النَّاسِ أَفْضَلُ قَالَ " كُلُّ مَخْمُومٍ الْقَلْبِ صَدُوقِ اللِّسَانِ ". قَالُوا صَدُوقُ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ قَالَ " هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ ".

It was narrated that ‘Abdullah bin ‘Amr (may Allah be pleased with him) said:

“It was said to the Messenger of Allah (ﷺ):

‘Which of the people is best?’ He said:

‘Everyone who is pure of heart and sincere in speech.’ They said: ‘Sincere in speech, we know what this is, but what is pure of heart?’ He said:

‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’”<sup>23</sup>

<sup>23</sup> Sunan Ibn Majah 4216

- The word (مخموم) means to dust the floor, so a person cleans the heart such there are no traces of any sicknesses.
- (سبحانه وتعالى) is the heart that fears Allah while alone and while with others. And he is pure with no sin, injustice, rancor and envy. We ask Allah (سبحانه وتعالى) to make us owners of this heart and He is able to do all things.

## RECONCILE BETWEEN ONE ANOTHER IN ORDER TO BE FORGIVEN

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِيَ عَلَيْهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ فَيُقَالُ أَنْظِرُوا هَذِينَ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذِينَ حَتَّى يَصْطَلِحَا أَنْظِرُوا هَذِينَ حَتَّى يَصْطَلِحَا " .

Abu Huraira (may Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation.<sup>24</sup>

- We will not be forgiven by Allah (سبحانه وتعالى) every Monday and Thursday if we have a grudge against our sister or associate another partner with Allah (سبحانه وتعالى).

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<sup>24</sup> Sahih Muslim 2565

### 3. TAKE ACCOUNT OF OURSELVES AND STRIVE HARD TO CLEANSE OUR HEART

- On the Day of Judgement, we will be taken account for everything that was inside our heart, and everyone will know what was concealed in our hearts. We seek refuge with Allah (سبحانه وتعالى) to be humiliated and disgraced on that Day. The believer will fear this Day, and from now he will account himself.

### 4. INVOKE ALLAH PROFUSELY WITH THIS DUA

#### SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

- In this dua, we invoke for ourselves and for those who preceded us in faith. We ask Allah (سبحانه وتعالى) to not place any (غِلًا) – resentment – towards those who believed. If we feel any grudge against anyone, then we should say this dua and pray for ourselves and for our sister. And Allah (سبحانه وتعالى) will console our heart when we invoke Him by this dua.

## SOURCE OF GRUDGES IS DUE TO OURSELVES

- We are the cause for the grudges we feel, and not because of others, how? It is not because others behaved wrongly, but the problem is in us. How can we be a source of grudges for ourselves?

### 1. EXCESSIVE SENSITIVITY

- There are some people whom if they are annoyed for something little, they become upset and cannot bear it. They are very sensitive for something simple, and they will be upset for a long time and will not speak to others because of a petty situation. They are unable to forgive easily, as a result, a grudge forms in the heart.

## 2. SUSPICION

- The person is a suspicious person, and this is in something in his character. He does not trust others, so he will always give wrong explanations for the behavior of others.
- He will give ugly explanations. He will say, “she always intends to embarrass me”, but how do we know the intentions of others?
- This person will bear a grudge in his heart and will not forget. This person thinks people always want to oppress him and wrong him.
- Allah (سبحانه وتعالى) says in Surah Al Hujurat to avoid suspicion, so when we suspect others, we are actually violating the command of Allah (سبحانه وتعالى) and we are talking about the intentions of others which no one knows except Allah (سبحانه وتعالى).

- The righteous predecessors used to give up to seventy excuses for the actions of their brothers.
- There was a lady who was newly hired and she would always greet her manager, but the manager would not reply back to her. This newly hired employee felt bad and saw her manager as being arrogant for not responding to her salam, until she came to know that her manager had some deficiency in her hearing. This teaches us that when we suspect anyone and Allah (سبحانه وتعالى) shows us the truth, we need to immediately ask for forgiveness from Allah (سبحانه وتعالى) because we committed a sin of suspicion.
- We may go through situations where we accuse others and then we discover the truth,



so we should immediately seek forgiveness from Allah (سبحانه وتعالى).

### 3. ALWAYS ASSUMES HE IS BEING WRONGED AND OPPRESSED

- Some personalities imagine they are always being wronged and oppressed; they feel they are victims. Some people have this personality, so they are always complaining. They always play the role of the oppressed person, so a grudge develops in their heart.

### 4. SEES HIMSELF AS WEAK AND INCAPABLE IN FRONT OF STRONG PERSONALITIES

- This person sees himself as weak and incapable in front of those who are strong and domineering. This feeling of weakness makes

him have a grudge when he is unable to talk back.

- However, we need to know that when anyone wrongs us, it will be against them. So we should not bear a grudge for not being able to answer back; we are on the safe-side.
- If there is someone with a very dominating personality, and we cannot reject or refuse, such people will always lament themselves and blame themselves. The one who constantly blames himself will only increase the grudge and pain in his heart.
- When woman feels she is weak in front of a very strong manager or husband, she can feel inferiority and become angry with herself, and this will only increase the pain in her heart. If we say, “we are doomed, there is no future”, then

the grudge cannot be removed from our heart.

## 5. EXCESSIVE ATTACHMENT TO A PERSON

- Allah (سبحانه وتعالى) placed the scales and we should not transgress. We should have balanced relationships and not attach to anyone excessively.
- When we do so, one mistake towards us will cause us to collapse and have a deep grudge inside our heart. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We have to have a balanced relationship with everyone, regardless of who they may be. When we give all our love to one person, then surely Allah (سبحانه وتعالى) will test us with that person. How many people did we have a close

relationship and it got cut-off when they did something?

- We have to be moderate in our relationships with people because excessiveness will never bring good results.

#### 6. LACK OF PATIENCE

- This person is not forbearing or patient with others, so he can quickly develop a grudge in his heart.

#### 7. LACK OF TRANQUILITY IN THE HEART

- Since the person is not at rest in the first place, he can quickly develop grudges in his heart.

#### 8. OBSERVING ANOTHER PERSON ALL THE TIME

- If we are constantly observing a specific person and checking to see where they went,

what did they say, where did they spend the night, we will have a grudge if we find them doing something we do not like.

## 9. STINGINESS AND AVARICE

### SURAH AN NISAA 128

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا  
 أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ  
 وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

- As human beings, it is in our nature to be stingy, and to be stingy more than just being miserly.
- In the above ayah, if a woman fears her husband is no longer interested in her, does not love her, is no longer taking care of her like before or paying attention to her, what is the solution?
- To set terms of settlement and reconcile, and to settle is best. Did Allah (سبحانه وتعالى) say, “let them divorce”? No.
- It is a difficult matter, but Allah (سبحانه وتعالى) is guiding us to the best way to preserve our families. If there is good in divorce for such a situation, then Allah (سبحانه وتعالى) will say for each to marry another. But what is the issue?
- The human soul is inclined towards stinginess and avarice. Sheikh As Sa'ady (may Allah

have mercy on him) said all human souls have a certain degree of stinginess and avarice, so what should we do? We should strive hard to rid ourselves of this bad character. We may ask, ‘why do we have this bad character?’. As a test for us.

- Thus we should strive hard to overcome it with what is opposite to it, and that is tolerance.
- The woman in this case wants all her rights, but she is reluctant to give the husband his rights. This is called **الشحّ**. The person asks for all his rights, but when it comes to the rights of others, he does not give them their due rights.
- So in such a case, the woman together with her husband accept the settlement to give the husband his due rights, and to accept what Allah (سبحانه وتعالى) has written for her from her

husband. And this is order for the woman to keep her family safe from separation and division. So she will give up some of her rights in order to keep her family in tact. She will say, “do not give me expenditure, but our family and children will stay together in the same house.” Or if the husband has a second wife, she will give up the night he spends with her in order to keep the family together.

- o But nowadays, the woman wants all her rights and will not accept if she is not given. She will go as far as to take her husband to court, but she does not know what the evil consequence of her actions will lead to. It is important to think of ourselves and our children because we do not know how this husband will change in the



future. How many stories have we heard where the husband returns back to his first wife?

- Allah (سبحانه وتعالى) is guiding us to be tolerant in this situation. Stinginess could be a cause of having grudges in our heart.
- When the woman overcomes the stinginess in her heart, then it will be easy to reconcile with her husband. Unlike the one who does not strive to overcome the avarice in the heart, so it becomes difficult to reconcile and come to agreement.
- When a person is helped and guided to acquire this good characteristic, it then becomes easy for him to reconcile with his opponent, and that paves the way to reaching the goal more easily. This is in contrast to the one who does not strive to remove

avarice from his heart, so it becomes difficult for him to reach an agreement and reconcile with others, because he will not be content unless he gets all of his dues, and he will not be content to give all that he is required to give to others. And if the other party is also like him, the problem will become worse.

#### 10. THE PERSON DOES NOT FORGIVE

- It is difficult for some people to forgive or pardon, so they always complain that others are hurtful.
- Whenever we are harmed, forgiving and pardoning the person cleanses the heart.

#### 11. THE PERSON IS DIFFICULT TO PLEASE

- Since this person is difficult to please, he will have a grudge in his heart when others do things for him.

## 12. IT IS DIFFICULT FOR THE PERSON TO REPEL EVIL WITH GOOD

### SURAH FUSSILAT 34

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا  
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

- If we repel evil with good, then this person who harmed us will be a devoted friend. But many times we do not know how to repel evil with

good, so the grudge remains in our heart. In the next class in sha'a Allah, we will learn how to repel evil with good.

- If we always compare ourselves to those who have more than us, then it will be difficult to overcome the envy in our heart. So it is important to look at those who have less than us.
- In conclusion, it is important to ask ourselves, how can we have a good life if we are living all these years with a grudge in our heart?

MAY ALLAH PURIFY OUR HEARTS, REMOVE ALL GRUDGES  
AND GRANT US A SOUND HEART. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

30 OCTOBER 2022 | 04 RABI' AL AKHIR 1444 | CLASS #10

### RECAP

- As mentioned previously, among the means to attain a good life are:
  18. Belief and good deeds
  19. Taqwa
  20. Prayer
  21. Contentment
  22. Optimism
  23. Remembrance of Allah
  24. 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.

## 1. CHEERFULNESS

- Cheerfulness is to greet people with a cheerful and smiling face. The opposite to it is to meet others with a frowning face.
- To meet people with a cheerful face has a great impact on others. When we meet others with a cheerful face, the other person will feel affection, joy and expansion of the chest. If we meet someone smiling, our chest will be expanded.
- We should not belittle cheerfulness because the Prophet (ﷺ) said:

DO NOT UNDERESTIMATE A SMILE

عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحْقِرَنَّ  
مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَى أَخَاكَ بِوَجْهِ طَلْقٍ " .

Allah's Messenger (ﷺ) said to me: Don't consider anything insignificant out of good things even if



it is that you meet your brother with a cheerful countenance.<sup>25</sup>

- And there is another narration that our smile in the face of a Muslim brother is considered a charity and a good deed in our record.
- Islam encourages this good deed which has an impact on our relationships.
- Cheerfulness is from the character of the prophets. We may claim to have a cheerful face, but what is on the face reflects what is inside the heart. When we have a good heart, surely it will show on our face.
- Smiling is contrary to arrogance and the cheerful person is not a proud or arrogant person.

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<sup>25</sup> Sahih Muslim 2626

## 2. TO GIVE GOOD

- To give good is not only limited to financial support or to give money. To give good is a broad matter which includes every good which we can give to others. It includes to give time, effort, knowledge, fulfill the needs of others, teach others, intercede for others or any kind of good we can give.

### SURAH AL LAYL 94

إِنَّ سَعْيَكُمْ لَشَتَّىٰ

Indeed, your efforts are diverse.

- Allah (سبحانه وتعالى) swears that our endeavors and efforts are diverse which means they are different in aims, purposes and intentions.

### SURAH AL LAYL 5 TO 7

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

As for he who gives and fears Allah

6

وَصَدَّقَ بِالْحُسْنَى

And believes in the best [reward],

7

فَسَنُيَسِّرُهُ لِلْيُسْرَى

We will ease him toward ease.

- Allah (سبحانه وتعالى) says “whoever gives”, gives what? The object is not mentioned, so whenever an object is omitted, it indicates generality of the meaning; it includes everything.
- To have taqwa is to give the rights towards Allah (سبحانه وتعالى) and the people.

- This person gives while fearing Allah (سبحانه وتعالى) because he believes in the reward of Allah (سبحانه وتعالى). He believes in the paradise of Allah (سبحانه وتعالى). He believes in (لا إله إلا الله). So how will Allah (سبحانه وتعالى) deal with him?
- Allah (سبحانه وتعالى) will make easy for him the path to goodness. He will make easy for him every good. There are people who give – whether financial acts of worships such as charity, zakat and spending on the family, or physical acts of worships such as praying, fasting, performing hajj and umrah.
- So this person uses what Allah (سبحانه وتعالى) has given him in good. This is the meaning of to give good because he believes in the reward of Allah (سبحانه وتعالى). Now let us see the opposite.

## SURAH AL LAYL 8 TO 10

8

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

But as for he who withholds and considers  
himself free of need

9

وَكَذَّبَ بِالْحُسْنَىٰ

And denies the best [reward],

10

فَسَنِّيئِرُهُ لِلْعُسْرَىٰ

We will ease him toward difficulty.

- As for the one who is miserly, does Allah (سبحانه) say with what? No. So this person can be miserly with regards to any matter. He is miserly with all that Allah (سبحانه وتعالى) has given him, whether it is with his time, money, efforts or even a good word.

- People think being miserly is to not give money, but it is more than that. Miserliness can be not wanting to give rights to the spouses or to people. Or someone can be miserly with himself by not giving himself time to learn the truth.
- Another problem is he feels he is in no need of Allah (سبحانه وتعالى). He has money and feels he does not need to ask Allah (سبحانه وتعالى). He thinks, “why should I pray to Allah, I have money, I have an account, I do not need Allah”, astaghfar Allah.
- And he belies the reward of Allah (سبحانه وتعالى). So how will Allah (سبحانه وتعالى) deal with him?
- Allah (سبحانه وتعالى) will make easy for him the path to difficulty. Wherever he goes, he faces

problems and complications. He cannot attain his affairs in an easy way. It is important to not judge ourselves.

- We want to do good as much as we can. It does not mean to spend all that we have. We do not give all our money, but some money.
- This person will give rights to everyone ,first with Allah (سبحانه وتعالى) and then His servants because he believes in the paradise of Allah (سبحانه وتعالى).
- Why does the other person show miserly? Because He forgot that Allah (سبحانه وتعالى) is the real Bestower. He forgot that he was ignorant and Allah (سبحانه وتعالى) taught him. He forgot that he was in need and Allah (سبحانه وتعالى) provided him.

## MISERLY WITH FEELINGS

- There are people who are miserly with their feelings and there are those who are generous with their feelings. There are people who show love, care and concern to others.
- There are people who do not show care, love and do not even say a good word, why? What's their problem?
- The shaitan and their own selves have deceived them thinking if they show love and care to others then they will be misused and taken advantage. If he gives people then they will come back and ask him again.
- Or when we want to spend, the shaitan will tell us, "tomorrow you will need it, you will be poor".
- There are people whom when they are with others, they are laughing, and when they enter



their house, they are frowning and stern with their family. And this is not from the sunnah of the Prophet (ﷺ).

#### MISERLY TOWARDS THE RIGHT OF ALLAH

- This is by not thanking Allah (سبحانه وتعالى) and being grateful to Him.

#### MISERLY TOWARDS THE PROPHET (ﷺ)

- There are people who do not send salat and salam upon the Prophet (ﷺ) profusely.

A MISER IS THE ONE WHO DOES NOT SEND SALAT AND SALAM UPON THE PROPHET

(ﷺ)

وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "البخيل من ذكرت عنده، فلم يصل علي"

The Messenger of Allah (ﷺ) said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me."<sup>26</sup>

- There are people who hear the name of the Prophet (ﷺ) and do not send salat and salam upon him.

#### MISERLY WITH KNOWLEDGE AND INFORMATION

- Women run after beautification surgeries because they are not being told the truth and risks of the procedures. And such procedures are not permissible in Islam.
- Or when investing in financial markets, are they told of the risks? The information is concealed for worldly gain.

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<sup>26</sup> Book 14, Hadith 7

- Or a person may be selling his car and it could be full of defects, but he does not inform the buyer. This is a type of miserliness by concealing the knowledge.
- Bear in mind that belief and miserliness do not come together in the heart of the believer. The believer does not show miserliness.
- If we are generous, Allah (سبحانه وتعالى) will be generous with us. When we spend, Allah (سبحانه وتعالى) will spend on us. We should not be afraid to give. Allah (سبحانه وتعالى) will bless our time, effort and all that we give away.
- We do not want to be someone who gives excuses to themselves.

## PARDONING PEOPLE

- To pardon people is a type of giving good. It is difficult, but it is to do good to the one who harmed us.

## VIRTUES OF CHARITY, FORGIVENESS AND PARDONING

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Charity does not decrease wealth, no one forgives another except that Allah increases his honor, and no one humbles himself for the sake of Allah except that Allah raises his status.<sup>27</sup>

<sup>27</sup> Sahih Muslim 2588

- When we forgive others, Allah (سبحانه وتعالى) will increase us in honor. And there is no one who humbles himself to Allah (سبحانه وتعالى) except He will raise him in status.

### SURAH ASH SHURA 40

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.

- Whoever pardons and reconciles then his reward is upon Allah (سبحانه وتعالى). Does it mention the reward? No, so we must hope for abundant reward in this life and the next from the King of kings.
- There are people who make mistakes for the first time and unintentionally, so we forgive

them. And there are people who commit sins with everyone, every time and persistently, such a person would not be forgiven, but would have the penalty imposed on him.

- To pardon others is to not blame them or mention the mistake they committed. This is the meaning of pardoning.
- People may say, “I forgive him”, but if they see the person, they will say, “you did this, you did that”; this is not pardoning.
- As for the one who pardons others, what is inside his heart for the other person? He has beautiful conduct because he is trading with Allah (سبحانه وتعالى) and not with the people. He wants his reward from Allah (سبحانه وتعالى) and not the people. He has pity for the other person because he does not want him to be punished

by Allah (سبحانه وتعالى); he wants him to be forgiven. The one who pardons others has these feelings in his heart.

- He does not want any evil to inflict that person because he knows the other person will be punished for the sin he inflicted.
- Whoever pardons others, Allah (سبحانه وتعالى) will pardon him. The Day of Judgement is an intense and stressful day when people will want one good deed. And now we have the opportunity to pardon, and on the Day of Judgement, Allah Al 'Afuw (The All-Pardoning) will pardon us and admit us to paradise.
- Pardoning appears as humiliation and people may accuse us as being a weak personality. So we may take revenge and it may appear as strength and dignity, but even after taking

revenge, the person feels upset, unhappy and still he has bad feelings. This is why the Prophet (ﷺ) never sought revenge for himself because it is humiliation. When we take revenge, it means we took ourselves down to the level of the foolish person who wronged us.

## PARDON WHO WRONGED YOU

يا عُقْبَةُ! صِلْ مَنْ قَطَعَكَ ، وَأَعْطِ مَنْ حَرَمَكَ ، وَاغْفُ عَمَّنْ  
ظَلَمَكَ

O 'Uqabah! Join relation with those who cut you off, give to those who deprived you, and pardon those who wronged you.<sup>28</sup>

- This hadith teaches us to overlook the offenses others may have committed against us.

<sup>28</sup> Sahih At Targheeb 2536, Authenticated by Al Albani as Sahih



### 3. HOLDING BACK HARM

- The one who harms others is bad mannered. The Prophet (ﷺ) declared the sanctity of our blood, honor and property to one another.

#### SANCTITY OF BLOOD, HONOR AND PROPERTY

قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ ".

He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent

might comprehend (what I have said) better than the present audience."<sup>29</sup>

- It is important to not violate these three matters because they are sacred and should be honored, otherwise a person will be committing a major sin. Whoever transgresses against people by abuse, backbiting and gossiping then he is not of good conduct.
- Backbiting which we take lightly, is a type of harm. We violate the honor of others when we talk behind their backs.
- To harm those near to us in relationship (such as family and friends) and place (such as neighbors) is more grievous than those who are far from us in relationship and place.

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<sup>29</sup> Sahih al-Bukhari 67

## IMPORTANCE OF NOT HARMING THE NEIGHBOR

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ ". قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ "

The Prophet (ﷺ) said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger (ﷺ)?" He said, "That person whose neighbor does not feel safe from his evil."<sup>30</sup>

- The Prophet (ﷺ) repeated three times that one does not believe if his neighbors fear his harm. Harming the neighbor includes making loud noise, throwing garbage at their door or one's

<sup>30</sup> Sahih al-Bukhari 6016

children are destroying their property. Keep in mind belief here means incomplete belief.

## TO PARDON OTHERS AS CHARITY

عَنْ قَتَادَةَ، قَالَ أَيْعَجَزُ أَحَدُكُمْ أَنْ يَكُونَ، مِثْلَ أَبِي ضَيْغَمٍ - أَوْ  
ضَمْضَمٍ شَكَّ ابْنُ عَبِيدٍ - كَانَ إِذَا أَصْبَحَ قَالَ اللَّهُمَّ إِنِّي قَدْ  
تَصَدَّقْتُ بِعِرْضِي عَلَى عِبَادِكَ .

Narrated Qatadah: Is one of you unable to be like Abu Daygham or Damdam (Ibn Ubayd is doubtful) who would say when morning came:

O Allah, I gave my honour as alms to Your servants?<sup>31</sup>

- This person would give his honor as charity, which means he pardons others. He does not care if others speak about him. If we bear grudges in our heart towards every person who harmed us then our heart will be filled with pain

<sup>31</sup> Sunan Abi Dawud 4886

and hatred. Whoever pardons others, then surely his reward is with Allah (سبحانه وتعالى).

- In conclusion, these are three elements of good conduct as mentioned by Ibn Mubarak (may Allah have mercy on him).

## SECOND DEFINITION OF GOOD CONDUCT

### 1. REFRAIN FROM WHAT ALLAH HAS PROHIBITED

- We should refrain from what Allah (سبحانه وتعالى) has prohibited such as cheating, lying, eating the wealth of the orphan.

### 2. SEEK LAWFUL EARNINGS AND PROVISION

- This means the person is careful with his earnings. He does not accept any work or salary except that it is lawful and is permissible in Islam.

- This person is concerned that his food is lawful as well.

### 3. SPEND GENEROUSLY ON ONE'S CHILDREN

- Why is this considered good conduct? When people become generous, it can be to gain some praise, but will the children or household praise their father when he gives them? No.
- When we are generous with those who are not grateful to us, who do not praise or thank us, then it means our generosity is genuine.
- To spend on our children should not be to the extent that it causes them to be ungrateful to Allah (سبحانه وتعالى) or corrupts them, but to have their dignity in front of others.

### 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.

MAY ALLAH GRANT US GOOD CONDUCT. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

06 NOVEMBER 2022 | 11 RABI' AL AKHIR 1444 | CLASS #11

### RECAP

- As mentioned previously, among the means to attain a good life are:
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  26. Taqwa
  27. Prayer
  28. Contentment
  29. Optimism
  30. Remembrance of Allah
  31. To have a good relation with others



- How can we have a good relationship with others? Three elements must be fulfilled:
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## SECOND DEFINITION OF GOOD CONDUCT

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## 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 أَوْشُبَانًا. فَقَالَ عِيْنَةُ لِابْنِ أَخِيهِ يَا ابْنَ  
 أَخِي، لَكَ وَجْهُ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ. قَالَ سَأَسْتَأْذِنُ  
 لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ فَاسْتَأْذِنَ الْحُرْلِعِيْنَةَ فَأْذِنَ 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 الْحُرِّيَا 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.<sup>32</sup>

- 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

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<sup>32</sup> 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."<sup>33</sup>

## 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 "

<sup>33</sup> 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.'"<sup>34</sup>

- 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.

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<sup>34</sup> 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.<sup>35</sup>

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

<sup>35</sup> 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."<sup>36</sup>

- 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.

<sup>36</sup> 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)."<sup>37</sup>

<sup>37</sup> 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."<sup>38</sup>

<sup>38</sup> 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 رَبَضِ 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.<sup>39</sup>

- 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,

<sup>39</sup> 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.<sup>40</sup>

## 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."<sup>41</sup>

<sup>40</sup> Sunan Abi Dawud 4798

<sup>41</sup> 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."<sup>42</sup>

- 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 Mutashaddiqun are those who talk as if they know. And the Muthafaihiqun 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).

<sup>42</sup> 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.<sup>43</sup>

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

<sup>43</sup> 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.’”<sup>44</sup>

- 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.

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<sup>44</sup> 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.”<sup>45</sup>

- 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

<sup>45</sup> 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.<sup>46</sup>

MAY ALLAH GRANT US GOOD CONDUCT. AMEEN.

<sup>46</sup> Sunan an-Nasa'i 896

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

27 NOVEMBER 2022 | 03 JAMAD AL AWWAL 1444 | CLASS #12

### RECAP

- As mentioned previously, among the means to attain a good life are:
  32. Belief and good deeds
  33. Taqwa
  34. Prayer
  35. Contentment
  36. Optimism
  37. Remembrance of Allah
  38. 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."<sup>47</sup>

- 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.

<sup>47</sup> 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

04 DECEMBER 2022 | 10 JAMAD AL AWWAL 1444 | CLASS #13

### RECAP

- As mentioned previously, among the means to attain a good life are:
  39. Belief and good deeds
  40. Taqwa
  41. Prayer
  42. Contentment
  43. Optimism
  44. Remembrance of Allah
  45. 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

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 should realize and remind ourselves that whatever happened is the Decree of Allah (سبحانه وتعالى) and inevitably it will happen and we cannot avoid it.

## 2. REALIZE THE OBLIGATION OF PATIENCE

- Patience is obligatory whenever we receive any harm from others. We have to know that

Allah (سبحانه وتعالى) mentioned that we can punish the one who harmed us, but it is better to be patient.

### 3. REALIZE PARDON AND FORBEARANCE

- An important part of patience is to overlook the harm of others and if we forgive, Allah (سبحانه وتعالى) will pardon us and He will deal with us in the same way we deal with others.
- Whoever pardons, his reward is with Allah (سبحانه وتعالى). It is important to not transgress or oppress.

### 4. WITNESS THE STATUS OF CONTENTMENT

- To be pleased with the decree of Allah (سبحانه وتعالى) and this is a great and sublime act of worship, especially those who receive harm for

doing something for the sake of Allah (سبحانه و تعالی). 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.

#### 5. WITNESS THE STATUS OF IHSAAN (EXCELLENCE)

- Allah (سبحانه و تعالی) loves the muhsineen and if we deal with them in goodness then He will deal with us in the same way.

#### 6. WITNESS SAFETY AND COOLNESS OF THE HEART

- We should not occupy our heart with seeking revenge. If the heart is occupied with something worldly then it will miss out on what



is better. When we seek revenge and plan how to punish the one who harmed us then we will only end up wasting our time, distracting our heart and losing what is beneficial to us.

#### 7. TO BE SECURED FROM A GREATER HARM THAN THAT INCURRED

- When a person forgives and pardons then he will be saved from harm that could be worse than what happened to him.
- If we repel evil with evil then he may punish us with greater harm and evil. We will never taste safety in our life this way. Taking revenge will only make a person to live in fear all the time.

## 8. WITNESS THE STATUS OF STRUGGLING FOR THE SAKE OF ALLAH DUE TO BEING INFLICTED WITH HARM

- If someone harms us, then we will be struggling against the shaitan and ourselves. Allah (سبحانه وتعالى) is watchful over this and we will be rewarded if our struggle is for Allah (سبحانه وتعالى).
- If one is performing good deeds or enjoining good and forbidding munkar and he receives harm then he will be rewarded for it.
- The one who struggles for Allah (سبحانه وتعالى) is like the person whom Allah (سبحانه وتعالى) purchased his life for the price of paradise. For example, if a person is teaching others good or establishing the religion of Allah (سبحانه وتعالى), he may receive harm from others. But if he continues the way and does not leaven, then

Allah (سبحانه وتعالى) will reward him with paradise on the Day of Judgement.

## 9. WITNESS THE BOUNTY AND FAVOR OF ALLAH

○ If someone harms us, it is still a favor of Allah (سبحانه وتعالى), how? Allah (سبحانه وتعالى) chose you to receive this harm. Let us see how this is a favor:

1. Alhamdulillah it is better to be in the position of being oppressed and not an oppressor. What did the Prophet (ﷺ) say on the Day of Judgement? Injustice will be darkness on the Day of Judgement. The people will be given light on the Day of Judgement according to their faith. There are some people whose faith will be like mountains, and there are people whose faith is so weak, it will be like light

that flickers on their toes. But there will be no light for the oppressor. Allah (سبحانه وتعالى) does not love the unjust. Whoever wrongs others in any way, Allah (سبحانه وتعالى) does not love them. So what kind of life will this person live? It will be miserable. He is walking on the surface of this earth and he is disliked by Allah (سبحانه وتعالى), astaghfar Allah. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

2. Allah (سبحانه وتعالى) will expiate our sins by the harm that incurs upon us. There is no fatigue, sadness, sorrow, distress, anxiety or a prick from a thorn, except Allah (سبحانه وتعالى) expiates sins from us. So even our headaches, injuries, worries, sadness,

anxiety are all expiation for our sins. How gracious is Allah (سبحانه وتعالى), of course this is only for the believers who believe in Allah (سبحانه وتعالى).

## HARM AS EXPIATION OF SINS

وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُمَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ "

The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."<sup>48</sup>

3. We want to look at the harm we receive as a bitter medicine that is prescribed to

<sup>48</sup> Sahih Al Bukhari 5642

us by the most merciful doctor. The harm that we receive is like medicine that will expiate our sins and purify us, and that itself is a great reward. Allah (سبحانه وتعالى) prescribed that “medicine” for us, so how will we receive it? We will see it as a bounty and favor from Allah (سبحانه وتعالى).

And this will help us to be content, at rest and at peace. Do we want to meet Allah (سبحانه وتعالى) with a mountain of sins or do we want to meet Him free of sins? So out of the mercy of Allah (سبحانه وتعالى), He sends this harm to us in this duniya, so that we meet Him on the Day of Judgement free of sins. The reward this person will see on the Day of Judgment will cause the people of well-being in this life to be

envious for what they will attain. Allah (سبحانه وتعالى) loved you and particularized for this harm in order to be suitable for His nearness.

4. This harm is easier and simpler than a greater harm. Allah (سبحانه وتعالى) may have afflicted us in our body or honor, but not in our religion. Alhamdulillah we are still Muslim and still believe. The harm that happened did not touch our faith. To lose our money or job is nothing compared to losing our religion.
5. The one afflicted with harm will see it as a gate to earn good deeds. We may be unable to pray or fast much, but it is a way to earn good deeds.

## 10. TAKE THE EXAMPLE OF THE PROPHET MOHAMMED (ﷺ), THE PROPHETS AND OTHER RIGHTEOUS BELIEVERS

- Since the Prophet (ﷺ) started his prophethood, he received harm from his own people until the end of his life. He was accused in his honor, his body was harmed, his family was harmed. He was harmed in every matter, so we have to take him as an example.
- The Prophet Ayoub (عليه السلام) was harmed in his body, and he lost his children and money. Every part of his body was afflicted, except for his tongue and heart. And Allah (سبحانه وتعالى) praised him for his patience and returning to Allah (سبحانه وتعالى) all the time.



## SURAH SAAD 44

وَأَخَذُ بِيَدِكَ ضِغْتًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ  
 نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ

[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

## 11. TAWHEED

- The heart that is filled with the love of Allah (سبحانه وتعالى), hope from Him, fearing Him, relying on Him and yearning for Him is not like the heart that is filled with hatred, grudges and seeking revenge from the one who harmed him. They are never equal.

- We want to fill our heart with remembering Allah (سبحانه وتعالى), loving Him and yearning to meet Him. The person is concerned with all that Allah (سبحانه وتعالى) loves, and why did it happen? Surely Allah (سبحانه وتعالى) is The Most Loving and Most Wise.
- He takes the harm as a means to come closer to Him. But it is a pity when those who are harmed and are nurtured by Allah (سبحانه وتعالى), they only focus on the harm, and they do not see what Allah (سبحانه وتعالى) wants from them, why Allah (سبحانه وتعالى) chose her? It is a pity to not learn from the gift, favor and nurturing of Allah (سبحانه وتعالى).
- Instead of focusing on their hearts, they are focusing on the person, what he did and what

he said. If the heart is filled with the love of Allah (سبحانه وتعالى) then there will be no place for the heart to think of others.

- If we gather all our concerns and make them one concern which is the Day of Judgment, then we will live a good life in this life and our heart will be a good heart.

### MAKE YOUR CONCERN THE HEREAFTER

سَمِعْتُ نَبِيِّكُمْ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَقُولُ " مَنْ جَعَلَ الْهُمُومَ  
هَمًّا وَاحِدًا هَمَّ آخِرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ  
الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ " .

I heard your Prophet (ﷺ) say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly

issues, Allah will not care in which of these valleys he is destroyed.'<sup>49</sup>

- What kind of angels will come to take our soul, what will be our state in the grave, what destination will be enter, and what will be our level in paradise if admitted. These are great concerns.
- Ibn Al Qayyim (may Allah have mercy on him) said: “There is no better life than of who had gathered all his concerns and made them one concern in seeking Allah’s pleasure and did not distract his heart. Rather he approached Allah and made all his wills and intentions directed to Allah. In this way, Allah’s Remembrance is a sublime matter with him, the love of Allah, yearning of meeting Him and

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<sup>49</sup> Sahih Ibn Majah 209

the joy he feels in Allah's nearness dominate his heart.

- In this way, we will belittle the harm that we receive. In every step he takes, all his concern is what Allah loves, what Allah is pleased with. And if he speaks, he speaks with what Allah loves. If he keeps silent, he does that for the sake of Allah. He does not want to lose Allah's love and pleasure and this is the concern of the true believer."
- In conclusion, a great reminder for us all when receiving any harm that we should focus on ourselves and not others.
- Placing all our effort to change the person in front of us is useless, whether he is a husband, brother or friend, why? Because we are created with inborne qualities which cannot

be changed. Even if the person himself struggles to overcome it, he will still have traces of what Allah (سبحانه وتعالى) created him with.

- Complaining all the time is not beneficial, rather our heart will be more in pain.
- Cutting the relation, thinking of divorce or severing the relationship is never a solution.
- So what should we do?
  1. Take the advice of Ibn Al Qayyim (may Allah have mercy on him) of the eleven points mentioned because it strengthens us and builds up our spirit when we act upon it.
  2. We should take heed of our mistakes. We may be oppressed, but we are still fallible and are imperfect.

3. Try to live outside your problem. What does this mean? For example, if our life was like a sheet of paper, the harm we receive is like a corner of it. There are people who are only focusing on this corner and making their whole life that “corner of harm”. They still have their family, children and social circle. This is foolishness to make that harm more than its size. When we live outside our problem then we can deal with it in the right way.
4. Be engaged in good things, in acts of worships, attending the study circles, memorizing Qur'an, teach others your skills. Allah (سبحانه وتعالى) gave all of us different skills. In this way, we will feel our life has meaning and value.

5. Follow the divine advices of Allah (سبحانه وتعالى), the Lord of the Worlds.

### 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.

- Allah (سبحانه وتعالى) told us to pardon and make allowances for the nature of people, what does this mean?
- To accept people as they are and not expect more. To appreciate whatever they give and do. To not belittle what they do.
- And to accept whatever they give from good words and deeds. We should not ask for more than what they can give. Everyone can give



differently from others, so we should not ask for perfection from others.

- When we see a sinful person, we should not look down on them or see ourselves as better because that is pride. We do not know what is inside their hearts. They may be committing sins, but in their heart, they feel bad and wish they can be good. One day, Allah (سبحانه وتعالى) will guide them. We should not look down on the one not wearing hijab because Allah (سبحانه وتعالى) will guide her.
- We have to ignore and forgive, and someone may ask until when? Until we die. We are dealing with human beings who have positives and negatives.
- Do not look for an ideal relationship because there is no ideal relationship. We are human

beings who make mistakes and the person in front of us is a human being and he makes mistakes. We ignore the bad and appreciate the good, and in this way life continues. If we are looking for an ideal person then we will be left alone. This is not a right way of thinking.

- Do not complain or make it difficult to be content with what Allah (سبحانه وتعالى) has written for us.

MAY ALLAH HELP US APPLY WHAT WE LEARNED. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

08 JANUARY 2023 | 15 JAMAD AL AKHIR 1444 | CLASS #14

### RECAP

- We need to train ourselves in applying what we are learning and remain patient. Our topic is not only about rectifying husband and wife relationships, but how to deal with harm from anyone, whether it is a spouse, parent, friend, colleague or anyone. It is applicable to any harm we receive in life.
- Alhamdulillah, Allah chose Islam to be our religion, and that He chose the Qur'an and the way of the Prophet (ﷺ) to be our guidance.

- We do not need to adopt any ideology; it is a complete religion and it gives a solution for all problems we face in life. Allah (سبحانه وتعالى) shows us how to attain a good life in this life and the next.
- When we receive genuine harm, how are we supposed to deal with it? If we make our concern the pleasure of Allah (سبحانه وتعالى) then He will suffice us from all our concerns and worries.
- It is important to focus on our relationship with Him because everything is in His Hand. We need to strengthen our relationship with Allah (سبحانه وتعالى) in all that we do. Before we run to anyone, we run to Allah (سبحانه وتعالى) and flee to Him and He will take us into His guardianship and He will support us if we are truthful.

- If we want to attain a good life, the good life is in the Hands of Allah (سبحانه وتعالى) and the most important mean is belief in Him.
- As mentioned previously, among the means to attain a good life are:
  - 46. Belief and good deeds
  - 47. Taqwa
  - 48. Prayer
  - 49. Contentment
  - 50. Optimism
  - 51. Remembrance of Allah
  - 52. 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
- o 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  
 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 accept the decree because Allah (سبحانه وتعالى) will only decree what is good for us.

## 2. REALIZE THE OBLIGATION OF PATIENCE

## 3. REALIZE PARDON AND FORBEARANCE

- When we forgive, it is good for us, more than the one we are forgiving.

## 4. WITNESS THE STATUS OF CONTENTMENT

## 5. WITNESS THE STATUS OF IHSAAN (EXCELLENCE)

- We have to do good to the one who has done evil to us.

#### 6. WITNESS SAFETY AND COOLNESS OF THE HEART

#### 7. TO BE SECURED FROM A GREATER HARM THAN THAT INCURRED

#### 8. WITNESS THE STATUS OF STRUGGLING FOR THE SAKE OF ALLAH DUE TO BEING INFLICTED WITH HARM

- It is not easy to be patient and content, and that is why a great amount of self-struggle is required. Who knows about the inner-battle taking place inside our heart? Only Allah (سبحانه) and He has promised that He will guide those who are struggling.

### SURAH AL 'ANKABOOT 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ



And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

#### 9. WITNESS THE BOUNTY AND FAVOR OF ALLAH

- To praise Allah (سبحانه وتعالى) for decreeing the matter in order to be forgiven and elevated in ranks.

#### 10. TAKE THE EXAMPLE OF THE PROPHET MOHAMMED (ﷺ), THE PROPHETS AND OTHER RIGHTEOUS BELIEVERS

#### 11. TAWHEED

#### SECOND: TAKE THE ADVICE OF IBN AL QAYYIM IN ORDER TO STRENGTHEN YOURSELF

- When the heart is filled with the love of Allah (سبحانه وتعالى) then there will be no place for the heart to have hatred or grudges against anyone. All the harms will become insignificant

in our life when our heart is filled with the love of Allah (سبحانه وتعالى).

- There is no better life than the life of the heart. If our heart is filled with the love of Allah (سبحانه وتعالى) and seeking His pleasure, then we will have peace of heart and mind.
- When we receive any harm, we should not think that cutting the relation is the solution. Grumbling and complaining are useless because it will not change the situation. So what should we do in this case?
- We need to remember that we make mistakes just as the other person makes mistakes. People harm us because we did something wrong, said something wrong, offended them and this caused them to harm us. Therefore we should check ourselves and look at our mistakes.

- It is important to live outside the problem we have. Our problem is like a small dot relative to an entire page. We should not ruin our entire life due to that one small dot; that is foolish to focus on that problem and not enjoy our life.
- Constant complaining is not right and we have to try our best to engage ourselves in good things such as acts of worship, learning the Qur'an, learning Arabic, helping others, attending lectures and teaching others. It is important to busy ourselves with good things. When we are busy with doing good to ourselves or others then we will not focus on the problem.

### THIRD: FOLLOW THE DIVINE ADVICES OF ALLAH, LORD OF THE WORLDS

- Allah (سبحانه وتعالى) has told us what to do when we receive harm from others.

#### 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.

- We have to accept people as they are and whatever comes from them. We should appreciate the little good they do for us and overlook their shortcomings, mistakes and to not expect more than what they can give.
- It is important to not look down on others, but show respect and treat others kindly.
- We should forgive and not always look for a perfect life or perfect relationship because we

are dealing with humans who make mistakes, who have good and evil in them and are imperfect.

- We should not expect a high-level relationship because no one is perfect. We need to strive hard to be good.
- The Prophet (ﷺ) was in his house with his wives, and he would milk the goats, patch his clothes, fix his slippers and help his family at home. Now we rarely find husbands doing this. We should not compare our husband with the Prophet (ﷺ) because we will never be content or satisfied. This is not the way.
- And we should bear a bad relationship temporarily and in sha'a Allah, it will be fixed soon. No evil will remain forever; change will

happen, either in the person, ourselves or in the situation.

- We should not criticize too much or be difficult, but be content. It is important to forgive, tolerate and overlook, and this is the meaning of (خُذِ الْعَفْوَ) (Take what is given freely).
- We should not hasten in suspecting and accusing because most of the time we are not correct. Wisdom is needed when dealing with others.
- (خُذِ الْعَفْوَ) (Take what is given freely) in brief means:
  1. To remember those whom we are dealing with are humans and that they make mistakes

2. To accept people as they are – with their negatives and positives
  3. To not complain and grumble. A person does not want to be similar to someone who just “regurgitates” their complaints again and again; this is a blameworthy character.
  4. Enjoin what is right, advise and if the person does not accept, what should we do?
- (وَأَعْرِضْ عَنِ الْجَاهِلِينَ) (and turn away from the ignorant): Allah (سبحانه وتعالى) says to turn away from the foolish. The one who is (الْجَاهِلِينَ) does not mean he does not have knowledge, but has acted foolishly.

## SUPPLICATION WHEN LEAVING THE HOUSE

أن النبي صلى الله عليه وسلم كان إذا خرج من بيته قال: "بسم الله، توكلت على الله، اللهم إني أعوذ بك أن أضل أو أضل، أو أذل أو أذل، أو أظلم أو أظلم، أو أجهل أو يجهل علي"

Whenever the Prophet (ﷺ) stepped out of his house, he would say, "*Bismillah, tawakkaltu 'alallah. Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya*". "

[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah, I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others.<sup>50</sup>

<sup>50</sup> Sahih Ibn Majah 2/336



- We have to ensure that only what is good is received by the people from us, whether it is teaching them, advising them, reminding them, keeping up ties of kinship, doing and saying good to them. It is important to make this the way to deal with people.
- We do not want to repel evil with evil. And we may have done good to others and have spoken well to them, but it was useless. And they may continue to harm us, so what should we do? (وَأَعْرِضْ) (and turn away): Turn away and do not argue or dispute.
- We should not deprive the one who deprives us; we should be better than those whom we are in dispute with. And the best among the two is the one who initiates the salam (peace).

## HOW TO ADVISE SOMEONE WHO HAS MADE A MISTAKE?

1. We must do it without anger, overreacting or using bad words. It must be said in a kind way.
2. To check our intention. Whenever we advise someone, are we expecting something worldly from them, or are we doing it for the sake of Allah (سبحانه وتعالى)? Do we want to show we are better than the opponent, or that we want what is good for them?
3. To not over advise such that the other person becomes fed up. It is important to only advise from time to time.
  - If the person does not respond to our advice, what will happen? Will we become upset, will we cut the relation if the advice is not followed?

- If the advice is not taken, then we turn away because guidance is not in our hand; guidance is in the Hands of Allah (سبحانه وتعالى).
- When we give advice to anyone, we should not immediately expect, “we listen and we obey”, but if we do it sincerely for Allah (سبحانه وتعالى), then we need to know for sure Allah (سبحانه وتعالى) will bless the advice for us. We may not see the change now, but later.

### SURAH FUSSILAT 34

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا  
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you

and him is enmity [will become] as though he was a devoted friend.

- Good and evil are not equal and if we repel evil with good, then the opponent will become a devoted friend to us. What does it mean to repel evil with good?
  1. To repel the evil deed with our good deed, meaning we have an evil deed and repel it with a good deed.
  2. We repel the evil doer with our good deeds.
  3. To push ourselves to do good to the one who did evil to us, and this is not easy. This requires a great amount of struggle.
- If we repel evil with good, then the one whom we have an enmity with will become a devoted friend. What are examples of this?

- In the Tafsir of Sheikh As Sa'ady (may Allah have mercy on him) he said if anyone mistreats us, especially with those who have greater rights on us such as our parents and husband, what should we do? We should respond with kindness.
- And if they cut the relation with us, we should keep the relation with them.
- If they oppress us, then we should forgive them.
- If they backbite or ridicule us, we should respect them and talk good about them or to them.
- If they forsake us, we should be the first to greet them with assalam alaykum.
- For example, if someone screams at us, what should we do? Keep silent.

- If someone says bad words to us, we repel with kind words.
- If someone meets us with a frowning face, then we repel it with a cheerful face.
- If someone is ungrateful to us, then we should be grateful to them and thank them.
- If someone lies to us, then we should say the truth. If he betrays us, we should not betray him. Sometimes people take it as an excuse to lie or betray the other if that was done to them.
- If he mocks us, then we show respect and not act like him.
- If he meets us with anger, we meet him with calmness.
- When we repel evil with good, we remind ourselves that we are obeying Allah (سبحانه وتعالى) and are hoping for the reward from Him.

- When we repel evil with good, it is important to do it with a strong heart and strong faith in Allah (سبحانه وتعالى) that He will fulfill His promise to us.
- Who is able to carry out this command of Allah (سبحانه وتعالى)?

### SURAH FUSSILAT 35

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

- Will the shaitan leave us to repel evil with good or respond kindly to the mistreatment of people?

### SURAH FUSSILAT 36

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ

And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.

- If an evil whisper comes to us, we should seek refuge with Allah (سبحانه وتعالى) from the devil who prevents us from repelling evil with good.

#### FOURTH: RECTIFY THE RELATION

- What should we do in order to rectify the relationship?
  1. Change the opponent and it is not easy to change the one in front of us. We can be born with qualities that are good and bad, but we try to help them. How? By removing the causes of conflict. To remove what is causing the problems all the time. What does he not like about me



and try to fix it that upsets the person in front of me. It is important to change the situation such that the person does not become irritated.

2. To place limits and not let matters exceed their boundaries. If the one harming is not being stopped then he should be reminded there is a limit and to respect us. When we remind the person to please respect yourself and me, so let us not transgress the boundaries. We will stop the person from his aggression.
3. Whenever we take these actions, we should do it with a strong heart and be calm, patient and not bear responsibilities that are not ours. Most problems arise because no one knows

their responsibilities in the house, and this is why aggression happens. We are to fulfill our responsibilities, but not take on the role of the husband while being a wife.

4. If the husband and wife are not agreeing, then an arbitrator can come from both sides to fix the problems between them.
5. Whenever there is harm, it is important to make dua. Allah (سبحانه وتعالى) is The Turner of the hearts; He turns the hearts of the people. We have heard many stories of evil people becoming good, even if it took time.

MAY ALLAH HELP US APPLY WHAT WE LEARNED AND  
PROTECT US FROM HARMING OTHERS OR BEING HARMED.

AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

15 JANUARY 2023 | 22 JAMAD AL AKHIR 1444 | CLASS #15

### 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 فَأَقْبِلَ الْقَوْمُ عَلَيْهِ فزَجَرُوهُ وَقَالُوا : مَهْ مَهْ فَقَالَ :  
 ادْنُهُ فَدَنَا مِنْهُ قَرِيبًا قَالَ : فَجَلَسَ قَالَ : أَتُحِبُّهُ لِأُمَّكَ ؟ قَالَ : لَا  
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ :  
 أَتُحِبُّهُ لِابْنَتِكَ قَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ  
 قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ قَالَ : أَتُحِبُّهُ لِأَخْتِكَ قَالَ : لَا  
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ :  
 أَتُحِبُّهُ لِعَمَّتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ : وَلَا النَّاسُ  
 يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ : أَتُحِبُّهُ لِخَالَاتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ  
 فِدَاكَ 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>51</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>51</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:

53. Belief and good deeds
54. Taqwa
55. Prayer
56. Contentment
57. Optimism

- 58. Remembrance of Allah
- 59. 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 - يَعْزِي 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>52</sup>

<sup>52</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>53</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>53</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) (وتعالى), 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

22 JANUARY 2023 | 29 JAMAD AL AKHIR 1444 | CLASS #16

### RECAP

#### SURAH AT TALAQ 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

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

- We place our trust in Allah (سبحانه وتعالى) and rely on Him:
  1. To protect us from harm
  2. To make easy the means of attaining what benefit us
  3. To strengthen our hearts and keep us firm

## MEANS TO ATTAIN A GOOD LIFE

○ As mentioned previously, among the means to attain a good life are:

60. Belief and good deeds
61. Taqwa
62. Prayer
63. Contentment
64. Optimism
65. Remembrance of Allah
66. To have a good relation with others

# THE GOOD LIFE

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

### WHY DO WE NEED TAWAKKUL IN OUR LIFE?

#### 1. COMMAND OF ALLAH

- We need tawwakul because it is a command of Allah (سبحانه وتعالى). Whatever He commands us then we should do it because we are worshipping Allah (سبحانه وتعالى) by it. Allah (سبحانه وتعالى) commands us to place His trust in Him.

#### SURAH AAL IMRAAN 122

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

and upon Allah the believers should rely.

- This “lam” is called (لام الأمر) – the lam of commanding.

## SURAH AN NISAA 81

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

and rely upon Allah. And sufficient is Allah as  
Disposer of affairs.

- Allah (سبحانه وتعالى) commands the Prophet (ﷺ) and the believing followers to place their trust in Allah (سبحانه وتعالى) and let Him be sufficient for you as a Disposer of Affairs, Trustee and Guardian.

## 2. TO FULFILL SERVITUDE TO ALLAH

- When we act upon the command of Allah (سبحانه وتعالى) then we will be fulfilling our servitude to Allah (سبحانه وتعالى). Whoever places His trust in Allah (سبحانه وتعالى) then He will be a true believer and true servant of Allah (سبحانه وتعالى). The true



slave is the One Who Completely relies on Allah (سبحانه وتعالى) and if he places his trust in Him then he will become a perfect servant of Allah (سبحانه وتعالى).

## SURAH AL ANFAAL 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 -

- Allah (سبحانه وتعالى) praises the believers and He tells us who are the true believers. They are the ones whom when:

## SURAH AL ANFAAL 3 TO 4

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) says they are the ones who establish the prayer which means they have khushu' (humility), and fulfill its pillars and sunnan acts. There is a difference between someone just praying and someone who is establishing the prayer. The one establishing

the prayer is trying his utmost to perfect his prayer. He feels that he is standing before Allah (سبحانه وتعالى) and prevents his heart from distractions.

- And he is the one who spends from what Allah (سبحانه وتعالى) has provided him. This is the description of the true believers and they have ranks with their Lord. They will have great forgiveness and generous provision from their Lord. May Allah (سبحانه وتعالى) make us all and our beloved ones true believers. Ameen.

### 3. TO REFORM OUR STATE AND REMOVE OUR ANXIETY AND AFFLICTION

- There is no one who is not one afflicted or is facing a trial in their life. And what do we need

to overcome? Tawakul and trust in Allah (سبحانه  
(وتعالى).

- Whenever we feel we are depressed or are afraid of something, we should say (حَسْبُنَا اللَّهُ (Allah is Sufficient for us and what a good Trustee He is, and upon Allah we rely).

## ALLAH IS SUFFICIENT FOR US

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ التَّقَمَ الْقَرْنَ وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ " . فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ " قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا " .

Abu Sa'eed (may Allah be pleased with him) narrated: "The Messenger of Allah (ﷺ) said: 'How

can I be comfortable when the one with the horn is holding it to his lip, his ears listening for when he will be ordered to blow, so he can blow.' It was as if that was very hard upon the Companions of the Prophet (ﷺ), so he said to them: 'Say: "Allah is Sufficient for us and what a good Trustee He is, and upon Allah we rely."<sup>54</sup>

## IMPACTS OF LACK OF TAWAKKUL IN ALLAH

### 1. COMMITTING SHIRK

○ To associate worship with Allah (سبحانه وتعالى). This indicates lack of tawakuul. Rather the person places his trust in the means instead of Allah (سبحانه وتعالى). For example, if the wife wants to attract her husband's heart, she may go to magicians in order to attract his heart. This itself

<sup>54</sup> Jami` at-Tirmidhi 2431

is shirk. No one can turn the hearts of the people except Allah (سبحانه وتعالى).

- The love of the husband or the attention, care of anyone is provision from Allah (سبحانه وتعالى) and He apportioned this for his servant. A teacher may love a student more, Allah (سبحانه وتعالى) is Al Mu'tee He is the Grantor, it is not in the hands of the teacher, but in the Hands of Allah (سبحانه وتعالى).
- But due to lack of belief and tawakul in Allah (سبحانه وتعالى), they want their husband to love them. It is not bad to want the husband to love her, but one takes the lawful means and not means of shirk.
- Or those who visit the shrines of graves and invoke the dead to give them a spouse, job or

cure for their sickness. The person is already dead, they could not help themselves from preventing death, so how they can help someone else? Subhan Allah.

- Due to the lack of tawakul of someone, they are hasty and want it now, so they do not rely on Allah (سبحانه وتعالى).

## 2. PEOPLE SEEK FULFILLMENT OF THEIR NEEDS AND WISHES BY COMMITTING SINS AND EVIL DEEDS

- No one likes to fall sick, so one either takes:
  1. Legal means of the Qur'an and Sunnah (أسباب شرعية): Allah (سبحانه وتعالى) mentions in the Qur'an that honey is a cure and the Qur'an is a cure. When the Prophet (ﷺ) would fall sick, he would recite ruqyah which are verses of the Qur'an and

supplications from the Prophetic Sunnah as means of healing and one will be cured by the will of Allah (سبحانه وتعالى).

2. Universal means (أسباب كونية): for example in certain herbs and medicines that are approved by medical organizations and have gone through laboratory tests such as paracetamol.
3. Shirk means (أسباب شركية): these are means that are not prescribed in the Qur'an, or Sunnah or any medical associations, such as healing with energy, reiki or even yoga. Is this proven and has gone through testing by medical doctors and associations? Did Allah (سبحانه وتعالى) or the Prophet (ﷺ) inform us of it? Where is it said



that it can be used for healthy. When we do not use means that are legally ordained or medically proven then we can fall into shirk. It is important to take the legal means which Allah (سبحانه وتعالى) has ordained.

- If someone has done magic on a husband and wife such that they cannot approach each other or have a relation, one can say ruqyah and take the legal means which the Prophet (ﷺ) prescribed said such as taking ajwa dates. And among the righteous predecessors, Ibn Al Qayyim (may Allah have mercy on him) said one can take seven leaves of Al Sidr, grind them, mix it with water and recite Surah Al Ikhals, Surah Al Falaq, Surah An Naas and Surah Al Kafiroon on it, and drink it and pour over their

bodies and they will be cured by the will of Allah (سبحانه وتعالى). But some people go to magicians in order to remove it with shirk. So they go to another problem; they go to magic to solve magic.

### 3. SHEDDING BLOOD, NEGLECTING TRUST, CHEATING, GRUDGES

- Now there is rampant hatred and grudges against others. People think provision is in the hands of people. They think so and so stopped my promotion, so and so stopped me from getting a salary raise, all of this is in the Hands of Allah (سبحانه وتعالى).
- They think control is in the hands of the people and not Allah (سبحانه وتعالى), so they do not place their trust in Him.

#### 4. SELL HIS RELIGION FOR WORLDLY GAIN

- A person may sell his religion for worldly gain, may Allah (سبحانه وتعالى) protect us. Ameen.

#### 5. PLEASING PEOPLE AND DO NOT CARE IF IT ANGERS ALLAH

- For example, some husbands ask their wives to remove their hijabs or wear indecent clothing. And the woman feels she must obey him in order to please her husband or not get divorced, though she is disobeying Allah (سبحانه وتعالى).

#### 6. APPEARANCE OF ANXIETY, FEAR, IMPATIENT, DEPRESSION AND ALL MENTAL SICKNESSES

- All of it is a sign of lack of tawakkul in Allah (سبحانه وتعالى). What should the believer do in order to solve her disturbance?

## HOW TO ATTAIN TAWAKKUL?

### 1. ONE SHOULD BELIEVE WITH CERTAINTY THAT ALLAH IS THE BEST WAKEEL (TRUSTEE)

- First one must believe in Allah (سبحانه وتعالى) and that He is Al Wakeel – He is our Guardian, our Trustee and has guaranteed everything good for us. He will suffice us from our worries.
- One should remind himself, how can he be distressed when Allah (سبحانه وتعالى) is The Best Trustee? We have to remind ourselves, how can we be disturbed when Allah (سبحانه وتعالى) told us He is The Best Ally, The Best Protector, The Best Supporter?
- In the time of the Prophet (ﷺ), there were many hypocrites who were showing belief from the outside but disbelief inside. The Companions

did not know them, but the Prophet (ﷺ) knew them by name.

- During the day, they would attend the assemblies of the Prophet (ﷺ) and would praise him, but at night, they would gather and plot against him. Allah (سبحانه وتعالى) told the Prophet (ﷺ) to place his trust in Him.
- In life, we do not know who truly loves us and who does not love us. So what should we do? Instead of being disturbed, afraid and worried, we should place our trust in Allah (سبحانه وتعالى), and He is Sufficient for us as our Wakeel (Trustee).
- How can we be disturbed and He is The Best Guardian and Most Merciful of those who show

mercy? How can we be disturbed when only He can repel harm?

## SURAH YUNUS 107

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful

- And if Allah (سبحانه وتعالى) will good for us, then there is no one who can repel that good for us.
- If we find ourselves not sleeping at night, thinking and worried, and who can spend on me, who will take care of me, we should place

our trust in Allah (سبحانه وتعالى) and He will take care of us.

## 2. ONE SHOULD BELIEVE THAT ALLAH IS SUFFICIENT FOR HIM AS A WAKEEL (THE BEST WHO MANAGES THE AFFAIRS)

- Worries are a sign of lack of tawakkul in Allah (سبحانه وتعالى). How can we be worried when we have a Lord so kind and merciful? How can we be disturbed and be worried? We have a Lord Who will take care of us. It is not our husband, father or job that is giving us security. No one will give us security except Allah Al Mu'min – The Grantor of Security. We all need to remind ourselves of Allah's Names and Attributes.

- Whoever places their trust in other than Allah (سبحانه وتعالى) then he will fail and be a loser in this life and the hereafter.

### SURAH AL AN'AAM 59

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
 وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا  
 رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

- Allah (سبحانه وتعالى) knows all the unseen and He knows about every leaf that falls in the world. He tells us these details of His knowledge, so we



should feel shy when we place our trust in something else and not Him.

## IMPACTS OF TAWWAKUL

### 1. MENTAL STABILITY

- We will have peace of mind and heart when we place our trust in Allah (سبحانه وتعالى). We should not be afraid of losing our provision because it is guaranteed for us.
- Whatever Allah (سبحانه وتعالى) grants to people of mercy, then no one can withhold it. The details of our life are all in the Hands of Allah (سبحانه وتعالى).
- The one who places his trust in Allah (سبحانه وتعالى), if he becomes sick, then he reminds himself that he entrusts his sickness to Allah (سبحانه وتعالى) and Allah is Ash Shaafee (The Curer) and He will cure him.

- If calamities befall him, he will entrust his life to Allah (سبحانه وتعالى) because Allah is Al Mu'min (The Grantor of Security) and he will give him security.
- If he has a loan and does not know how to repay it, he will entrust Allah Ar Razzaaq (The Provider) because He knows only Allah (سبحانه وتعالى) can provide him.
- If he is ignorant and does not know what to do, He will entrust his affair to Allah (سبحانه وتعالى) and He will teach him because He is The Reformer, The Lord.
- If he is offended and his heart broken, he will entrust that matter to Allah Al Jabbar (The Mender) and He will mend his heart.

- This is the mutawakkil. In every situation he goes through, he entrusts his affairs to Allah (سبحانه وتعالى).
- It is important to take the means and place our trust in Allah (سبحانه وتعالى). The mutawakkil is never worried.

## 2. SECURITY, SUPPORT, LOVE AND CARE OF ALLAH

- In tawakkul, the slave will find security, support, love and care of Allah (سبحانه وتعالى).

### SURAH AT TAWBAH 51

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ

Say, "Never will we be struck except by what Allah has decreed for us; He is our protector."

And upon Allah let the believers rely.

- Whenever any affliction befalls us, we should immediately place our trust in Allah (سبحانه وتعالى) – (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا) (Allah is Sufficient for us and what a good Trustee He is, and upon Allah we rely).
- If some ignorant person asks us, “what is this tawakkul?”. We have taken the means, we have applied for the job, we have taken the medicine, so what can we do more than that? Nothing, it is in the Hands of Allah (سبحانه وتعالى). When we entrust our affairs, the mutawakkil has peace in the heart.
- Allah (سبحانه وتعالى) watches our heart and He knows if we are truly relying on Him or not. We may say, Allah is Al Wakeel, and in our heart,

we are thinking of asking so and so to ask, subhan Allah.

- There is a story that happened in the time of the Tabi'een (the generation after the time of the Prophet (ﷺ)). There was an imminent tabi'ee named Al Hasan Al Basri (may Allah have mercy on him), he was there in the time of a tyrant khalifah called Al Hajjaaj and he would kill anyone who would oppose him. He killed many companions and righteous.
- Hasan Al Basri (may Allah have mercy on him) spoke that this was not right of him to do. When Al Hajjaaj heard of this, he ordered for Hasan Al Basri (may Allah have mercy on him) to be brought, and he ordered his slasher and beheader to be present.

- Hasan Al Basri was brought to the palace, and before entering he invoked Allah (سبحانه وتعالى). When he entered, Al Hajjaaj changed completely. He started asking him about certain rulings instead, and even perfumed his beard, and said goodbye to him.
- As he was leaving, the guard was following him. He told Hasan Al Basri, “we were so scared he would kill you, what did you say before entering?”
- He said, “O Allah, You are my Mawla, You are the One Who gives me blessings and graces, You are the One Who can remove my distress, and You protect me from the evil of this person and make his evil on me cool and safe, just as you made the fire cool and safe on Ibrahim (عليه السلام).”

- When we place our trust in Allah (سبحانه وتعالى), He will show us His ability, so we should never have doubt in this.
- Tawakkul does not mean we sit and wait. We take the means, do what we can do, and place our trust in Allah (سبحانه وتعالى).
- In summary, we can attain tawakkul by combining two matters:
  1. One should believe with certainty that Allah is the best Wakeel (Trustee)
  2. One should believe that Allah is Sufficient for him as a Wakeel (the best who manages the affairs). Only He can manage our affairs and no one else.
- When we ask Allah (سبحانه وتعالى) for relief from distress, this relief can come in different forms.

1. One form is when there is sickness and then there is cure.
2. Patience: is a type of removal of distress.

## NO BLESSING GREATER THAN PATIENCE

"وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ"

Nobody can be given a blessing better and greater than patience."<sup>55</sup>

3. Patience and contentment
4. Allah's help
5. Forgetting the problem totally and being engaged with something else. Allah (سبحانه وتعالى) will make us busy from our problem. This is a type of relief. For example, if a woman's husband is not good, then Allah (سبحانه وتعالى) will make her

<sup>55</sup> Sahih al-Bukhari 1469



busy with her children such that she forgets the harm of her husband.

6. Peace and tranquility in the heart
7. Compensating the person with goodness in this life and the hereafter

### SURAH AT TALAQ 3

وعنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من عبد تصيبه مصيبه، فيقول إن لله وإنا إليه راجعون: اللهم أجرني في مصيبي، واخلف لي خيراً منها، إلا أجره الله تعالى في مصيبتة واخلف له خيراً منها. قالت: فلما توفي أبو سلمة، قلت كما أمرني رسول الله صلى الله عليه وسلم، فاخلف الله خيراً منه رسول الله صلى الله عليه وسلم"

Umm Salamah (May Allah be pleased with her) reported: I heard the Messenger of Allah (ﷺ) saying, "When a person suffers from a calamity and utters:

*'Inna lillahi wa inna ilaihi raji'un. Allahumma  
ujurni fi musibati, wakhluf li khairan minha*  
(We belong to Allah and to Him we shall return.

O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (ﷺ) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (ﷺ)).<sup>56</sup>

<sup>56</sup> Riyadh As Saliheen, Muslim, Book 6, Hadith 28

- When Um Salamah's husband died, she said, "who can be better than Abu Salamah", and Allah (سبحانه وتعالى) granted her the Prophet (ﷺ) as her husband.

## NINTH MEAN TO ATTAIN A GOOD LIFE – EXPANSION OF THE CHEST

- The life of the believer is full of obligations and duties, and expansion of the breast turns the difficulty or hardship into enjoyment. For example, taking care of the family, teaching others, seeking knowledge. If we have an expanded chest, then it turns the anything tiresome into joy and accordingly results in having good life.

## MEANING OF EXPANSION OF THE CHEST

- Allah (سبحانه وتعالى) told Musa (عليه السلام) to go to Firaoun, who was the most tyrant of rulers, and to call him to Islam, to tawheed. Immediately, Musa (عليه السلام) said:

### SURAH TA HA 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Moses] said, "My Lord, expand for me my breast [with assurance]

- The Prophet (ﷺ) had to face the whole tribe of Quraish who were worshipping idols, trees and stones, and he had to call them to worship Allah (سبحانه وتعالى) alone.
- They were all disbelievers and he called them to Islam, so Allah (سبحانه وتعالى) expanded his chest to undertake this great mission. This is not easy.

## SURAH ASH SHARH 1

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not expand for you, [O Muhammad  
(ﷺ)], your breast?

- Allah (سبحانه وتعالى) expanded the heart of the Prophet (ﷺ), made it spacious and enlightened it with knowledge. He made him to feel at ease with teachings of the religion and to have an expanded chest when calling others to Islam. He granted him noble qualities, to focus on the hereafter and made it easy for him to attain all that is good. These are all impacts of an expanded chest. May Allah (سبحانه وتعالى) expand our chests. Ameen.
- The one whose heart is expanded will perform more good deeds than the one whose heart is

constricted. When we want to prolong our prayer, we need an expanded chest. But when our heart is constricted, we will pray quickly and just want to finish it.

- We cannot give when we have constricted heart either, thus expansion of the chest affects our deeds and actions.
- If our heart is not constricted then we will be able to undertake the missions which Allah (سبحانه وتعالى) has given us.
- Also with every hardship, there is ease.

## 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.

- We need two things when we do any obligations. We need an expanded chest and to have our affairs made easy.

MAY ALLAH MAKE US AMONG THOSE WHO ALWAYS PLACE

OUR TRUST IN HIM. MAY HE MAKE US TRUE BELIEVERS.

AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

29 JANUARY 2023 | 07 RAJAB 1444 | CLASS #17

## RECAP: MEANS TO ATTAIN A GOOD LIFE

67. Belief and good deeds
68. Taqwa
69. Prayer
70. Contentment
71. Optimism
72. Remembrance of Allah
73. To have a good relation with others
74. Tawwakul (placing our trust in Allah)



# THE GOOD LIFE

## NINTH MEAN TO ATTAIN A GOOD LIFE – EXPANSION OF THE CHEST

- Ibn Al Qayyim (may Allah have mercy on him) said: “Expansion of the chest is the basis for all good.”

### SURAH TA HA 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Moses] said, "My Lord, expand for me my  
breast [with assurance]

- How do we know expansion of the chest has taken place? Allah (سبحانه وتعالى) makes us endear and rejoice with the matter and worship. It is to feel good towards it.

- Someone might ask, “how did you do this?” – Allah (سبحانه وتعالى) expanded our chest and it is something given from Him.
- Allah (سبحانه وتعالى) gave Musa (عليه السلام) expansion of the chest when facing Firaoun so that he can patiently bear whatever evil Firaoun would do.
- We may be facing many bad people in our life and when facing someone bad in attitude or offending us with their words, then we ask Allah (سبحانه وتعالى) to expand our chest so that we may bear the harm and offences with an open heart and patience, and not be distressed with what is said.

## SURAH ASH SHARH 1

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

## Did We not expand for you, [O Muhammad (ﷺ)], your breast?

- One of the favors Allah (سبحانه وتعالى) granted the Prophet (ﷺ) was expansion of the chest so Allah (سبحانه وتعالى) made it easy for him to make dawah to Quraish and to have good manners in difficult situations, and all of these are a result of expansion of the chest. When our chest is expanded then we will deal with situations with good manners, patience, tranquility and without over-reacting. This matter is very important and we need to ask Allah (سبحانه وتعالى) always to expand our chest. May Allah (سبحانه وتعالى) expand our chests. Ameen.
- One of the scholars said regarding the ayah that Allah (سبحانه وتعالى) said, “did we not expand

your chest, and not your heart". The chest is like a fortress around the heart, and the shaitan whispers in the chests of the people which is around the heart.

## SURAH AN NAAS 5

### الَّذِي يُوسَّوِسُ فِي صُدُورِ النَّاسِ

Who whispers [evil] into the breasts of mankind -

- When there are whispers are around the chest then it will affect the heart and constrict it, so what should we do such that our heart is relieved?
- We have to seek refuge with Allah (سبحانه وتعالى) from the accursed devil so that we feel joy in doing good deeds and in performing acts of worship. We need to clear the surroundings which is the chest that surrounds the heart.

- The meaning of expansion of the chest is important because Allah (سبحانه وتعالى) will make us like and rejoice at the matter.
- When the heart is constricted then it will not taste the sweetness of faith so we need to clear the chest by seeking refuge with Allah (سبحانه وتعالى) and recite the ma'oodhaat (final three surahs of the Qur'an) so that we can feel the sweetness of faith.

## REASONS FOR CONSTRICTION OF THE CHEST

1. Whispers of the devil
2. To be filled with doubts, negative thoughts, anxiety, worries, fear and grief
3. Stinginess, cowardice and miserliness
4. Difficult decrees

## MEANING OF EXPANSION OF THE CHEST

1. Allah (سبحانه وتعالى) endears the matter to the person
  2. He makes him rejoice with it
  3. And feels good towards it.
- Offering the night prayer is the most beloved prayer to Allah (سبحانه وتعالى) after the obligatory prayer. Many people will say, “I want to get up for the night prayer, but it is difficult for me”, what is needed? Expansion of the chest. Allah (سبحانه وتعالى) will open her chest to like that matter and enable her to undertake that worship.
  - The first thing we need for any act of worship is to ask Allah (سبحانه وتعالى) to expand our chest, endear it and like it.
  - If we want to make dawah to the people, it is not something easy, so first we must ask Allah

(سبحانه وتعالى) to expand our chest and enable us to do that matter, to like it and continue with it.

- If we find ourselves stingy and holding back from giving, then we ask Allah (سبحانه وتعالى) to expand our chest so that we can spend. For every matter, we ask Allah (سبحانه وتعالى) to expand our chest.

## MATTERS TO SEEK REFUGE WITH ALLAH

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ  
وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرِّجَالِ

"O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men."<sup>57</sup>

<sup>57</sup> Sahih Al Bukhari 6363

- The Prophet (ﷺ) would seek refuge with Allah (سبحانه وتعالى) from six matters that cause constriction to the chest:
  1. Worries of what can happen in the future
  2. Grief of the past
  3. Incapacity: weakness, a person wants to do good, but is unable to.
  4. Laziness where a person is able, but does not do anything.
  5. Stinginess
  6. Cowardice: and its opposite is courage
- All of these negative feelings prevent one from obedience of Allah (سبحانه وتعالى).
- When we are not performing an act of worship properly, whether it is prayer or fasting, or we do not feel joy with the prayer or remembrance or the Qur'an, we have to ask



ourselves because it means our chest is constricted. May Allah (سبحانه وتعالى) expand our chests. Ameen.

- For example, if we are reciting Qur'an and another sister recites Qur'an without stopping and she finds joy in it, while we do not feel it. The problem is in our chest, so we have to ask Allah (سبحانه وتعالى) to expand our chest because it can be filled with doubts, worries and bad feelings. We have to ask ourselves, "why are we not enjoying our worship?", "why is our chest not opened" and when our chest is open, we will willingly do it with a good heart.
- Expansion of the chest means Allah (سبحانه وتعالى) endears the matter to our heart, so we like it, rejoice and feel good. For example, there are students of knowledge who may sit for hours

without being bored or tired. What makes them to sit from morning to evening? Allah (سبحانه وتعالى) has expanded their chest. And there are students of knowledge who cannot bear one hour and are restless and are just looking at the time. May Allah (سبحانه وتعالى) make us true students of knowledge. Ameen.

- Allah (سبحانه وتعالى) chooses from His slaves whom He will expand their chests for performing good deeds. Many people acquire knowledge, but only a few will have signs of enjoyment and love for it. If we see these signs on us then we should thank Allah (سبحانه وتعالى), and not talk about it, but we should know.
- When we make dawah to people there are those who accept Islam so Allah (سبحانه وتعالى) has

expanded their chest. And there are those who just repel and repel, so the chest is constricted.

## SURAH AS SABA 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ  
مِنْ سَاتِهِ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا  
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

- Allah (سبحانه وتعالى) subjected the jinn for Suleiman (عليه السلام), but their hearts were not expanded for the good they were doing. So whatever

Suleiman (عليه السلام) told them to do, they found it as humiliating torment.

- Suleiman (عليه السلام) passed away, but the jinn did not know this otherwise they would not have remained in that humiliating torment. And this shows they do not know the unseen.
- When we find the prayer and fasting burdensome then it means our chest is not expanded. We need expansion of the chest for the divine command of Allah (سبحانه وتعالى).
- Expansion of the chest turns our life into enjoyment. If Allah (سبحانه وتعالى) expands our chest then we will find the effort we are placing is more than the one constricted, and we will not feel tiresome or burdensome.
- There are people who offer the night prayer for five minutes and another for an hour, slowly

reciting the Qur'an. What makes one to quickly pray and another prolongs his prayer? Expansion of the chest. May Allah (سبحانه وتعالى) grant us expansion of the chest.

- When the chest is expanded, then it can receive more of the commands of Allah (سبحانه وتعالى). Whoever acts upon all the commands of Islam, then Allah (سبحانه وتعالى) has expanded his chest.

### SURAH AL AN'AAM 125

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ  
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ  
اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight

and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

- Whomever Allah (سبحانه وتعالى) wants to guide to Islam then He will expand his chest, and His will is based on His perfect wisdom and knowledge.
- And whomever Allah (سبحانه وتعالى) wants to misguide then He will make his chest constricted and not accept Islam.

## MEANS OF EXPANSION OF THE CHEST

- All the means we mentioned to attain a good life are all means for expansion of the chest as well, these include:
  1. Belief
  2. Knowledge

3. Contentment
4. Taqwa
5. Submission to Allah (سبحانه وتعالى)
6. Tawakkul
7. Knowledge of Allah (سبحانه وتعالى)
8. Optimism
9. Prayer: whenever the Prophet (ﷺ) is distressed, he would go the prayer.
10. Excellence to people

## 1. KNOWLEDGE OF ALLAH'S NAMES AND ATTRIBUTES

### 2. FOLLOWING THE PROPHET (ﷺ)

- To follow and say what he does when in distress

### 3. FAITH AND PERFORMANCE OF GOOD RIGHTEOUS DEEDS

- A person's heart is expanded to Islam and performing good deeds. If our chest is constricted then we should do more good deeds so that it may expand. And if our chest is expanded, then we should continue to do good deeds to keep the expansion of the chest.

#### SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.



- Sheikh Al Islam ibn Taymiyyah (may Allah have mercy on him) said if we do not feel a good effect after performing a good deed then we should accuse ourselves because good deeds expand the chest. So why is our heart still constricted?
- Allah (سبحانه وتعالى) is Ash Shakoor (The Most Appreciative) and when He accepts the good deed, He will reward him and expand his chest. If we do good and our heart is not expanded then it means our deed was not sincere or our deed was not righteous according to the Sunnah of the Prophet (ﷺ). For example, if we attend a study circle, we should have expansion of the chest after it. But if we feel our chest is still constricted and we do not find joy then we should check our sincerity because

Allah (سبحانه وتعالى) is Appreciative and He will reward the person with expansion of the chest, and He will reward him in the duniya and akhira.

#### 4. HAVING GOOD THOUGHTS ABOUT ALLAH

- it is important to think good and expect good from Allah (سبحانه وتعالى). He will be as we think of Him.
- To invoke Allah (سبحانه وتعالى) to grant us expansion of the chest. Sometimes we go through situations and we do not feel happy as if we are forcing ourselves, so we should make dua.
- Whoever seeks happiness and expansion of chest, let him knock the gate of the Most Generous profusely, for Allah (سبحانه وتعالى) is Near

to whomever calls unto Him and will neither disgrace nor disappoint who has hope in Him.

## 5. DHIKR (REMEMBRANCE) OF ALLAH

### SURAH AR RA'AD 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ  
الْقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allah .

Unquestionably, by the remembrance of Allah hearts are assured."

- When we feel our chest is constricted, we should remember the mercy, kindness, wisdom, knowledge, generosity and care of Allah (سبحانه وتعالى).
- The Qur'an is also a means of remembrance of Allah (سبحانه وتعالى). And it is important to recite it

with meaning, and if we do not know Arabic then we should read the translation.

## SURAH YUNUS 57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي  
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

- Allah (سبحانه وتعالى) tells us that the Qur'an is healing for our chests, but it is only when we read it with understanding and act upon it.
- To act upon it means to believe in all that Allah (سبحانه وتعالى) tells us and to carry out the command.

- Another type of remembrance is tasbeeh (glorification), and to praise Allah (سبحانه وتعالى), proclaim His greatness and single Him out in His divinity.

### SURAH AL HIJR 97 TO 99

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

And We already know that your breast is constrained by what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

So exalt [ Allah ] with praise of your Lord and be of those who prostrate [to Him].

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes to you the certainty (death).

- Allah (سبحانه وتعالى) knows the Prophet's heart was being constricted with what they were saying,

but He tells him to glorify Allah (سبحانه وتعالى) and be among those who offer the prayer so that the constriction of the chest may be removed.

## 6. ADHERENCE TO TAQWA

### SURAH AT TALAQ 2

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

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

- Whoever shows piety in all that Allah (سبحانه وتعالى) commands and abstains from what He has prohibited, then Allah (سبحانه وتعالى) will ease his affairs.

## 7. OFFERING THE PRAYER PERFECTLY

- Allah (سبحانه وتعالى) tells us many times to seek relief by offering the prayer.

## SURAH AL BAQARAH 45

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And seek help through patience and prayer,

- Whoever starts his day with four units then Allah (سبحانه وتعالى) will suffice him all his worries. What are these four units? The most correct point of view is the Fajr Sunnah and obligatory Fajr prayer.
- And for the men who go to the mosque for the Fajr Prayer, they will be under the protection and guardianship of Allah (سبحانه وتعالى).

## 8. KNOWLEDGE WITH ACTION

- We should try our best to not miss the lectures, even if we listen online. It is important to keep time for learning.

- The people of knowledge are the most expanded of chests. When our chest is expanded then we can show good manners to others and greet others with a cheerful face.

#### 9. AL IHSAAN (DOING GOOD) TO OTHERS

- We have spoken in detail in previous lectures regarding this point.
- The more excellence we show to others, the more our chest will be expanded.

#### 10. SINCERITY (DEALING WITH OTHERS FOR THE SAKE OF ALLAH)

- Dealing with others for the sake of Allah (سبحانه) and not waiting for any compensation from people.



## SURAH AL INSAAN 9

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

[Saying], "We feed you only for the countenance of Allah . We wish not from you reward or gratitude.

- This is one of the attributes of the abraar and they were doing it for the sake of Allah (سبحانه) (وتعالى). They were not waiting for any thanks from the people.

## 11. ACCOMPANYING RIGHTEOUS PEOPLE AND THE PEOPLE OF KNOWLEDGE

- Accompany the people of knowledge help us to expand our chest by reminding us and guiding us what to do. This is the blessing of having a righteous friend. May Allah (سبحانه وتعالى) grant us all righteous companions. Ameen.

## 12. SEEKING REFUGE IN ALLAH FROM THE WHISPERS OF THE SHAITAN

- We need to repel the whispers from our chest because the shaitan will not stop until we die. So we need to always seek refuge with Allah (سبحانه وتعالى).
- When we sleep, the shaitan ties three knots around our head. The first knot will be undone when we remember Allah (سبحانه وتعالى). The second knot will be undone when perform wudhu and the third knot will be undone when we pray, so the effect of the shaitan will be removed.

### UNDOING THE KNOTS OF THE SHAITAN

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ

فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ  
 انْحَلَّتْ عُقْدَةٌ، فَإِنِ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا، فَأَصْبَحَ نَشِيطًا  
 طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ ."

Allah's Messenger (ﷺ) said, "During your sleep,

Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic."

### 13. STRONG BELIEF

- Strong belief will remove any delusions we may have and the strong person can repel them. Also he will not surrender to grief or distress. He will never despair from the mercy of Allah (سبحانه وتعالى).
- The strong believer is strong and is not easily taken away with the whispers of the shaitan. He will quickly repel the wiswas and he will not surrender to grief.

### 14. SATISFACTION (CONTENTMENT)

- To believe all that Allah (سبحانه وتعالى) has decreed for us is good for us.

## 15. COLLECTING ONE'S HEART AND FOCUSING ON ONE'S DAY AND HOUR WILL CAUSE THE SOUL TO BE AT REST

- This means to not distract ourselves of what we will do tomorrow, next week or next month. We should focus on what we are doing now because when we are overwhelmed with future thoughts then it will constrict our heart.
- We should not think of what will happen tomorrow because the future is in the Hands of Allah (سبحانه وتعالى). We should focus on our present.

## 16. STAYING AWAY FROM THE DISOBEDIENCE OF ALLAH

- Sins cause our chests to be constricted because this is the effect of disobedience to Allah (سبحانه وتعالى).

- The one in disobedience is always angry and cannot bear a word from others.

## 17. PURIFY THE HEART FROM ITS SICKNESSES

- If we have jealousy, grudges or hatred towards anyone then we should clear our hearts.

TENTH MEAN TO ATTAIN A GOOD LIFE – TO KNOW WITH CERTAINTY THAT THE TRUE HAPPINESS AND JOY OF THE BELIEVER IS IN THE HEREAFTER, WHEN ALLAH ADMITS HIM TO PARADISE

- The true and good life is in the hereafter. We want a good life while we are here in this duniya, but it is still temporary and it is still mixed with disturbances. But pure and sound happiness is in the hereafter and we should remind ourselves of this.

## SURAH HUD 108

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ  
السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُودٍ

And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.

- For those who are destined to be happy then they will be in paradise forever. May Allah (سبحانه وتعالى) grant all of us, our families and loved ones paradise. Ameen.

## SUPPLICATION FOR MATTERS TO BE RECTIFIED

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ  
الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ  
الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ .

" O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil."<sup>58</sup>

○ This is the end of this series. We praise Allah (سبحانه وتعالى) and thank Him for giving us this opportunity. And anyone good is from Allah (سبحانه وتعالى) alone and any mistakes are from ourselves and the shaitan.

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<sup>58</sup> Sahih Muslim 2720



## SUMMARY: MEANS TO ATTAIN A GOOD LIFE

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
8. Tawwakul (placing our trust in Allah)
9. Expansion of the chest
10. To know with certainty that the true happiness and joy of the believer is in the hereafter, when Allah admits him to paradise

MAY ALLAH GRANT US ALL A GOOD LIFE. AMEEN.

GLORY BE TO ALLAH AND TO HIM IS THE PRAISE, O ALLAH  
FORGIVE US

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

19 FEBRUARY 2023 | 28 RAJAB 1444 | CLASS #18

### 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

وَلَكِنْ 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 وَأَبْصَارَهُمْ 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

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ  
تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالذُّخُولَ عَلَى  
النِّسَاءِ ". فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِيَّاتِ رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْمُ.  
قَالَ " الْحَمْمُ 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.<sup>59</sup>

- 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

<sup>59</sup> 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 AlHakeem (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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

إِنَّا أَنْزَلْنَاهُ 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

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

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

5

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ  
النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ  
يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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).<sup>60</sup>

<sup>60</sup> 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 (ﷺ) 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 its importance, gravity and sublimity.

## SURAH AR RA'AD 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ  
 زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ  
 مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ  
 جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ 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 abundance 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 image, 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 discovers 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

# الحياة الطيبة

## THE GOOD LIFE

26 FEBRUARY 2023 | 06 SHA'BAN 1444 | CLASS # 19

### RECAP

Parable about rain from  
SURAH AR-R'AD (13:17)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا. وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ. كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ. فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ. كَذَلِكَ 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.

He sends down from the sky, rain,

and valleys flow according to their capacity,

and the torrent carries a rising foam.

As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth.



- Previously we looked at the parable in Surah Ar Ra'ad which tells us about rain that falls into the valleys, such that debris rises to the surface, and then more rain comes down and the dirt is cleared away.
- This is the effect of the one who studies the Qur'an profusely; however, one page here or there or an interrupted relationship with the Qur'an will not have that great effect.
- If we want the Qur'an to have an effect as the rain comes, creates a torrent, carries all the filth and clears it away, If we want our heart to be purified from doubts, whims and desires then we should recite the Qur'an profusely and have a strong relationship with it.
- It is important to recite a daily portion of the Qur'an if we want that effect in our heart. Or if


we are reciting one page here and there then it will not have a strong effect on the heart. May Allah (سبحانه وتعالى) make the Qur'an the spring of our hearts. Ameen.

- When the water (ayat of the Qur'an) profusely falls, it causes disturbance in the heart, so we should struggle against what we feel and make supplication to Allah (سبحانه وتعالى) until the meaning flows and our heart becomes purified from all sicknesses and impurities.


Parable about fire from  
SURAH AR-R'AD (13:17)

أنزل من السماء ماء فنبالت أودية بقدرها فاحتمل السيل زبداً رابياً، ومما يوقدون عليه في النار ابتغاء حلية أو متاع زبد مثله، كذلك يضرب الله الحق والباطل، فأما الزبد فذهب جفاً وأما ما ينفع الناس في الأرض، كذلك يضرب الله الأمثال


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.



And from that [ore] which they heat in the fire,



desiring adornments and utensils,



is a foam like it.

- Similarly with the parable of the ore which has impurities. The fire is like the Qur'an that will melt the impurities in the metal. This will come to the surface of that ore, and what will remain? Pure metal, pure gold or pure silver. And this is what the Qur'an will do to the heart.

## THE NOBLE QUR'AN AND ITS IMPACT ON OUR LIVES

- Now let us look at the parable in Surah An Noor and how the Qur'an is a light in our life. We are here in this life as if we are in a dark room where there is no light. And we do not know what is in that room, but we need to walk through it in order to reach the door. What will happen to us if we walk in darkness in that room? Surely we will get injured or hit some furniture along the way.
- This is the effect of the Qur'an on our lives. Allah (سبحانه وتعالى) created all the creation in darkness and then He gave light according to the person to guide him with that light. We are in darkness of disbelief, darkness of ignorance,

darkness of sins and we need light to walk with in this life.

- Allah (سبحانه وتعالى) has set forth a parable for the light of the Qur'an in Surah An Noor.
- When Allah (سبحانه وتعالى) sets a parable, it means He takes some intangible matters and gives a parable with tangible matters so we can visualize it. What is intangible is the grandness of the Qur'an.

### SURAH AN NOOR 35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ  
 الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ  
 مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ  
 تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ  
 الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth.

The parable of His Light is as (if there were) a

niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

- Allah (سبحانه وتعالى) is The Light of the heavens and the earth, what does this mean? It means Allah by Himself is Light and His Veil is Light and He is The Owner of Light. He gives light and His light illuminates the heavens and the earth. His Light illuminates the Throne, The Kursi (Footstool), the

sun, the moon and the stars. Allah (سبحانه وتعالى) gives light and He is the Light of the heavens and the earth.

- There is intangible light which is the light of Qur'an, light of faith, light of knowledge. This means we do not see that light, but Allah (سبحانه وتعالى) said in the Qur'an that the Qur'an is light, faith is light, knowledge is light because it will show us the way in this life and how to walk in this life.
- We do not see light appearing from the Qur'an when we open it, but it is an intangible light.
- Allah (سبحانه وتعالى) says the example of His light that the source of the oil is an olive tree. The olive tree is a blessed tree. And the description of this tree is that it is neither in the east or west. This means it is in the middle, it not only receives

sunrays when the sun rises, but even when it sets. So it receives sunrays all throughout the day.

- It means the oil from this tree glows on its own, even if fire does not touch it. It is so bright and glimmery. When olive oil is pure, it glows, even if fire does not touch it.
- Light upon light, the light of the olive oil, light of the glass, light of the lamp, so there is too much light.
- Allah (سبحانه وتعالى) guides whomever He wills to His light.
- Among the tangible matters we find:
  1. Lamp
  2. Niche: sometimes they make grooves in the wall and place a lamp there so that



its light will be concentrated in that one place. It will be more effective

3. Flame is placed inside the glass
  4. The glass is a very clear glass such that it is like a shining star. It is a very pure glass. When a flame is placed inside the glass, it will shine brightly.
  5. The fuel of that flame is oil which is from the olive tree.
- Allah (سبحانه وتعالى) gives us an example of the light of faith and light of the Qur'an in the heart of the believer.
  - The Book of Allah, His Shariah and the guidance of the Prophet (ﷺ) are all light.

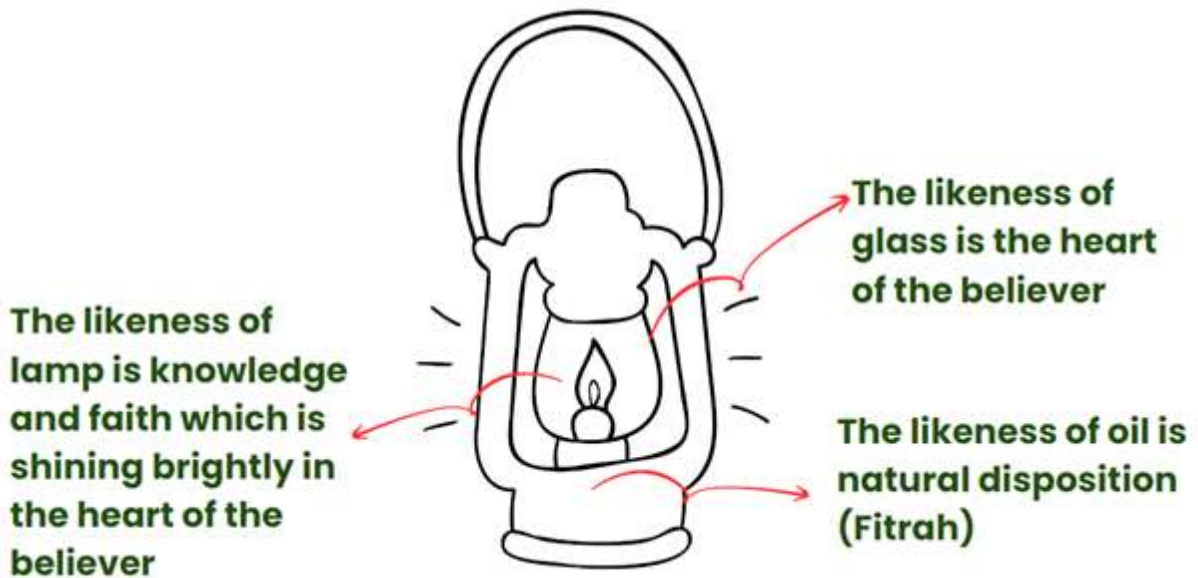
**-The likeness of oil is natural disposition (Fitrah)**

**-The likeness of glass is the heart of the believer**

**-The likeness of lamp is knowledge and faith which is shining brightly in the heart of the believer**



○ What do these parts resemble:



1. Glass: is like the heart of the believer which is pure of doubts and desires.
2. Oil: is like the fitra, this pure heart has a natural disposition (fitra) which is ready to receive the divine teachings of Allah (سبحانه وتعالى) easily with acceptance. He has no problem because his fitra is very pure. He easily accepts the divine teachings of Allah (سبحانه وتعالى). As soon as knowledge comes to this oil, what will happen?
  - It will shine and ignite brightly, so this light is the light of faith, knowledge and Qur'an in the heart of the believer. The believer has pure instincts and when knowledge of the Qur'an comes to it, what happens? It will ignite and it will shine brightly. This is the example of the light

of the Qur'an in the heart of the believer. This is the effect of the Qur'an which will affect the person and the people. So the person will become sincere and truthful and he will benefit others. He will benefit from that light in his heart. And this is the example of the light of the Qur'an in the heart of the believer.

- Allah (سبحانه وتعالى) will not give this light to anyone, Allah (سبحانه وتعالى) knows Who is sincere and truthful and pure from bad thoughts and bad intentions. So Allah (سبحانه وتعالى) will guide that person to that light according to what is inside his heart. Not everyone has that light, not everyone will be given that bright, shining light, except whomever Allah (سبحانه وتعالى) chooses.

May Allah (سبحانه وتعالى) make us among them.

Ameen.

- This person is walking with the people, and he knows how to explain a situation and decree, he knows how to name matters with its correct names from the Qur'an and Sunnah. So when he speaks, the people may think, "how does he think like this? His thinking is different." They do not understand Allah (سبحانه وتعالى) has given him light which He has not given to others. May Allah (سبحانه وتعالى) grant us light. Ameen.
- Now we hear "generation gap", but if we are following the Qur'an and Sunnah, then everyone would understand the same way. The old and young Companions were together, and there was no "generation gap",

their knowledge of the Qur'an and Sunnah was the same.

- Allah (سبحانه وتعالى) has given them light according to the purity of their heart. The Qur'an is a great light which we have to ask Allah (سبحانه وتعالى) to grant us. May Allah (سبحانه وتعالى) grant us. Ameen.
- Whoever is truthful in seeking the light of the Qur'an, then he will know Allah (سبحانه وتعالى) by His Names, Attributes and He knows the meaning of decrees. This intangible light will turn to a tangible light on the Day of Judgement.

## SURAH AL HADID 12

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ  
هُوَ الْفَوْزُ الْعَظِيمُ

On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

◦ Where did they get this light?

### SURAH AL HADID 9

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

It is He Who sends down manifest Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

- Allah (سبحانه وتعالى) sends down upon His servants, verses of clear evidence that He may take us out from darkneses to light. The light being referred to here is the Light of the Qur'an.
- Allah (سبحانه وتعالى) sends down verses of the Qur'an, and by this Qur'an, He will take people out of the darkness of disbelief and ignorance to the light of belief and knowledge.
- The light of the believers which they have taken from the Qur'an will be shining for them and showing them the way. Who will remain then? The believers with the hypocrites.
- The believers and hypocrites will be in complete darkness and then Allah (سبحانه وتعالى) will give all of them light, but the light of the hypocrites will be extinguished and they will be in darkness. This is the state of the hypocrites in



this life. Allah (سبحانه وتعالى) guided them to Islam and to the faith, but they did not take care of it or increase it, so it is extinguished. And on the Day of Judgment, the same thing will happen to them.

- Allah (سبحانه وتعالى) will give the believers light according to how much the believer has taken from the Qur'an and Sunnah, according to his faith. There are people who will be given great light and some little light. What is our relationship with the Qur'an in this life? Do we know the meaning of the Qur'an and that is how much light we will have.
- The believers can see their way, but the hypocrites cannot proceed because they have no light. So what will happen after that?

## SURAH AL HADID 13

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ  
 مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ  
 بِسُورَةٍ بَابٍ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

- The hypocrites will say to the believers, “wait for us, give us some of your light”, and they will be told “go back”, and no one can go back to this life or go back and get light from where the light was distributed. Then what will happen?

- A wall will be set between the hypocrites and the believers in order to distinguish between them. And this wall has a door whose outside it torment and inside it will be mercy.
- Allah (سبحانه وتعالى) is telling us this fact that will happen on the Day of Judgement. It is important to take our light now from the Qur'an and faith, and not wait until this happens.
- And while we are in this life, we want to take our share of light and not waste our time. We want to take our share of the Qur'an now before this situation happens.

## SURAH AL HADID 14

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ  
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ  
الْغُرُورُ

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."

- The hypocrites will call the believers, "were we not with you? Attending your gatherings, reciting the Qur'an with you, going to the masjid with you?" And the believers will say, "yes, you were with us, but you placed yourselves into temptations." You were tempted by this worldly life, you were tempted with your money, job and career. And you were waiting for destruction to happen to us.

And you had doubts if Islam is the religion, is what I'm doing right, is what I'm learning right, is the Qur'an the Word of Allah?"

- They had doubts and were deceived with false desires by the chief deceiver – the shaitan. He would say, “you are young, you are good, you have learned enough.”
- These hypocrites thought if they just attend and listen then they will be with the believers in paradise, but this is not the way to achieve paradise with Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) warns us now to not be deceived by false desires and wishing to attain the status of the believers. The Qur'an did not enter their hearts so they will not have the light of the Qur'an on the Day of Judgment.

- It is important to recite the Qur'an with understanding, even if do not know the Arabic language. We have a translated English, so we have no excuse to not read it. And we can do so until we learn the Arabic language.
- We should not postpone reading the Qur'an until we learn Arabic. Language is never a hindrance.

### IMPACT OF THE QUR'AN: SOUL AND LIGHT

- Allah (سبحانه وتعالى) calls the Qur'an – a spirit, a soul.

### SURAH AS SHURA 52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
 وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا  
 وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of

Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism).

- We are alive because we have a soul in our body. Without a soul, we are dead. And similarly, the Qur'an gives life and whoever is deprived of the Qur'an is like a dead person.
- Allah (سبحانه وتعالى) made the Qur'an a light. How many times in our life are we confused and do not know what to take of decisions, what to do, what to think, what to say?
- In many situations where we are confused, what do we need? We need light to guide us,

to take the right decision, to speak the right words in the right place and right time. The Qur'an shows us the way, it is light and without it we are considered dead and without life.

- Allah (سبحانه وتعالى) describes the Qur'an as a soul because we are revived by this Qur'an. Without the Qur'an, we are dead and we need it in our life.
- The one without the Qur'an feels confused, distracted, estranged, like the one alone in the grave. This is the state of the person who does not have the Qur'an in his heart.
- The Qur'an will accompany the person until the Judgement Day, so we should take our share.



## SURAH AL AN'AAM 122

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
 كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا  
 كَانُوا يَعْمَلُونَ

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

- Is the one who is dead, even if we see him walking or talking, the same as the one Allah (سبحانه وتعالى) has granted him the spirit of light and knowledge.

## THE QUR'AN IS HEALING AND MERCY FOR THE BELIEVERS

### SURAH AL ISRAA 82

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Dhalimun (polytheists and wrongdoers) nothing but loss.

- The Qur'an is healing for both physical sicknesses of the body and sicknesses of the heart. If we recite Surah Al Fatiha and the final three chapters then that is ruqyah and the pain will go. And the Qur'an is healing for sicknesses of the heart from pride, jealousy, envy, grudges and hatred. And the Qur'an is mercy.

## THE QUR'AN IS CLEAR PROOFS

## SURAH AL AN'AAM 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ  
فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you.

○ (بَصَائِرُ) means clear proofs by which we can refute all doubts and falsify all falsehood. With the Qur'an, we can reject all doubts which people raise. The Qur'an is (بَصَائِرُ) – clear proofs which removes all doubts. And whoever takes from the Qur'an, then Allah (سبحانه وتعالى) will

show him guidance. And whoever blinds himself from the truth, then he has chosen this for himself.

- We are in dire need to the light of the Qur'an, it is like water to quench the thirst in our heart. We need the Qur'an to be a soul and healing for us. We need it more than anything else in our life, so what should we do?
- We should strengthen our relationship with the Qur'an, especially now before we enter the month of Ramadan. May Allah (سبحانه وتعالى) make us reach the month of Ramadan. Ameen.
- We have to strengthen the relationship and that is by reciting it profusely and pondering over its verses.

- We should try our best and we have seen in the course of the Good Life, we mentioned evidences from the Qur'an, so the Qur'an is guidance for us, and we need to receive Ramadan with its recitation.
- Ibn Masoud (may Allah have mercy on him) said to look at the Qur'an continuously and to believe it is the speech of Allah (سبحانه وتعالى) and that Allah (سبحانه وتعالى) is talking to us.
- We should not say, "this verse is not me, this is not meant to be me". We are meant in every verse of the Qur'an. Even when Allah (سبحانه وتعالى) mentions the one who kills the believer, we should seek refuge with Allah (سبحانه وتعالى) from this act.

- When Allah (سبحانه وتعالى) tells us about those who steal, how do we react with it? We seek refuge with Allah (سبحانه وتعالى) and check ourselves. We do not ascribe purity to ourselves. The Qur'an is a reminder.
- Many people think they do not have sins. They say, "why should I repent, I have no sins", subhan Allah.
- For every verse, we have to ask ourselves what does Allah (سبحانه وتعالى) want from me. We make dua to Allah (سبحانه وتعالى) to grant us well-being and to be protected from these grave sins.
- Every message is from Allah (سبحانه وتعالى) to us, to act by making dua, seeking forgiveness and seeking refuge with Allah (سبحانه وتعالى).

- An abandoned sunnah which many people do not practice is listening to the Qur'an. They think listening to the Qur'an is not as rewarding as reciting it. This is why many people have abandoned this sunnah and act which Allah (سبحانه وتعالى) has commanded us.

### SURAH AL 'ARAAF 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

- (فَاسْتَمِعُوا) is a command verb, to hear. Allah (سبحانه وتعالى) says to listen attentively and leave what is in our hand, so that we may have mercy. And the meaning of mercy is to receive all good and to be protected from all evil.

- If we listen to the Qur'an attentively, then we will receive mercy from Allah (سبحانه وتعالى) – we will receive all good from Him and be protected from all evil.
- If the one reciting the Qur'an prostrates, we should prostrate as well. And this is how we receive reward from this Qur'an.
- The Prophet (ﷺ) used to ask the Companions to recite the Qur'an because he used to like to hear it from them.
- Whenever we recite the Qur'an, we should focus on the articles of faith, Names of Allah (سبحانه وتعالى), Attributes and Actions of Allah (سبحانه وتعالى), focus on belief in Allah, the angels, the books, the decree, the messengers. And focus on the stories so that we may derive lessons and benefits from them. Focus on the parables



in order to take lesson. This will make us focus and to act on it.

- When we recite in this way with understanding, focusing and pondering, then the Qur'an will be light, blessing and healing for us. It will console our heart and guide us to the best.
- And this is how we go with the light of the Qur'an until we meet Allah (سبحانه وتعالى).

## SURAH AL QAMAR 17

**وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ**

And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?

- Allah (سبحانه وتعالى) made the Qur'an easy to be recited, memorized and understood. Most of the Qur'an is clear and can be understood.

Only for a few verses that we need to go to the interpretation of the scholars. And there are a few verses which only Allah (سبحانه وتعالى) know the reality of that matter. We have no excuse with Allah (سبحانه وتعالى). He made His Book easy for remembrance.

## PREPARATION FOR THE MONTH OF RAMADAN WITH REPENTANCE

- What is the meaning of repentance?
- To quit the sin and not do it again sincerely for the sake of Allah (سبحانه وتعالى). And not because we are old and we have no enjoyment for that sin anymore, astaghfar Allah.
- To do many good deeds and prove to Allah (سبحانه وتعالى) that we are sincere in our repentance. Whenever we are told to repent,

we should not think of only one particular sin. We should repent from all sins which we remember and do not remember, which we have committed and have not committed.

- When people are told to repent, they only remember one sin. Or some people say, “I am righteous and pious”, but no one is free of sin.

WE ALL SIN, BUT THE BEST ARE THOSE  
WHO REPENT

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ بَنِي آدَمَ خَطَّاءٌ  
وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ"

It was narrated from Anas that the Messenger of Allah (صلى الله عليه وسلم) said: “Every son of Adam commits sin, and the best of those who commit sin are those who repent.”<sup>61</sup>

<sup>61</sup> Sunan Ibn Majah 4251

○ Some scholars mentioned sins which we did not think are sins, such as:

1. Excessiveness in associating with people
2. Excessiveness in spending
3. Excessiveness in enjoyment
4. Heedlessness: a person is working day and night and does not remember Allah (سبحانه وتعالى) or goes to the Qur'an
5. Wasting time
6. Sins of the tongue such as mocking, criticizing all the time, joking, finding faults in people
7. Unlawful mingling with men and women for no necessity
8. Attachment to other than Allah (سبحانه وتعالى), we can quickly attach to our friends,

husbands and children. We are talking about beyond normal attachment.

9. To have doubts and bad thoughts about Allah (سبحانه وتعالى)
  10. Delaying the repentance
  11. To have false hopes
  12. To have concealed grudges and pride
  13. Laziness
  14. Belittling sins and innovations
- When we ask Allah (سبحانه وتعالى) to forgive us, it means:
1. We ask Allah (سبحانه وتعالى) to show us mercy
  2. To conceal our sins so others do not know
  3. To not punish us for them
- The severest divine punishment from Allah (سبحانه وتعالى) for the person is to not be guided to

obey Allah (سبحانه وتعالى) or to perform acts of obedience.

- A man came to Al Hasan Al Basri (may Allah have mercy on him) and said, “I feel bored when I get up for the night prayer. He said, “ask Allah for forgiveness because your sins are preventing you from enjoying the night prayer.”
- Another man came to Al Hasan Al Basri (may Allah have mercy on him) and said, “I want to get up for the night prayer, but cannot.” He said, “because of your sins you are prevented from getting up from the night prayers.
- Sins are like shackles which prevent a person from enjoying the acts of obedience; therefore, we should repent to Allah (سبحانه وتعالى) and ask for forgiveness.

- If one is deprived of offering voluntary night prayer because of sins, then what about being deprived of the obligatory prayers? There are people who are deprived of waking up for the fajr and for the men for going to the congregational prayer? What sins have they committed? We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We have to be scared of our sins and never belittle them because minor sins can turn into major sins.

## ADVICE OF THE RIGHTEOUS PREDECESSORS TO ONE ANOTHER

1. Whoever reforms his relation with Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will reform his relation with the people. If we have a bad relation with our

spouse, parents or sisters, then we should check our relationship with Allah (سبحانه وتعالى). Are we praying on time because the prayer is a connection to Allah (سبحانه وتعالى).

2. Whoever reforms his secrets then Allah (سبحانه وتعالى) will reform his apparent affairs. If we have a pure inners-self then Allah (سبحانه وتعالى) will make our outer affairs easy.
3. Whoever is concerned with the life of the hereafter, Allah (سبحانه وتعالى) will suffice him in all his worldly and hereafter matters.
  - At least daily, we should pray the dhuha prayer which is from sunrise to before dhuhr.
  - Try to recite a daily portion of the Qur'an.



- Offer the witr prayer before going to sleep at night, even if it is one unit or three units. This is the sunnah of the Prophet (ﷺ).
- Try to speak good words and we will have a reward for every good word we say.
- Perform a hidden good deed which no one knows about except Allah (سبحانه وتعالى). Hidden good deeds have more reward than the deeds seen by all and known by all. If we really want this, Allah (سبحانه وتعالى) will give us. We should ask Allah (سبحانه وتعالى) because everything is in His Hands. May Allah (سبحانه وتعالى) grant us a hidden deed only He knows. Ameen.

MAY ALLAH BENEFIT US WITH ALL THAT WE HAVE LEARNED  
TODAY. MAY ALLAH MAKE IT FOR US AND NOT AGAINST  
US. AMEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## الحياة الطيبة THE GOOD LIFE

05 MARCH 2023 | 13 SHA'BAN 1444 | CLASS #20

### PREPARATION FOR THE MOST FRUITFUL RAMADAN

#### SURAH AL BAQARAH 185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمُ  
وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So

whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

- Allah (سبحانه وتعالى) revealed the Qur'an in the month of Ramadan, and so we should venerate this month.
- To witness the month is to witness the crescent moon of the month. Allah (سبحانه وتعالى) commands us to fast the month of Ramadan.

## 1. REPENTANCE

- In this month, the gates of paradise are opened, and this means performance of good deeds will be easier for the believers and the good deeds will go to Allah (سبحانه وتعالى) and jannah. This means any good deeds we do will immediately reach Allah (سبحانه وتعالى).
- And the gates of the fire will be closed and Allah (سبحانه وتعالى) will forgive sins profusely in the month of Ramadan.
- Whoever observes the fast in the month of Ramadan out of faith will have his sins forgiven.
- If one has the intention of fasting and hoping the reward from Allah (سبحانه وتعالى), then all his past sins will be forgiven.
- And whoever performs the night prayer in the nights of Ramadan, believing in the command

of Allah (سبحانه وتعالى) and hoping for the reward from Him, then all his past sins will be forgiven.

- And whoever performs the night prayer in the Night of Decree sincerely and perform good deeds, then all past sins will be forgiven.
- All of these are opportunities for forgiveness of sins in the month of Ramadan.
- Also in the month of Ramadan, the devils are chained. Some scholars said all the devils are chained, and some said only the deviant devils are chained.
- This is a good chance for us to increase in performing good deeds.

### ○ SEEKER OF GOOD, COME FORWARD

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ. وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ

فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ  
الْشَّرِّ أَقْصِرْ وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ وَذَلِكَ كُلُّ لَيْلَةٍ "

Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "On the first night of the month of Ramadan, the Shayatin are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allah frees from the Fire.' And that is every night."<sup>62</sup>

- If we used to pray two units before the fajr, then we should increase in Ramadan. If we give charity, then we should increase in Ramadan.

<sup>62</sup> Jami` at-Tirmidhi 682

- Among the preparations for the month of Ramadan is to make dua.

## 2. MAKE DUA

### SURAH GHAFIR 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

- We ask Allah (سبحانه وتعالى) to make us reach the month of Ramadan. And we ask Him to guide us to perform good deeds and especially what He likes. We ask Allah (سبحانه وتعالى) to help us in our fasting, qiyam and to perform all good deeds which He loves.

- We will be unable to perform any good deeds without the help of Allah (سبحانه وتعالى). We need His help and guidance.
- We ask Allah (سبحانه وتعالى) to grant us good health and to accept the good deeds we are performing. And we ask Allah (سبحانه وتعالى) to make us among those who will be freed from the hellfire.

### 3. SINCERE INTENTION TO PERFORM GOOD

#### DEEDS ARE BASED ON INTENTIONS

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ  
وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Actions are to be judged only by intentions and a man will have only what he intended.<sup>63</sup>

<sup>63</sup> Sunan Abi Dawud 2201, Authenticated by Al Albani as Sahih



- The rewards of deeds are based on intentions. This means we need to have good intentions. There are two types of intentions:
  1. General intention: to do good deeds generally
  2. Specific intention: we intend to perform specific good deeds in the month of Ramadan
- In this Ramadan, we intend to finish reciting the Qur'an many times and to ponder the Qur'an and act upon it. We want to have these good intentions. Imam Ahmed (may Allah have mercy on him) told his son, "O 'Abdallah, always intend good and if we do not perform that deed, then we will have that reward for that intention."

- For example, we may want to go for umrah in the month of Ramadan and if we cannot go, we are rewarded for that intention.
- Or we may intend to feed the poor every day of Ramadan, and if we cannot we are rewarded for that intention.
- We want to have good intentions from now. Or we have a good intention to connect to our family and relatives, and if we cannot do it, we will have the reward for that intention.

#### 4. REMINDING ONESELF THAT HE BENEFITS BY PERFORMING GOOD DEEDS

##### SURAH FUSSILAT 46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلِيَهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ  
لِّلْعَبِيدِ

Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

- Whoever does righteous good deeds, then it is from the good of his own self, and whoever does evil, then it is for the destruction of his own self. No one will benefit except for himself.
- For any good deed we do, we will be the first to benefit. So when we do any good deed, we should not think of the people in front of us.
- If we do good, then we will be the first to benefit. And if we do evil, hurt someone or offend someone, then it is against ourselves.

## SURAH ASH SHAMS 9 TO 10

9.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He has succeeded who purifies it,

10.

## وَقَدْ خَابَ مَنْ دَسَّاهَا

And he has failed who instills it [with corruption].

- Purification of the soul is by obeying Allah (سبحانه و تعالی), performing the good deeds Allah (سبحانه و تعالی) commanded and accepting Islamic Monotheism. This is the purification of the soul
- But the one who (دَسَّاهَا) then his soul has failed. (دَسَّاهَا) is to disobey Allah (سبحانه و تعالی), to not perform what Allah (سبحانه و تعالی) has commanded, and to reject the truth and Islamic monotheism.
- Therefore, we should remind ourselves that whatever good we do, it is for the good of our own selves. When we do any good, then we are the ones benefitting.

- Good deeds will bring us closer to Allah (سبحانه (وتعالى).

## 5. LEARNING THE RULINGS PERTAINING FAST AND QIYAM

- We want to perfect our fast and qiyam.

### SURAH AN NISAA 125

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

- We will be unable to perfect our fasting and qiyam, unless we know what invalidates it,

what is allowed and not allowed. In this way, we will be perfecting our fasting and qiyam.

- It is known that knowledge precedes actions. Before any action we do or take, we have to acquire knowledge.

## 6. BY PRACTICING AN ACT OF WORSHIP WHICH MANY MUSLIMS DO NOT PRACTICE

### SAY GOOD OR REMAIN SILENT

عن النبي صلى الله عليه وسلم قال: "من كان يؤمن بالله واليوم الآخر، فليقل خيراً، أو ليصمت"

He who believes in Allah and the Last Day must either speak good or remain silent.<sup>64</sup>

- In the previous scriptures, they would stop from eating and speaking during fasting. In Islam, when we fast it does not mean we do not

<sup>64</sup> Riyadh As Saliheen, Muslim, Book 17, Hadith 1

speak, but in the hadith, the Prophet (ﷺ) is emphasizing if there is good in what we will say, then we should say it. If we think it is good, then we should say it. But if we doubt whatever we will say is good or bad, and we do not know the effect of it, then we should be quiet and we will be saved.

- It is sunnah to speak good and benefit others, but if we do not have any good to say, then we should remain silent.

### WHOEVER REMAINS SILENT WILL BE SAVED

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَمَتَ نَجَا "

Whoever keeps silent will be saved.<sup>65</sup>

### SPEAK TO BENEFIT, SILENT TO BE SECURE

" قَالَ ﷺ رَحِمَ اللَّهُ امْرَأً تَكَلَّمَ فغَنِمَ ، أَوْ سَكَتَ فَسَلِمَ "

<sup>65</sup> Jami` at-Tirmidhi 2501

The Prophet (ﷺ) said: May Allah show mercy to a person who gets benefit when he talks and stays secure when he keeps silent.<sup>66</sup>

- With women especially, we are talking without thinking, but if we just pause a while, and see if what we say will benefit the person or not. If not, then we keep silent. This is an important act of worship we need to practice before the month of Ramadan.
- To say something good is sunnah, but if we do not have any good to say, then we should remain silent and Allah (سبحانه وتعالى) will reward us for that because it is an act of worship.
- Al Qurtubi (may Allah have mercy on him) commented on the hadith about whoever believes in Allah (سبحانه وتعالى) and the Last Day,

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<sup>66</sup> Saheeh al Jamie no. 3492



then let him speak good or remain silent, he said whoever believes in the reward and punishment of the Day of Judgment, then let him do these actions:

1. Either he talks with what will make him gain reward
  2. To be silent to be saved from the punishment on the Day of Judgement
- He also said it is sunnah to remain silent from allowable speech because it may lead to forbidden speech or disliked matters.
  - If it is free of evil, free of backbiting and gossiping, and it is of no concern to the people or unimportant, then it is considered vain talk and waste of time.

- We have to be careful with what it is allowable because it may lead to sins and to what is forbidden.

## ALLAH HATES THESE MATTERS

وَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ

And Allah has disliked that you talk too much about others, ask too many questions (in religion).<sup>67</sup>

- When we know Allah (سبحانه وتعالى) hates it, will He reward us for it? No.
- It is important to take control of our tongue because when we have no restraint on our tongue, it will lead us to evil speech.

## BEWARE OF YOUR WORDS

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ بَنِي آدَمَ خَطَّاءٌ  
وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ"

<sup>67</sup> Sahih al-Bukhari 5975

The Prophet (ﷺ) said: The servant speaks words for which he is sent down to the Hell-Fire farther than the distance between the east and the west.<sup>68</sup>

- A person may say a word displeasing to Allah (سبحانه وتعالى) and it can take him to the hellfire.
- A person may say words that hurt someone and lead him to sin and evil. We do not want to be a key of evil.
- Tuba (a tree in paradise) for the one who opens good for others.
- One has to remind himself if what he says is good or not. And we do not know the evil consequence of the words we say.
- One should practice self-restraint from excessive talk. Someone may ask, "why should

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<sup>68</sup> Sahih Muslim 2988

we practice this act of worship before the month of Ramadan?"

## DO NOT INDULGE IN OBSCENE TALK WHILE FASTING

قال رسول الله صلى الله عليه وسلم: "إذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم."

When anyone of you is observing fast on a day, he should neither indulge in obscene talk nor raise his voice, and if any one reviles him or quarrels with him he should say: 'I am observing fast.'<sup>69</sup>

- Even shouting or speaking loudly is not a proper action, and more so in the month of Ramadan. And whoever quarrels with him, then he should say, "I am fasting."

<sup>69</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 8, Hadith 250

- We should be careful of improper use of the tongue which means we should avoid:
1. obscene talk
  2. telling lies
  3. indulging in backbiting, gossiping
  4. false speech
  5. speaking foolishly
  6. using abusive language: we should be careful especially towards our children and helpers

ALLAH IS IN NO NEED OF OUR FAST IF  
OUR SPEECH IS EVIL

النبي صلى الله عليه وسلم: " من لم يدع قول الزور والعمل به  
فليس لله حاجة في أن يدع طعامه وشرابه "

The Prophet (ﷺ) said: If one does not avoid lies and false conduct, Allah is in no need of his abstinence from food and drink.<sup>70</sup>

<sup>70</sup> Riyadh As Saliheen, Al Bukhari, Book 8, Hadith 251

- We should not think fasting is just to stop eating and drinking, we should always be careful of our tongue. Speaking without restraint will diminish our faith and the reward of our fast.
- We are fasting from fajr and maghrib and then we lose the reward because of our tongue, subhan Allah.

## SURAH AL HUJURAT 12

وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ  
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

- Do we like to eat the flesh of our dead brother or sister? No, and to this extent it is abhorrent in the sight of Allah (سبحانه وتعالى) when we backbite.
- If some people are afflicted with their tongue meaning they always say something that can be offensive, then let the tongue be busy with reciting Qur'an, remembering Allah (سبحانه وتعالى), saying "subhan Allah", and this will restrain the tongue from speaking badly. We ask Allah (سبحانه وتعالى) to help us practice this worship before the month of Ramadan.

## 7. TO TRAIN ONESELF TO FAST, RECITE QUR'AN AND PRAY QIYAM AL LAYL PRIOR TO RAMADAN

- As human beings, a drastic change in our way of life causes disturbance. If we are not fasting at all and suddenly we come and fast in

Ramadan, we will find difficulty and we will be struggling. If we are not praying at all at night, or just two units before fajr, then we will find it difficult to pray 11 or 13 units during Ramadan.

- This is why many people enter the month of Ramadan and do all the good deeds diligently, but towards the end of it, they go back to how they were.
- The Prophet (ﷺ) used to observe fasting in the month of Sha'ban, and we should at least try Monday and Thursdays, before entering the month of Ramadan. At least we train our body before entering the month.
- We will not find joy or taste sweetness of worship if we do not do it gradually. Our human soul is inclined towards laziness, rest and we do not like difficult tasks. This is our nature as



human beings. So when we are told we have one month, then we want to take advantage of it because it will quickly pass. And we want to fast, do iqyam, give charity, and if we have not trained ourselves beforehand then it will be difficult.

○ Ramadan is a time of difficulty and the Prophet (ﷺ) said whoever knows Allah (سبحانه وتعالى) in times of prosperity, Allah (سبحانه وتعالى) will know him in times of adversity. We had 11 months of prosperity. The Prophet (ﷺ) was diligently praying and occupied with good deeds from sunset until the fajr time in the month of Ramadan.

○ We need to ask Allah (سبحانه وتعالى) for the power and might, and from now we need to show our truthfulness.

- Many people think qiyam al layl is to wake-up and pray. The word layl (ليل) in Arabic begins from maghreb to fajr. So if we offer any voluntary prayer from after maghreb until fajr, then it is included for qiyam al layl. If we pray witr after 'isha, then that is considered qiyam al layl. It is sunnah to pray between maghreb and 'isha, two units, two units and so forth, until 'isha. And tahajjud is also considered part of qiyam al layl.
- Qiyam al layl is to establish the night with prayer, whether to pray witr, tahajjud or between maghreb and 'isha.
- We should try to spend from whatever Allah (سبحانه وتعالى) has given us, and the reward is multiplied in Ramadan, and to remind

ourselves of the verses which encourage us to spend.

- We will be unable to suddenly perform these good deeds profusely in Ramadan.
- One of the signs of faith of a person is when a person always yearns and longs to do good deeds. A sign of hypocrisy is the opposite which is to have dislike and heaviness towards the acts of obedience. What will chain a person from doing good? His sins.
- It is important to try to start reciting the Qur'an with tarteel which means to recite slowly and rhythmically, and to remind ourselves to ask for Allah's mercy when Allah (سبحانه وتعالى) speaks of His mercy and paradise, and seek refuge with Him from matters such as the fire, disbelief and hypocrisy.

- We should try to move our heart with the recitation.
- It is sunnah to beautify the voice with the recitation of the Qur'an, and to recite it clearly in an audible voice, such that the person next to us can understand what we are saying.
- Whatever good we do, it is for the good of our own selves.
- We should remind ourselves that Ramadan is a great opportunity to increase in faith, a time for changing our way of life, to start a new page with Allah (سبحانه وتعالى), to have a good life and to receive the month of Ramadan differently from other Ramadans. Every Ramadan should be different from the previous Ramadans.

## RULINGS IN RAMADAN

- If the crescent of Ramadan is witnessed, it is obligatory to have one intention to fast the whole month of Ramadan. And the intention is without uttering it by tongue.
- If our fast was interrupted due to travel, menses or sickness, then we resume the fast, we need to renew the intention.
- It is obligatory to have the intention before entering the fast.
- What invalidates the fast?
  1. Anything that enters our stomach, whether food, drink, deliberately and knowingly.
  2. If we vomit unwillingly, it will not invalidate the fast, unless we vomit willingly by putting our finger or to look at something

disgusting. Some people do not care what they hear or see, so it can cause their stomach to be upset and vomit.

3. If we eat or drink forgetfully, it will not invalidate the fast. Rather it is considered food from Allah (سبحانه وتعالى). And if we remember we are fasting, then we should stop and not continue eating.
4. Sheikh bin Uthaymeen (may Allah have mercy on him) said it is disliked to use toothpaste during the day, but at night it is fine. It is best to us the siwak, but not the flavored types.
5. Injections do not invalidate the fast, unless they are nutritional injections such as glucose.

6. To have blood withdrawn while fasting invalidates the fast because it weakens the body, and it is considered like cupping. And cupping is not allowed while fasting.
7. If there is something in our mouth while hearing the adhaan, then we should stop.
8. Nose drops invalidate the fast.
9. Some eyedrops can be tasted by the mouth, in that case, it can invalidate the fast.

MAY ALLAH HELP US APPLY WHAT WE LEARNED. AMEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## الحياة الطيبة THE GOOD LIFE

12 MARCH 2023 | 20 SHA'BAN 1444 | CLASS #21

### FASTING IS A WAY TO TAQWA (PIETY)

- All acts of worship in Islam are enjoined to fulfill a certain goal. This means we should fulfill these goals. In Arabic this is called (مقاصد).

#### SURAH AL 'ANKABUT 45

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Indeed, prayer prohibits immorality and wrongdoing,

- These are the goals we have to fulfill when performing the prayer.



- Allah (سبحانه وتعالى) prescribed fasting to fulfill a certain purpose.

### SURAH AL BAQARAH 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

- The purpose of our fasting is to observe piety. Allah (سبحانه وتعالى) has made it clear to us so that we may practice taqwa.

### SURAH AL BAQARAH 187

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

Thus does Allah make clear His ordinances to the people that they may become righteous.

- When we observe the fast, we have to fulfill and accomplish taqwa. The purpose and goal behind prescribing the fast and those before us is so we may have taqwa.
- There are two aspects to fasting that we should perform in order for our fast to be accepted by Allah (سبحانه وتعالى), and this type of fast will lead to piety.
  1. Apparent fasting: which is abstaining from food and drink and from engaging in relation.
  2. Hidden fasting: fast of the heart and the limbs
- This means our hearts and limbs should be fasting from prohibited matters. If our fast is only to endure hunger and thirst for a long time, then how will this fast be different from the

cattle and camel who endure hunger for a long time? Subhan Allah.

- So the fast in Islam should join these two types together and then this will lead us to taqwa. It is not just abstinence from food and drink because even "fasting" is done for treatment, but our fast is the fast of the heart and limbs.

NO NEED OF FASTING IF ONE DOES NOT PROTECT HIS LIMBS

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ " .

The Prophet (ﷺ) said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah

is not in need of his (fasting) leaving his food  
and drink."<sup>71</sup>

○ Allah (سبحانه وتعالى) is in no need of his fast because he did not fulfill the fast of his heart and limbs. We have to protect our tongue from bad speech, we have to beware of the look of the eye, and desires of the stomach and private parts. If we protect these matters:

1. Eyes
  2. Ears
  3. Tongue
  4. Stomach
  5. Private parts
- Then we have preserved and maintained our fasting.

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<sup>71</sup> Hadeeth al Bukhari no. 6057

- If someone refrains from food and drink, but he is committing haram with his eyes, ears and tongue, then this is not the fast Allah (سبحانه وتعالى) wants from him. He did not keep his duty as Allah (سبحانه وتعالى) wants from him.
- Now we want to learn how we can attain taqwa so that our lives are good. What is the relationship between taqwa and fasting?

## THE RELATION BETWEEN TAQWA AND FASTING

### THE SIGNIFICANCE OF FASTING AND ITS VIRTUES IN ISLAM

- We want to see what is special about fasting such that Allah (سبحانه وتعالى) particularized it from all other pillars of Islam to be a means to attain taqwa.

## 1. ALLAH CHOSE TO REWARD FOR IT HIMSELF APART FROM THE REST OF THE PILLARS OF ISLAM

### FASTING IS FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ " كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ ، إِلَّا الصَّوْمَ فَإِنَّهُ لِي ، وَأَنَا أَجْزِي بِهِ ،  
وَلِخَلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ " .

Narrated Abu Huraira: The Prophet (ﷺ) said,

"(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.'<sup>72</sup>

- Allah (سبحانه وتعالى) chose fasting apart from all pillars so that He Himself will reward for it. And we wonder why from all other pillars?

### SURAH AL AN'AAM 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا  
يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

<sup>72</sup> Hadeeth al Bukhari no. 5927

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

- For any good deed we do, Allah (سبحانه وتعالى) will reward us ten times, except fasting; IT is for Allah (سبحانه وتعالى) and He will reward for it. Isn't Allah (سبحانه وتعالى) The Most Generous Lord, The Owner of Bounty, The Most Rich Lord, The Owner of Majesty and Honor, so when the Most Generous Lord says He will reward us for it, it means fasting will not follow this divine law in rewarding. It will be different, it will be more and abundant with no limit because it is from Allah (سبحانه وتعالى). This is the significance of

fasting. Allah (سبحانه وتعالى) is The Most Generous Lord and He will reward us for it with no limit.

- The scholars said on the Day of Judgement when the people retaliate and take the reward of those who wronged them, they will be unable to take the reward of fasting; Allah (سبحانه وتعالى) will protect it. Therefore, fasting has a great significance.
- Ibn Hajar (may Allah have mercy on him said): “Although all practices of worship are for Allah, here Allah singles out fasting, because it cannot be practiced for the sake of showing off as no one except Allah can know whether one is observing the fast or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy.”



- Someone may abstain from food and drink while no one knows he is fasting. And even if people know he is fasting, who knows if he fulfilled the second part of fasting? No one except Allah (سبحانه وتعالى).
- No one can fast for the sake of showing-off or the sake of hypocrisy. Fasting is for the sake of Allah (سبحانه وتعالى).

## 2. FASTING FOR THE SAKE OF ALLAH KEEPS HELLFIRE AWAY FROM ONE'S FACE A DISTANCE OF SEVENTY YEARS

### FASTING KEEPS ONE AWAY FROM THE FIRE

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا ".

Narrated Abu Sa`id: I heard the Prophet (ﷺ) saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."<sup>73</sup>

- The meaning “for the sake of Allah (سبحانه وتعالى)” in this hadith is to observe the obligatory or voluntary fast for the sake of Allah (سبحانه وتعالى) or fasting while engaged in struggle for the sake of Allah (سبحانه وتعالى). Imagine if this person fasts the 29 or 30 days of the Ramadan, how far will he be away from the fire? A distance of 2100 years from the fire, and we will not find this reward for any other act of worship.

<sup>73</sup> Hadeeth al Bukhari no. 2840

- Whenever we observe the fast, our intention should be for the sake of Allah (سبحانه وتعالى) and to obtain His pleasure, and not as a diet or health or “I’m working so it’s easy for me to fast”.

### 3. FASTING IS PROTECTION

- Fasting protects a person from obscene talk, foolish actions, deviation and the wrath of Allah (سبحانه وتعالى) in this life and the next.

#### FASTING IS PROTECTION

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ " الصِّيَامُ جُنَّةٌ،

Allah's Messenger (ﷺ) said, "Fasting is a shield (or  
 a screen or a shelter).<sup>74</sup>

<sup>74</sup> Hadeeth al Bukhari no. 1894

## FAST IF UNABLE TO GET MARRIED

عَنْ عَلْقَمَةَ، قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ " .

Narrated 'Alqama: the Prophet (ﷺ) once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.<sup>75</sup>

- The Prophet (ﷺ) advises the youth who is unable to get married to fast instead as this diminishes sexual desire.
- In the month of Ramadan, the shaitan is chained in order to not arouse desires, and abstinence from food and drink weakens the

<sup>75</sup> Hadeeth al Bukhari no. 5065

body and desires. So fasting is protection from committing haram.

- The month of Ramadan is an exceptional opportunity to attain piety. This means when we observe the fast in the month of Ramadan, our intention should be to carry out the command of Allah (سبحانه وتعالى) and to attain taqwa.
- We want Allah (سبحانه وتعالى) to help us everyday to attain taqwa, such that we exit Ramadan and our name is among the muttaqeen. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

## WHY DOES FASTING LEAD TO TAQWA?

- The meaning of Taqwa: is to take action in obedience to Allah (سبحانه وتعالى) upon a light from Allah while hoping for the reward from Him and abandoning disobedience to Allah upon a light from Allah while fearing His punishment.
- Taqwa consists of two parts:
  1. One is to obey Allah (سبحانه وتعالى) while having light from Allah (سبحانه وتعالى) (of matters He has told us to obey Him) and hoping for the reward from Him
  2. To refrain from disobeying Allah upon a light of Allah (سبحانه وتعالى) (of matters He has told us to abstain from), while fearing His punishment
- Now let us apply this meaning to fasting:

1. To observe the fast because Allah (سبحانه و تعالی) commanded us, while hoping for the reward from Allah (سبحانه و تعالی)
  2. To abstain from disobeying Allah (سبحانه و تعالی) while fasting and to fear the punishment of Allah (سبحانه و تعالی)
- When the fasting person abstains from food and drink from fajr to maghrib, and no one is around to watch him and he has the ability to drink and eat, he has the ability to violate the fast, but he fears Allah (سبحانه و تعالی), then this is taqwa.
  - When we observe the obligatory or voluntary fast, and we abstain from desires and we have the ability to eat or drink, but we will not do it, why?

1. Fear of Allah (سبحانه وتعالى)
  2. Aware of Allah's observation
  3. Hoping to attain the reward for our fast
  4. To attain piety
  5. To fulfill our duty towards Allah (سبحانه وتعالى)  
and fast in the way pleasing to Him
- So that we attain our reward for fasting from Him. Accordingly, this meaning should not just be applied for fasting or in Ramadan, but at all times and in every affair. For example, when we come to our parents, relatives or neighbors, how do we apply taqwa?
  - We should deal well with them by giving them their rights, abstain from wronging or oppressing them, why? Out of fear of Allah (سبحانه وتعالى) and hoping for the reward from Him.



- For example, if we are in the office, and we have the ability to take money while no one is aware, what will stop us from taking it? Taqwa.
- What prevents us from looking or hearing what is unlawful? Taqwa. And how will we learn this taqwa? Through our fasting in Ramadan.
- When one observes the fast:
  1. He is practicing an act of obedience which no one knows about except his Lord.
  2. He is abandoning violating the prohibition of Allah and committing sins whilst having the ability to do it.

# THE GREAT IMPACTS OF TAQWA

## 1. ALLAH MADE TAQWA A KEY TO GET OUT OF EVERY DIFFICULTY

### SURAH AT TALAQ 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنْكُمْ وَأَقِيمُوا 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

- Taqwa is mentioned five times in Surah At Talaq because a great amount of transgression from both sides can happen as a result of divorce. And whoever practices taqwa, Allah (سبحانه وتعالى) will make a way out of difficulty.

## 2. ALLAH MADE TAQWA A KEY TO PROVISION

### SURAH AT TALAQ 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- If we want provision and rizq, we should practice taqwa. We should never think that if applying for a job and we take off our hijab, or mix unnecessarily with men or travel alone,

then we will be provided. Allah (سبحانه وتعالى) says He will provide us if we have taqwa, and this is just a test for us.

### 3. ALLAH MADE TAQWA A KEY FOR MAKING MATTERS EASY

#### SURAH AT TALAQ 4

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ 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.

#### 4. ALLAH MADE TAQWA A MEANS OF EXPIATION OF SINS

##### SURAH AT TALAQ 5

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ 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.

#### 5. TAQWA IS A MEANS OF SALVATION IN THE HEREAFTER

##### SURAH MARYAM 71 TO 72

71

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

## ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

- Allah (سبحانه وتعالى) has mentioned on the Day of Judgement, a bridge will be set up over the hellfire. The believers will be ordered to cross it and underneath is the hellfire.
- The first to cross it is the Prophet Mohammed (ﷺ) and then the rest of the prophets. And they will invoke Allah (سبحانه وتعالى) to give salvation.
- Everyone will cross it; it is inevitable, but who will not fall in the fire? The one who had taqwa. This means whatever we collect of taqwa from our fast, from the situations we go through in life, it will benefit us in that time. It will protect us from

falling into the hellfire. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- o This means our taqwa will make us cross the bridge safely. Some will cross the bridge in the blink of an eye, some like lightning, some riding, some running, some walking, some crawling, and some will be caught by thorns and scratched while crossing the bridge over the hellfire. This is according to one's piety.

## 6. ALLAH WILL BE WITH HIM

### SURAH AL BAQARAH 194

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fear Allah and know that Allah is with those who fear Him.

- Allah (سبحانه وتعالى) promised that we will not be alone and He will bring down tranquility in our heart. And this is when we practice taqwa.

## 7. ALLAH LOVES THE PIOUS

### SURAH AAL IMRAAN 76

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.

- When Allah (سبحانه وتعالى) loves a person, He will guide him to the best of his affairs.

## 8. ALLAH WILL HONOR HIM ON THE DAY OF RESURRECTION

### SURAH MARYAM 85



## يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

On the Day We will gather the righteous to the Most Merciful as a delegation

- When the pious are resurrected, they will be taken by the angels and presented to Allah (سبحانه وتعالى). This is how Allah (سبحانه وتعالى) deals with those who hoped for the reward from Him. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

### 9. ALLAH PREPARED JANNAH FOR THEM

#### SURAH AAL IMRAAN 133

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ  
أُعِدَّتْ لِلْمُتَّقِينَ

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

- We will learn taqwa from our fast and implement it in our life.
- Something very important is to beware of exhausting the credit of our fast in the month of Ramadan, what does it mean to waste our credit in the month of Ramadan?
- There are epeople who may enter the month of Ramadan diligently, they recite the Qur'an profusely, give the needy and they are busy with doing good and obeying Allah (سبحانه وتعالى), abstaining from evil, and they pray the taraweeh and weep at the recitation. But at night, when he goes home, he starts to look at his mobile, starts to look at social media, look at haram and read haram, so he wastes the reward he acquired throughout the day. And he will repeat this the next day. This person will

exit the state of Ramadan with the same state of faith as he entered. May Allah (سبحانه وتعالى) keep us away from this state. Ameen.

- We should especially beware of devilish humans; the jinn are chained, but the human devils make come as a test from Allah (سبحانه وتعالى), and they may spoil our fast and taqwa. Iblis does not want to enter the hellfire alone, so we should not listen to him.
- We should always remind ourselves that we want to attain taqwa. And Allah (سبحانه وتعالى) wants from us that we repent to Him.

## SURAH AN NISAA 27

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ  
تَمِيلُوا مَيْلًا عَظِيمًا

Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

## RULINGS IN RAMADAN

### TARAWEEH

- In the month of Ramadan, the qiyam al layl is called “taraweeh”. The righteous predecessor would pray four units and then take a rest, and then another four units, and then they continue. And this is the origin of the word (تراويح) which comes from the word (راحة) – rest.
- It is allowable for the woman to go to the masjid and pray, but it is not sunnah. The sunnah is best for the woman to pray at home, in her room. This is more rewarding for the woman than to go to the masjid.

- Someone may say, “I want to pray at home, but I don’t know by heart many surahs or verses, and I want to prolong my qiyam.” So the scholars said, “if we have not memorized Qur’an, then we are allowed to hold the mus’haf and recite it.” Aisha (may Allah be pleased with her) used to do that.
- If we like to pray in the masjid, no one can say no, but we must follow up the recitation with the imam until he finishes witr. For example, there are some who will pray 8 units with the imam and then leave the masjid and pray the witr at home. The Prophet (ﷺ) said whoever prays with the imam until he finishes and he says the tasleem and turns towards the people, then he has prayed the night prayer.

## SUHOOR

- The sunnah is to take the suhoor before dawn, but those who eat at 12 or 1 and then sleep until fajr time, then they will not get the reward of the (متسحرين). So it is better to delay the suhoor as much as we can.

## QUNOOT

- The dua of qunoot is not sunnah to be recited in every qiyam al layl because the Prophet (ﷺ) did not continuously say it.
- One can add to the dua qunoot with more dua, but it is not sunnah to prolong it.

## NUMBER OF UNITS OF THE TARAWEEH

- There are different numbers of units for the night prayers, so we should not say, “this one is

wrong". The Prophet (ﷺ) prayed 11 or 13 units, but it was prolonged, taking almost 3 or 4 hours.

- And the righteous predecessors used to pray over 20, but shorter units.

### RAISING OF THE HANDS

- It is sunnah to raise the hands while in qunoot, but there is no wiping of the face after dua as that is an innovation.
- After the prayer, we are to remember Allah (سبحانه وتعالى) much and not raise our hands and make dua. We are to make dua while in the prayer (in prostration and before tasleem).

MAY ALLAH MAKE US FROM THE MUTTAQEEN. 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>



