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المذكّرة الثانية: الوسائل المفيدة للحياة السعيدة

## Workbook Two:

Beneficial Means for a Happy Life

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## المُقَدِّمَةُ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ الْحَمْدُ كُلُّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

أَمَّا بَعْدُ: فَإِنَّ رَاحَةَ الْقَلْبِ، وَطَمَئِينَتَهُ وَسُرُورَهُ وَزَوَالَ هُمُومِهِ وَعُغُومِهِ، هُوَ الْمَطْلَبُ لِكُلِّ أَحَدٍ، وَبِهِ تَحْصُلُ الْحَيَاةُ الطَّيِّبَةُ، وَيَتِمُّ السُّرُورُ وَالْإِبْتِهَاجُ.

وَلِذَلِكَ أَسْبَابُ دِينِيَّةٍ، وَأَسْبَابُ طَبِيعِيَّةٍ، وَأَسْبَابُ عَمَلِيَّةٍ، وَلَا يُمَكِّنُ اجْتِمَاعُهَا كُلُّهَا إِلَّا لِلْمُؤْمِنِينَ، وَأَمَّا مَنْ سِوَاهُمْ، فَإِنَّهَا وَإِنْ حَصَلَتْ لَهُمْ مِنْ وَجْهِ وَسَبَبٍ يُجَاهِدُ عُقْلًا وَهُمْ عَلَيْهِ، فَاتَتْهُمْ مِنْ وَجْوهٍ أَنْفَعُ وَأَثْبَتُ وَأَحْسَنَ حَالًا وَمَالًا.

### Introduction.

All praise is due to Allāh, the one who possesses praise in its entirety.

I bear witness that there is no deity worthy of worship except Allāh, alone without any partner, and I bear witness that Muḥammad is his worshipper and messenger. May Allāh send salutations of praise and peace upon him, his family, and his companions. Thereafter:

Peace of heart, its tranquillity, joy; and the removal of its worries and sorrows is the goal of every person. Through this, a good life is attained, and there is a realisation of true happiness and delight.

There are religious, natural and practical means for this – and all of them are only found in the people of imān. Others besides them, may attain an aspect of this happiness, through one of these means which the most intelligent amongst them will strive their utmost to attain, however they miss out on the other aspects of happiness which are more beneficial, more enduring and better [for their] current state as well as future outcomes.

وَلَكِنِّي سَأَذْكُرُ بِرِسَالَتِي هَذِهِ مَا يَحْضُرُنِي مِنَ الْأَسْبَابِ لِهَذَا الْمَطْلَبِ الْأَعْلَى، الَّذِي يَسْعَى لَهُ كُلُّ أَحَدٍ. فَمِنْهُمْ مَنْ أَصَابَ كَثِيرًا مِنْهَا فَعَاشَ عَيْشَةً هَنِيئَةً، وَحَيَا حَيَاةً طَيِّبَةً، وَمِنْهُمْ مَنْ أَخْفَقَ فِيهَا كُلَّهَا فَعَاشَ عَيْشَةَ الشَّقَاءِ، وَحَيَا حَيَاةَ التُّعَسَاءِ. وَمِنْهُمْ مَنْ هُوَ بَيْنَ بَيْنٍ، يَحْسَبُ مَا وَفَّقَ لَهُ. وَاللَّهُ الْمُوَفِّقُ الْمُسْتَعَانُ بِهِ عَلَى كُلِّ خَيْرٍ، وَعَلَى دَفْعِ كُلِّ شَرٍّ.

فَصُلِّ: وَأَعْظَمُ الْأَسْبَابِ لِذَلِكَ وَأَصْلُهَا وَأُسْهَا هُوَ الْإِيمَانُ وَالْعَمَلُ الصَّالِحُ، قَالَ تَعَالَى: {مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ} النحل: ٩٧ فَأَخْبَرَ تَعَالَى وَوَعَدَ مَنْ جَمَعَ بَيْنَ الْإِيمَانِ وَالْعَمَلِ الصَّالِحِ، بِالْحَيَاةِ الطَّيِّبَةِ فِي هَذِهِ الدَّارِ، وَبِالْجَزَاءِ الْحَسَنِ فِي هَذِهِ الدَّارِ وَفِي دَارِ الْقَرَارِ.

Among the people are those who have attained much of it, and thus lived an easy life, and a goodly existence; whereas others missed out completely and lived a life of distress; whilst others are in between, according to what they have been granted success in.

And Allāh is the one who guides to success, the one from whom helps is sought in attaining every good and repelling every harm.

**Section:** The greatest, and most fundamental, of all means is imān and righteous actions. Allāh, the exalted, said:

**{Whoever does righteous actions, whether male or female, while being 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} [16:97]**

Allāh, the most-high, informs and promises those who combine between imān and righteous actions, a good life in this world and a good reward both in this world and in the abode of final eternal residence (i.e. the Hereafter).

وَسَبَبُ ذَلِكَ وَاضِحٌ، فَإِنَّ الْمُؤْمِنِينَ بِاللَّهِ الْإِيمَانَ الصَّحِيحَ، الْمُثْمِرَ لِلْعَمَلِ الصَّالِحِ الْمُصْلِحِ لِلْقُلُوبِ  
وَالْأَخْلَاقِ وَالْدُّنْيَا وَالْآخِرَةِ، مَعَهُمْ أُصُولٌ وَأُسُسٌ يَتَلَقَّوْنَ فِيهَا جَمِيعَ مَا يَرِدُ عَلَيْهِمْ مِنْ أَسْبَابِ الشُّرُورِ  
وَالْإِبْتِهَاجِ، وَأَسْبَابِ الْقَلَقِ وَالْهَمِّ وَالْأَحْزَانِ.

يَتَلَقَّوْنَ الْمَحَابَّ وَالْمَسَارَ بِقُبُولِ لَهَا، وَشُكْرِ عَلَيْهَا، وَاسْتِعْمَالِ لَهَا فِيمَا يَنْفَعُ، فَإِذَا اسْتَعْمَلُوهَا عَلَى هَذَا  
الْوَجْهِ، أَحَدَتْ لَهُمْ مِنَ الْإِبْتِهَاجِ بِهَا، وَالطَّمَعِ فِي بَقَائِهَا وَبَرَكَاتِهَا، وَرَجَاءِ ثَوَابِ الشَّاكِرِينَ، أُمُورًا عَظِيمَةً  
تَفُوقُ بِخَيْرَاتِهَا وَبَرَكَاتِهَا هَذِهِ الْمُسَرَّاتِ الَّتِي هَذِهِ ثَمَرَاتُهَا.

The reason for this is clear: those who possess imān in Allāh – the correct imān, the fruits of which is righteous actions, thereby rectifying hearts, manners, worldly life and the Hereafter – they possess principles and foundations by which they can navigate everything they encounter, whether it causes joy and delight, or causes anxiety, worry, and sorrow.

They react to [materialistic] pleasures and blessings and with acceptance, demonstrating shukr (gratitude), and then utilizing them in a manner that is beneficial. When they react in this manner, it brings them joy, a desire for the pleasures to continue; and hope for an increase in blessings, as well as hoping for the reward of being among the people of shukr (gratitude). Through this, great benefits arise for them - whose goodness and blessings surpasses the pleasure of the [materialistic] blessing.

وَيَتَلَقَّوْنَ الْمَكَارِهِ وَالْمَصَارَّ وَالْهَمَّ وَالْغَمَّ بِالمُقَاوَمَةِ لِمَا يُمَكِّنُهُمْ مُقَاوَمَتُهُ، وَتَخْفِيفِ مَا يُمَكِّنُهُمْ تَخْفِيفُهُ، وَالصَّبْرَ الْجَمِيلَ لِمَا لَيْسَ لَهُمْ مِنْهُ بَدْءٌ، وَبِذَلِكَ يَحْصُلُ لَهُمْ مِنْ آثَارِ الْمَكَارِهِ مِنَ الْمُقَاوَمَاتِ النَّافِعَةِ، وَالتَّجَارِبِ وَالْقُوَّةِ، وَمِنَ الصَّبْرِ وَاحْتِسَابِ الْأَجْرِ وَالثَّوَابِ أُمُورٌ عَظِيمَةٌ تَضْمَحِلُّ مَعَهَا الْمَكَارِهُ، وَتَحِلُّ مَحَلَّهَا الْمَسَارُ وَالْأَمَالُ الطَّيِّبَةُ، وَالطَّمَعُ فِي فَضْلِ اللَّهِ وَتَوَابِهِ.

كَمَا عَبَّرَ النَّبِيُّ ﷺ عَنْ هَذَا فِي الْحَدِيثِ الصَّحِيحِ أَنَّهُ قَالَ: "عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ".  
رَوَاهُ مُسْلِمٌ

They react to hardships, difficulties, anxieties [about the future] and sorrow [over the past], by resolving to confront whatever they can, or [at least] lessening their effects wherever possible, along with a beautiful demonstration of ṣabr (patience) in enduring what cannot be avoided. In this manner, such adversities become an avenue of benefit to them: [they develop] resistance; and they gain valuable experience and strength.

Their patience and anticipation of reward also benefits them greatly, whereby hardships fade away, replaced instead by joy, optimistic aspirations, and a yearning for the grace of Allāh and his reward.

This is as the Prophet ﷺ expressed in an authentic ḥadīth:

**"How amazing is the affair of a mu'min (believer), it is good in entirety. If they are blessed with prosperity, they show shukr (gratitude), and that is good for them. When afflicted with adversity, they demonstrate ṣabr (patience), and that is good for them. This is not the case for anyone except a person of imān."**

[Muslim]

فَأَخْبَرَ ﷺ أَنَّ الْمُؤْمِنَ يَتَضَاعَفُ غُنْمُهُ وَخَيْرُهُ وَثَمَرَاتُ أَعْمَالِهِ فِي كُلِّ مَا يَطْرُقُهُ مِنَ السُّرُورِ وَالْمَكَارِهِ.

لِهَذَا تَجِدُ اثْنَيْنِ يَطْرُقُهُمَا نَائِبَةٌ مِنْ نَوَائِبِ الْخَيْرِ أَوِ الشَّرِّ فَيَتَفَاوَتَانِ تَفَاوُتًا عَظِيمًا فِي تَلَقِّيْهَا، وَذَلِكَ بِحَسَبِ تَفَاوُتِهِمَا فِي الْإِيمَانِ وَالْعَمَلِ الصَّالِحِ.

هَذَا الْمَوْصُوفُ بِهَذَيْنِ الْوَصْفَيْنِ يَتَلَقَّى الْخَيْرَ وَالشَّرَّ بِمَا ذَكَرْنَاهُ مِنَ الشُّكْرِ وَالصَّبْرِ وَمَا يَتَّبِعُهُمَا، فَيَحْدُثُ لَهُ السُّرُورُ وَالْإِبْتِهَاجُ، وَزَوَالُ الْهَمِّ وَالْغَمِّ وَالْقَلَقِ وَضَيْقِ الصَّدْرِ وَشَقَاءِ الْحَيَاةِ، وَتَتِمُّ لَهُ الْحَيَاةُ الطَّيِّبَةُ فِي هَذِهِ الدَّارِ.

The Prophet ﷺ informed that the believer, their gains, goodness, and the fruits of their actions are multiplied in everything they encounter, whether joy or hardship.

Therefore, you find two people who are confronted with a situation – good or harmful – yet they differ enormously in how they react, depending on the level of their imān and righteous actions.

The one who possess these two qualities deals with blessings and harms in the manner we outlined: shukr (gratitude) and ṣabr (patience) and what is connected to them, which then results in joy and delight; and the removal of anxieties, sorrow, distress, unease; the misery of life is alleviated, and instead a good life in this abode is attained.

وَالْآخَرُ يَتَلَقَّى الْمَحَابَّ بِأَشْرٍ وَبَطَرٍ وَطُغْيَانٍ، فَتَنْحَرِفُ أَخْلَاقُهُ وَيَتَلَقَّاها كَمَا تَتَلَقَّاها الْبَهَائِمُ بِجَشَعٍ وَهَلَعٍ، وَمَعَ ذَلِكَ فَإِنَّهُ غَيْرُ مُسْتَرِيحٍ الْقَلْبِ، بَلْ مُشْتَتٌّ مِنْ جِهَاتٍ عَدِيدَةٍ، مُشْتَتٌّ مِنْ جِهَةٍ خَوْفِهِ مِنْ زَوَالِ مَحْبُوبَاتِهِ، وَمِنْ كَثْرَةِ الْمُعَارَضَاتِ النَّاشِئَةِ عَنْهَا غَالِبًا، وَمِنْ جِهَةٍ أَنَّ التُّفُوسَ لَا تَقِفُ عِنْدَ حَدٍّ بَلْ لَا تَزَالُ مُتَشَوِّقَةً لِأُمُورٍ أُخْرَى، قَدْ تَحْصُلُ وَقَدْ لَا تَحْصُلُ، وَإِنْ حَصَلَتْ عَلَى الْفَرَضِ وَالتَّقْدِيرِ فَهُوَ أَيْضًا قَلِقٌ مِنَ الْجِهَاتِ الْمَذْكُورَةِ.

وَيَتَلَقَّى الْمَكَارِهِ بِقَلَقٍ وَجَزَعٍ وَخَوْفٍ وَضَجَرٍ، فَلَا تَسْأَلُ عَمَّا يَخْذُلُ لَهُ مِنْ شَقَاءِ الْحَيَاةِ، وَمِنْ الْأَمْرَاضِ الْفِكْرِيَّةِ وَالْعَصَبِيَّةِ، وَمِنْ الْخَوْفِ الَّذِي قَدْ يَصِلُ بِهِ إِلَى أَسْوَأِ الْحَالَاتِ وَأَفْظَعِ الْمُزْعِجَاتِ، لِأَنَّهُ لَا يَرْجُو ثَوَابًا، وَلَا صَبَرَ عِنْدَهُ يُسَلِّيهِ وَيَهْوُنُ عَلَيْهِ.

As for the other person, they react to such blessings with arrogance, vanity, and tyranny. Their morals deviate, reacting to blessings just as animals do – with greed and panic, whilst at the same time lacking peace of heart, rather, it is completely distracted in many ways; in constant fear of losing beloved possessions, and the constant conflicts that often arise from this; also from the angle of [their greed] which does not know a limit. They never cease desiring other things, which may or may not occur for them. Even if they hypothetically occur, they remain anxious due to the reasons [mentioned] above.

As for hardships, they react to them with worry, panic, fear and intense irritation. Do not even ask about the misery which they endure in life; as well as emotional and psychological ill-health; nor the fear which may drive them to the worst states and intense disturbance – because they have no reward to hope for, nor possess patience which brings comfort, and lessens [the burden of the hardship].



وَكُلُّ هَذَا مَشَاهِدٌ بِالتَّجَرُّبَةِ، وَمِثَالٌ وَاحِدٌ مِنْ هَذَا التَّنَوُّعِ، إِذَا تَدَبَّرْتَهُ وَنَزَلْتَهُ عَلَى أَحْوَالِ النَّاسِ، رَأَيْتَ الْفَرْقَ الْعَظِيمَ بَيْنَ الْمُؤْمِنِ الْعَامِلِ بِمَقْتَضَى إِيْمَانِهِ، وَبَيْنَ مَنْ لَمْ يَكُنْ كَذَلِكَ، وَهُوَ أَنَّ الدِّينَ يَحْتُ غَايَةَ الْحُثِّ عَلَى الْقَنَاعَةِ بِرِزْقِ اللَّهِ، وَبِمَا آتَى الْعِبَادَ مِنْ فَضْلِهِ وَكَرَمِهِ الْمُتَنَوِّعِ.

فَالْمُؤْمِنُ إِذَا ابْتُلِيَ بِمَرَضٍ أَوْ فَقْرٍ، أَوْ نَحْوِهِ مِنَ الْأَعْرَاضِ الَّتِي كُلُّ أَحَدٍ عُرِضَ لَهَا، فَإِنَّهُ - بِإِيْمَانِهِ وَبِمَا عِنْدَهُ مِنَ الْقَنَاعَةِ وَالرِّضَا بِمَا قَسَمَ اللَّهُ لَهُ - يَكُونُ قَرِيرَ الْعَيْنِ، لَا يَتَطَلَّبُ بِقَلْبِهِ أَمْرًا لَمْ يُقَدَّرْ لَهُ، يَنْظُرُ إِلَى مَنْ هُوَ دُونَهُ، وَلَا يَنْظُرُ إِلَى مَنْ هُوَ فَوْقَهُ، وَرَبَّمَا زَادَتْ بِهِجَتُهُ وَسُرُورُهُ وَرَاحَتُهُ عَلَى مَنْ هُوَ مُتَحَصِّلٌ عَلَى جَمِيعِ الْمَطَالِبِ الدُّنْيَوِيَّةِ، إِذَا لَمْ يُؤْتَ الْقَنَاعَةَ.

All this has been observed through experience, and if you were to reflect on even a single instance of this, and apply it in the context of people's lives, you will clearly observe the vast difference between a mu'min who acts according to their imān, and one who is devoid of this. The religion [of Islām] emphatically encourages a person to develop contentment with the provisions of Allāh, and what he has bestowed upon people through his generosity and his manifold kindness.

Thus, when a mu'min is tested with illness, poverty or similar types of hardships, to which everyone is exposed, the mu'min - due to their imān, and the contentment which he possesses, and their acceptance with what Allāh has decreed for them - is at ease, not seeking in their heart what has not been decreed for them; they look towards those who have less, not at those who have more. In fact, their joy, happiness and comfort may surpass that of someone who possesses all materialistic possessions but lacks contentment.

كَمَا تَجِدُ هَذَا الَّذِي لَيْسَ عِنْدَهُ عَمَلٌ بِمَقْتَضَى الْإِيمَانِ، إِذَا ابْتُلِيَ بِشَيْءٍ مِنَ الْفَقْرِ، أَوْ فَقَدَ بَعْضَ الْمَطَالِبِ الدُّنْيَوِيَّةِ، تَجِدُهُ فِي غَايَةِ التَّعَاسَةِ وَالشَّقَاءِ.

وَمِثَالُ آخَرَ: إِذَا حَدَّثَتْ أَسْبَابُ الْخَوْفِ، وَأَلَمَّتْ بِالْإِنْسَانِ الْمُزْعِجَاتُ، تَجِدُ صَحِيحَ الْإِيمَانِ ثَابِتَ الْقَلْبِ، مُطْمَئِنِّ النَّفْسِ، مُتَمَكِّنًا مِنْ تَدْبِيرِهِ وَتَسْيِيرِهِ لِهَذَا الْأَمْرِ الَّذِي دَهَمَهُ بِمَا فِي وَسْعِهِ مِنْ فِكْرٍ وَقَوْلٍ وَعَمَلٍ، قَدْ وَطَّنَ نَفْسَهُ لِهَذَا الْمُزْعِجِ الْمُلِمِّ، وَهَذِهِ أَحْوَالُ تُرِيحُ الْإِنْسَانَ وَتُثَبِّتُ فُؤَادَهُ.

كَمَا تَجِدُ فَاقِدَ الْإِيمَانِ بَعَكْسِ هَذِهِ الْحَالِ إِذَا وَقَعَتِ الْمَخَافُفُ انْزِعَاجَ لَهَا صَمِيرُهُ، وَتَوَثَّرَتْ أَعْصَابُهُ، وَتَشَتَّتَتْ أَفْكَارُهُ وَدَاخِلُهُ الْخَوْفُ وَالرُّعْبُ، وَاجْتَمَعَ عَلَيْهِ الْخَوْفُ الْخَارِجِيُّ، وَالْقَلَقُ الْبَاطِنِيُّ الَّذِي لَا يُمَكِّنُ التَّغْيِيرُ عَنْ كُنْهِهِ.

Conversely, you will find that the one who does not act in accordance with imān, when afflicted with poverty, or deprived of some worldly desires, is in a state of utmost misery and distress.

Another example: when causes of fear arise, and a person is pained by irritations, you will find a person possessing true imān has a firm heart, they are calm and collected. They navigate and manage the situation with clear thought, speech and action within their capacity. Such a person has prepared themselves for the distressing challenge that has beset them – and these reactions comfort the person and strengthen their heart.

Conversely, you will find a person who lacks imān, when faced with fears, their emotions are irritated, nerves are strained, thoughts are scattered, and they are overtaken by anxiety and dread. External fears, and internal distress, come together to an extent that words cannot describe.

وَهَذَا التَّوَعُّغُ مِنَ النَّاسِ إِنْ لَمْ يَحْصُلْ لَهُمْ بَعْضُ الْأَسْبَابِ الطَّبِيعِيَّةِ الَّتِي تَحْتَاجُ إِلَى تَمَرِّينٍ كَثِيرٍ، انْهَارَتْ قُوَاهُمْ وَتَوَثَّرَتْ أَعْصَابُهُمْ، وَذَلِكَ لِفَقْدِ الْإِيمَانِ الَّذِي يَحْمِلُ عَلَى الصَّبْرِ، خُصُوصًا فِي الْمَحَالِّ الْحَرِجَةِ، وَالْأَحْوَالِ الْمُحْزِنَةِ الْمُزْعِجَةِ.

فَالْبَرُّ وَالْفَاجِرُ، وَالْمُؤْمِنُ وَالْكَافِرُ يَشْتَرِكُونَ فِي جَلْبِ الشَّجَاعَةِ الْاِكْتِسَابِيَّةِ، وَفِي الْغَرِيزَةِ الَّتِي تُلْطِفُ الْمَخَافَ وَتَهْوِنُهَا، وَلَكِنْ يَتَمَيَّزُ الْمُؤْمِنُ بِقُوَّةِ إِيْمَانِهِ وَصَبْرِهِ وَتَوَكُّلِهِ عَلَى اللَّهِ وَاعْتِمَادِهِ عَلَيْهِ، وَاحْتِسَابِهِ لِثَوَابِهِ - أُمُورًا تَزْدَادُ بِهَا شَجَاعَتُهُ، وَتُخَفَّفُ عَنْهُ وَطْأَةُ الْخَوْفِ، وَتَهْوَنُ عَلَيْهِ الْمَصَاعِبُ، كَمَا قَالَ تَعَالَى: {إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ} النَّسَاء: ١٠٤

If such a person does not possess natural coping mechanisms - which require significant practice - their strength collapses, and they remain tense. This is due to the absence of imān, which fosters patience, especially in difficult, distressing and worrying situations.

Both, the pious and disobedient; and both a person of imān and a disbeliever, share the capacity to develop acquired courage, and can possess a natural instinct by which they can mitigate fears and lessen them, however, a person of imān is distinguished by the strength of their imān, ṣabr (patience), tawakkul (absolute reliance) upon Allāh and anticipating his reward – qualities by which the person's courage increases, the burden of fear diminishes, and hardships are more bearable, as Allāh, the most-high, said:

**{If you are suffering - so are they suffering as you are suffering, but you expect from Allāh that which they expect not} [04:104]**

وَيَحْصُلُ لَهُمْ مِنْ مَعُونَةِ اللَّهِ وَمُعِينِهِ الْخَاصِّ وَمَدَدِهِ مَا يُبْعَثُ الْمَخَافَ. وَقَالَ تَعَالَى: {وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} الْأَنْفَال: ٤٦

وَمِنْ الْأَسْبَابِ الَّتِي تُزِيلُ الْهَمَّ وَالْغَمَّ وَالْقَلَقَ، الْإِحْسَانُ إِلَى الْخَلْقِ بِالْقَوْلِ وَالْفِعْلِ، وَأَنْوَاعُ الْمَعْرُوفِ، وَكُلُّهَا خَيْرٌ وَإِحْسَانٌ، وَبِهَا يَدْفَعُ اللَّهُ عَنِ الْبَرِّ وَالْفَاجِرِ الْهُمُومَ وَالْغُمُومَ بِحَسَبِهَا، وَلَكِنْ لِلْمُؤْمِنِ مِنْهَا أَكْمَلُ الْحِظِّ وَالتَّصِيبِ، وَيَتَمَيَّزُ بِأَنَّ إِحْسَانَهُ صَادِرٌ عَنْ إِخْلَاصٍ وَاحْتِسَابٍ لِثَوَابِهِ. فَيَهْوَنُ اللَّهُ عَلَيْهِ بِذَلِكَ الْمَعْرُوفِ لِمَا يَرْجُوهُ مِنَ الْخَيْرِ، وَيَدْفَعُ عَنْهُ الْمَكَارَةَ بِإِخْلَاصِهِ وَاحْتِسَابِهِ.

They [the people of imān and piety] are granted exclusive assistance and support from Allāh, by which their fears are dispelled.

He, the most-high, said: **{And be patient. Indeed, Allāh is with those who are patient}** [08:46]

Among the means of removing anxiety, sorry and distress, is benevolence to people through words and actions; and engaging in various types of service [to others], all which are good and benevolent. Through this, Allāh removes worries and sorrows - from both the pious and disobedient – to the extent of their benevolence.

However, a person of imān has the most complete share and portion of this; they are further distinguished by the fact that their benevolence stems from ikhlāṣ (sincerity) and anticipating reward from Allāh.

So Allāh facilitates for them striving in the service of others, and prevents difficulties from them, on account of their ikhlāṣ and their anticipation of his reward.

قَالَ تَعَالَى: {لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا} النَّسَاء: ١١٤

فَأَخْبَرَ تَعَالَى أَنَّ هَذِهِ الْأُمُورَ كُلَّهَا خَيْرٌ مِمَّنْ صَدَرَتْ مِنْهُ، وَالْخَيْرُ يَجْلِبُ الْخَيْرَ، وَيَدْفَعُ الشَّرَّ، وَأَنَّ الْمُؤْمِنَ الْمُحْتَسِبَ يُؤْتِيهِ اللَّهُ أَجْرًا عَظِيمًا، وَمِنْ جُمْلَةِ الْأَجْرِ الْعَظِيمِ: زَوَالُ الْهَمِّ وَالْغَمِّ وَالْأَكْثَارِ وَنَحْوِهَا.

**فَصْلٌ:** وَمِنْ أَسْبَابِ دَفْعِ الْقَلْقِ النَّاشِئِ عَنْ تَوَثُّرِ الْأَعْصَابِ، وَاشْتِغَالِ الْقَلْبِ بِبَعْضِ الْمَكْدَرَاتِ: الْإِشْتِغَالُ بِعَمَلٍ مِنَ الْأَعْمَالِ، أَوْ عِلْمٍ مِنَ الْعُلُومِ النَّافِعَةِ، فَإِنَّهَا تُلْهِي الْقَلْبَ عَنِ اشْتِغَالِهِ بِذَلِكَ الْأَمْرِ الَّذِي أَفْلَقَهُ.

He, the most-high, said: {There is no good in much of their private conversation, except for those who encourage, that which is right or reconciliation between people. And whoever does that seeking means to the approval of Allāh - then we shall give him a great reward} [04:114]

Allāh, the most-high, informed that these matters which emanate from a person are good; and good invites further goodness, as well as repelling harm. Moreover, a person of imān, who anticipates reward from Allāh, is bestowed a great reward by Allāh, and included in this tremendous reward is: the removal of worry, distress, troubles etc...

**Section:** Among the means of alleviating anxiety, that arises from nervous tension, and the heart being distracted with some stressful matters, is to engage in some activity, or learning beneficial knowledge. This diverts the heart from dwelling on that which causes of distress.

وَرُبَّمَا نَسِيَ بِسَبَبِ ذَلِكَ الْأَسْبَابِ الَّتِي أُوجِبَتْ لَهُ الْهَمُّ وَالْغَمُّ، فَفَرِحَتْ نَفْسُهُ، وَازْدَادَ دَشَاظُهُ، وَهَذَا السَّبَبُ أَيْضًا مُشْتَرَكٌ بَيْنَ الْمُؤْمِنِ وَغَيْرِهِ. وَلَكِنَّ الْمُؤْمِنَ يَمْتَنِّزُ بِإِيمَانِهِ وَإِخْلَاصِهِ وَاحْتِسَابِهِ فِي اشْتِعَالِهِ بِذَلِكَ الْعِلْمِ الَّذِي يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، وَيَعْمَلُ الْخَيْرَ الَّذِي يَعْمَلُهُ، إِنْ كَانَ عِبَادَةً فَهُوَ عِبَادَةٌ، وَإِنْ كَانَ شُغْلًا دُنْيَوِيًّا أَوْ عَادَةً أَصْحَبَهَا النَّيَّةُ الصَّالِحَةُ، وَقَصْدُ الْإِسْتِعَانَةِ بِذَلِكَ عَلَى طَاعَةِ اللَّهِ.

فَلِذَلِكَ أَثَرُهُ الْفَعَالُ فِي دَفْعِ الْهُمُومِ وَالْغُمُومِ وَالْأَحْزَانِ. فَكَمْ مِنْ إِنْسَانٍ ابْتُلِيَ بِالْقَلْقِ وَمُلَازِمَةِ الْكَدَارِ، فَحَلَّتْ بِهِ الْأَمْرَاضُ الْمُتَنَوِّعَةُ، فَصَارَ دَوَاؤُهُ النَّاجِعُ نِسْيَانَهُ السَّبَبِ الَّذِي كَدَّرَهُ وَأَقْلَقَهُ، وَاشْتِعَالَهُ بِعَمَلٍ مِنْ مُهِمَّاتِهِ.

Perhaps, because of this, the person forgets the very reasons that caused them worry and distress, and they find a sense of joy within themselves, and their energy increases.

This, too, is common between a person of imān and others, however, a person of imān is distinguished on account of their imān, ikhlāṣ, anticipating reward from Allāh, in engaging in learning knowledge or teaching it, and deeds of goodness which they perform; if that good action is an act of 'ibādah (worship), then [they are rewarded for it being] 'ibādah, and if it is a worldly action or habit, it is accompanied by a righteous intention - of utilising it as a means of obeying Allāh.

This has a powerful effect in removing worry, sorrow, and grief. How many people have been tested with anxiety and persistent troubles, resulting in various illnesses, only to find their most effective remedy was them forgetting the original cause of their distress and trouble, and preoccupying themselves with important projects.

وَيَنْبَغِي أَنْ يَكُونَ الشُّغْلُ الَّذِي يَشْتَغِلُ فِيهِ مِمَّا تَأْنَسُ بِهِ النَّفْسُ وَتَشْتَاقُهُ، فَإِنَّ هَذَا أَدْعَى لِحُصُولِ هَذَا الْمَقْصُودِ النَّافِعِ، وَاللَّهُ أَعْلَمُ.

وَمِمَّا يُدْفَعُ بِهِ الْهَمُّ وَالْقَلَقُ اجْتِمَاعُ الْفِكْرِ كُلِّهِ عَلَى الْإِهْتِمَامِ بِعَمَلِ الْيَوْمِ الْحَاضِرِ، وَقَطْعُهُ عَنِ الْإِهْتِمَامِ فِي الْوَقْتِ الْمُسْتَقْبَلِ، وَعَنِ الْحُزْنِ عَلَى الْوَقْتِ الْمَاضِي، وَلِهَذَا اسْتَعَاذَ النَّبِيُّ ﷺ مِنَ الْهَمِّ وَالْحُزْنِ، فِي الْحَدِيثِ الَّذِي رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

فَلَا يَنْفَعُ الْحُزْنَ عَلَى الْأُمُورِ الْمَاضِيَةِ الَّتِي لَا يُمَكِّنُ رَدُّهَا وَلَا اسْتِدْرَاكُهَا، وَقَدْ يَضُرُّ الْهَمُّ الَّذِي يَحْدُثُ بِسَبَبِ الْخَوْفِ مِنَ الْمُسْتَقْبَلِ، فَعَلَى الْعَبْدِ أَنْ يَكُونَ ابْنَ يَوْمِهِ، يَجْمَعُ جِدَّهُ وَاجْتِهَادَهُ فِي إِصْلَاحِ يَوْمِهِ وَوَقْتِهِ الْحَاضِرِ، فَإِنَّ جَمْعَ الْقَلْبِ عَلَى ذَلِكَ يُوجِبُ تَكْمِيلَ الْأَعْمَالِ، وَيَتَسَلَّى بِهِ الْعَبْدُ عَنِ الْهَمِّ وَالْحُزْنِ.

It is befitting, that the work they engage in, is something that the self finds comfort in, and looks forward to, as this is more likely to achieve the beneficial objective - and Allāh knows best.

Among the means of dispelling worry and anxiety is to focus one's thoughts entirely on present tasks and not worrying too much in the present time about the future, or sorrow for the past. This is why, the Prophet ﷺ sought refuge [in Allāh] from worry [about the future] and sorrow [over the past] – as is in the ḥadīth narrated by al-Bukhārī and Muslim.

There is no benefit in grieving over past matters that cannot be reversed or relived, and worrying about the future can be harmful. So, a person should be a “child of their today” (i.e. focused on the present moment), dedicating their effort and diligence to sorting out today's [issues] and pressing matters. Concentrating one's mind on this will enable them to complete tasks, as well as provide relief and consolation from worry and grief.

وَالنَّبِيُّ ﷺ إِذَا دَعَا بِدُعَاءٍ أَوْ أُرْشِدَ أُمَّتَهُ إِلَى دُعَاءٍ فَأَتَمَّ يَحْتُمُّ مَعَ الْإِسْتِعَانَةِ بِاللَّهِ وَالطَّمَعِ فِي فَضْلِهِ عَلَى الْجِدِّ وَالْإِجْتِهَادِ فِي التَّحْقِيقِ لِحُصُولِ مَا يَدْعُو بِحُصُولِهِ. وَالتَّخَلِّيَ عَمَّا كَانَ يَدْعُو لِدَفْعِهِ لَأَنَّ الدُّعَاءَ مُقَارَنٌ لِلْعَمَلِ، فَالْعَبْدُ يَجْتَهِدُ فِيمَا يُنْفَعُهُ فِي الدِّينِ وَالْدُّنْيَا، وَيَسْأَلُ رَبَّهُ نَجَاحَ مَقْصِدِهِ وَيَسْتَعِينُهُ عَلَى ذَلِكَ.

كَمَا قَالَ ﷺ: "أَحْرِضْ عَلَى مَا يُنْفَعُكَ وَاسْتَغْنِ بِاللَّهِ وَلَا تَعْجِزْ، وَإِذَا أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ" رَوَاهُ مُسْلِمٌ

And the Prophet ﷺ, whenever he supplicates with a du'ā, or guides his Ummah to a particular du'ā, in reality, he is encouraging them to strive and work hard, along with seeking assistance from Allāh and hoping for his generosity - to attain what they are supplicating for; and to be proactive in abandoning what they are supplicating to be removed.

This is because du'ā goes hand in hand with proactive action, a person should strive and exert themselves in pursuing what benefits them in the religion and worldly life, along with asking their Lord for the success of their goal, seeking assistance upon this.

This is as the Prophet ﷺ said: **“Be focused on what benefits you, seek help from Allāh, and do not weaken. If something befalls you, do not say: ‘If only I had done such-and-such, it would have been so-and-so,’ but rather say: ‘it is as Allāh has decreed, and whatever he wills, he does.’ For saying “if only” opens the opportunity for shayṭān.”** [Muslim]



فَجَمَعَ ﷺ بَيْنَ الْأَمْرِ بِالْحِرْصِ عَلَى الْأُمُورِ النَّافِعَةِ فِي كُلِّ حَالٍ، وَالِاسْتِعَانَةِ بِاللَّهِ، وَلَا يُنْقَادُ لِلْعَجْزِ الَّذِي هُوَ الْكَسْلُ الضَّارُّ، وَبَيْنَ الْاسْتِسْلَامِ لِلْأُمُورِ الْمَاضِيَةِ النَّافِذَةِ، وَمُشَاهَدَةِ قَضَاءِ اللَّهِ وَقَدَرِهِ.

وَجَعَلَ الْأُمُورَ قِسْمَيْنِ: قِسْمًا يُمَكِّنُ لِلْعَبْدِ السَّعْيَ فِي تَحْصِيلِهِ أَوْ تَحْصِيلِ مَا يُمَكِّنُ مِنْهُ، أَوْ دَفْعِهِ أَوْ تَخْفِيفِهِ، فَهَذَا يُبْدِي فِيهِ الْعَبْدُ مَجْهُودَهُ وَيَسْتَعِينُ بِمَعْبُودِهِ. وَقِسْمًا لَا يُمَكِّنُ فِيهِ ذَلِكَ، فَهَذَا يَظْمِنُ لَهُ الْعَبْدُ وَيَرْضَى وَيُسْلِمُ، وَلَا رَيْبَ أَنَّ مُرَاعَاةَ هَذَا الْأَصْلِ سَبَبٌ لِلسُّرُورِ وَزَوَالِ الْهَمِّ وَالْغَمِّ.

The Prophet ﷺ combined between urging diligence in pursuing what is beneficial in every circumstance, seeking assistance from Allāh, and not succumbing to [the feeling] of helplessness - which is harmful laziness.

He combined with this, submission to what has already occurred in the past, and accepting the divine decree of Allāh, and what he has destined to occur.

He divided matters into two categories: [first] what a person can pursue and attain, or attain as much as possible, or remove completely or reduce some of it. In this case, a person should try their best, and seek assistance from the one he worships (i.e. Allāh).

The second category is that which none of this is possible. Here, a person should remain calm, content and submissive [to the decree of Allāh]. Without doubt, keeping this principle in mind is a cause for joy and the alleviation of removal of worry [of the future] and sorrow [of past events].

فَصَلِّ: وَمِنْ أَكْبَرِ الْأَسْبَابِ لِإِنْشِرَاحِ الصَّدْرِ وَطُمَأْنِينَتِهِ الْإِكْتَارُ مِنْ ذِكْرِ اللَّهِ، فَإِنَّ لِدَلِك تَأْثِيرًا عَجِيبًا فِي  
إِنْشِرَاحِ الصَّدْرِ وَطُمَأْنِينَتِهِ، وَزَوَالِ هَمِّهِ وَغَمِّهِ. قَالَ تَعَالَى: {أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ} الرَّعْدُ: ٢٨

فَلِذِكْرِ اللَّهِ أَثَرٌ عَظِيمٌ فِي حُصُولِ هَذَا الْمَطْلُوبِ لِخَاصِّيَّتِهِ، وَلِمَا يَرْجُوهُ الْعَبْدُ مِنْ ثَوَابِهِ وَأَجْرِهِ.

وَكَذَلِكَ التَّحَدُّثُ بِنِعَمِ اللَّهِ الظَّاهِرَةِ وَالْبَاطِنَةِ، فَإِنَّ مَعْرِفَتَهَا وَالتَّحَدُّثَ بِهَا يَدْفَعُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ، وَيُخَفِّضُ  
الْعَبْدَ عَلَى الشُّكْرِ الَّذِي هُوَ أَرْفَعُ الْمَرَاتِبِ وَأَعْلَاهَا حَتَّى وَلَوْ كَانَ الْعَبْدُ فِي حَالَةٍ فَقْرٍ أَوْ مَرَضٍ أَوْ غَيْرِهَا  
مِنْ أَنْوَاعِ الْبَلَايَا. فَإِنَّهُ إِذَا قَابَلَ بَيْنَ نِعَمِ اللَّهِ عَلَيْهِ - الَّتِي لَا يُحْصَى لَهَا عَدٌّ وَلَا حِسَابٌ - وَيَبْينَ مَا أَصَابَهُ  
مِنْ مَكْرُوهِ، لَمْ يَكُنْ لِلْمَكْرُوهِ إِلَى التَّعَمُّ نِسْبَةٌ.

**Section:** One of the greatest means for peace of heart, and tranquility of the mind is abundant dhikr (remembrance) of Allāh. This has an extraordinary effect in granting the heart peace and reassurance, and the removal of worry and grief. The most-high, said: **{Verily, in the dhikr {remembrance} of Allāh do hearts find tranquility}** [13:28]

The dhikr of Allāh has a profound impact in achieving this desired state – both due to its inherent quality, along with its reward, that a person hopes for.

Similarly, speaking about the blessings of Allāh, both outward and inward; knowing these blessings and making mention of them, alleviates worry and grief; it encourages a person to show shukr (gratitude), which is among the loftiest and most elevated ranks, even if a person is in a state of poverty, illness, or other afflictions.

Whenever a person weighs the many, immeasurable blessings of Allāh upon them, beside the adversities they face, the hardship pales in comparison to the [countless] blessings.

بَلِ الْمَكْرُوهِ وَالْمَصَائِبِ إِذَا ابْتَلَى اللَّهُ بِهَا الْعَبْدَ، وَأَدَّى فِيهَا وَظِيفَةَ الصَّبْرِ وَالرَّضَا وَالتَّسْلِيمِ، هَانَتْ وَطَأَتْهَا، وَخَفَّتْ مُؤَنَّتُهَا، وَكَانَ تَأْمِيلُ الْعَبْدِ لِأَجْرِهَا وَثَوَابِهَا وَالتَّعَبُّدُ لِلَّهِ بِالْقِيَامِ بِوِظِيفَةِ الصَّبْرِ وَالرَّضَا، يَدْعُ الْأَشْيَاءَ الْمُرَّةَ حُلُوةً فَتَنْسِيهِ حَلَاوَةَ أَجْرِهَا مَرَارَةً صَبْرُهَا.

وَمِنْ أَنْفَعِ الْأَشْيَاءِ فِي هَذَا الْمَوْضِعِ اسْتِعْمَالُ مَا أُرْشِدَ إِلَيْهِ النَّبِيُّ ﷺ فِي الْحَدِيثِ الصَّحِيحِ حَيْثُ قَالَ: "انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ." رَوَاهُ الْبُخَارِيُّ

In fact, even if Allāh tests a person with hardships and calamities, and the person reacts with the duty of sabr (patience), contentment and complete submission, the burden is eased, and the hardship becomes more bearable.

A person's hope for its reward, and worshipping Allāh through shukr and contentment, transforms what is bitter into something sweet – until the sweetness of the reward makes one forget the bitterness of their patience.

One of the most beneficial remedies in this regard is to implement what the Prophet ﷺ guided to in the authentic ḥadīth, wherein he said: **"Look at those who are less off than you, and do not look at those who are better off than you, for this is more likely to prevent you from belittling the blessings of Allāh upon you."** [al-Bukhārī]

فَإِنَّ الْعَبْدَ إِذَا نَصَبَ بَيْنَ عَيْنَيْهِ هَذَا الْمُلْحَظَ الْجَلِيلَ رَأَى يُفُوقُ جَمْعًا كَثِيرًا مِنَ الْخَلْقِ فِي الْعَافِيَةِ وَتَوَابِعِهَا،  
وَفِي الرِّزْقِ وَتَوَابِعِهِ مَهْمَا بَلَغَتْ بِهِ الْحَالُ، فَيَزُولُ قَلْقُهُ وَهَمُّهُ وَغَمُّهُ، وَيَزْدَادُ سُرُورُهُ وَاعْتِبَاطُهُ بِنِعَمِ اللَّهِ  
الَّتِي فَاقَ فِيهَا غَيْرَهُ مِمَّنْ هُوَ دُونَهُ فِيهَا.

وَكَلَّمَا طَالَ تَأَمُّلُ الْعَبْدِ بِنِعَمِ اللَّهِ الظَّاهِرَةِ وَالْبَاطِنَةِ، الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ، رَأَى رَبَّهُ قَدْ أَعْطَاهُ خَيْرًا وَدَفَعَ عَنْهُ  
سُرُورًا مُتَعَدِّدَةً، وَلَا شَكَّ أَنَّ هَذَا يَدْفَعُ الْهُمُومَ وَالْغُمُومَ، وَيُوجِبُ الْفَرَحَ وَالسُّرُورَ.

Whenever a person keeps this significant perspective in sight, they will realise that they surpass many people in health and its related aspects; and in sustenance and its related aspects; regardless of [how difficult] their situation may be.

This leads to the removal of anxiety, worry, and distress; and instead an increase in their joy and contentment with the blessings of Allāh, by which they have surpassed many others who are less off than them.

The more a person reflects on the blessings of Allāh - both outward and inward, religious and worldly, the more they will realise that their Lord has bestowed upon them abundant goodness, and protected them from so many harms. Undoubtedly, this will drive away worries and sorrow, and bring about joy and happiness.

**فَصْلٌ:** وَمِنَ الْأَسْبَابِ الْمُوْجِبَةِ لِلْسُرُورِ وَزَوَالِ الْهَمِّ وَالْغَمِّ، السَّعْيُ فِي إِزَالَةِ الْأَسْبَابِ الْجَالِبَةِ لِلْهُمُومِ، وَفِي تَحْصِيلِ الْأَسْبَابِ الْجَالِبَةِ لِلْسُرُورِ، وَذَلِكَ بِنِسْيَانِ مَا مَضَى عَلَيْهِ مِنَ الْمَكَارِهِ الَّتِي لَا يُمَكِّنُهُ رَدُّهَا، وَمَعْرِفَتِهِ أَنَّ اشْتِغَالَ فِكْرِهِ فِيهَا مِنْ بَابِ الْعَبَثِ وَالْمَحَالِ، وَأَنَّ ذَلِكَ حَقٌّ وَجُنُونٌ، فَيُجَاهِدُ قَلْبَهُ عَنِ التَّفَكُّرِ فِيهَا، وَكَذَلِكَ يُجَاهِدُ قَلْبَهُ عَنِ قَلْقِهِ لِمَا يُسْتَقْبَلُ مِمَّا يَتَوَهَّمُهُ مِنْ فَقْرٍ أَوْ خَوْفٍ أَوْ غَيْرِهَا مِنَ الْمَكَارِهِ الَّتِي يَتَخَيَّلُهَا فِي مُسْتَقْبَلِ حَيَاتِهِ. فَيَعْلَمُ أَنَّ الْأُمُورَ الْمُسْتَقْبَلَةَ مَجْهُولٌ مَا يَقَعُ فِيهَا مِنْ خَيْرٍ وَشَرٍّ وَأَمَالٍ وَآلَامٍ، وَأَنَّهَا بِيَدِ الْعَزِيزِ الْحَكِيمِ، لَيْسَ بِيَدِ الْعِبَادِ مِنْهَا شَيْءٌ إِلَّا السَّعْيُ فِي تَحْصِيلِ خَيْرَاتِهَا وَدَفْعِ مُضَرَّاتِهَا، وَيَعْلَمُ الْعَبْدُ أَنَّهُ إِذَا صَرَفَ فِكْرَهُ عَنِ قَلْقِهِ مِنْ أَجْلِ مُسْتَقْبَلِ أَمْرِهِ، وَاتَّكَلَ عَلَى رَبِّهِ فِي إِصْلَاحِهِ، وَاطْمَأَنَّ إِلَيْهِ فِي ذَلِكَ، إِذَا فَعَلَ ذَلِكَ اطمَأَنَّ قَلْبُهُ وَصَلَحَتْ أحوَالُهُ، وَزَالَ عَنْهُ هَمُّهُ وَقَلْقُهُ.

**Section:** Among the means of attaining joy and the removal of worry and distress, is to be proactive in eliminating the causes of anxieties and pursuing the causes of happiness. This involves letting go of past losses that cannot be reversed, and knowing that dwelling on them is futile, irrational, and incomprehensible. Therefore, one should strive to prevent the heart from obsessing on past troubles and likewise refrain the mind from excessive worry about the future; hypothesizing poverty, fear, or anticipating – in their mind - other future troubles in his life.

One should know that future events are unpredictable, whether they will bring good or harm, hopes or pains, and that they are in the hands of the al-'Azīz (the one exalted in greatness), al-Hakīm (the all-wise). The future is not in the hands of people; they have no control over it - except to be proactive towards achieving their benefits and averting their harms. A person should know that if they divert their thoughts from excessively worrying about the future, and instead rely on their Lord to rectify their affairs, finding comfort in that. Through this, their heart will be at peace, their affairs will be in order, and their worries and anxieties will be removed.

وَمِنْ أَنْفَعِ مَا يَكُونُ فِي مُلَاحَظَةِ مُسْتَقْبَلِ الْأُمُورِ اسْتِعْمَالُ هَذَا الدُّعَاءِ الَّذِي كَانَ النَّبِيُّ ﷺ يَدْعُو بِهِ:  
 "اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي  
 إِلَيْهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ" رَوَاهُ مُسْلِمٌ

وَكَذَلِكَ قَوْلُهُ ﷺ: "اللَّهُمَّ رَحِمَتِكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا  
 أَنْتَ." رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ

فَإِذَا لَهَجَ الْعَبْدُ بِهَذَا الدُّعَاءِ الَّذِي فِيهِ صَلَاحُ مُسْتَقْبَلِهِ الدِّينِيِّ وَالْدُنْيَوِيِّ بِقَلْبٍ حَاضِرٍ، وَنِيَّةٍ صَادِقَةٍ، مَعَ  
 اجْتِهَادِهِ فِيمَا يُحَقِّقُ ذَلِكَ، حَقَّقَ اللَّهُ لَهُ مَا دَعَاهُ وَرَجَاهُ وَعَمِلَ لَهُ، وَانْقَلَبَ هُمُّهُ فَرَحًا وَسُرُورًا.

It is very beneficial, when thinking about the future, to use this du'a that the Prophet ﷺ used to say: **"O Allāh, rectify for me my religion which is the safeguard of my affairs, and rectify for me my worldly life wherein is my livelihood, and rectify for me my Hereafter to which is my return, and make life an increase for me in all good, and make death a relief for me from every evil."**  
 [Muslim]

Also, his saying: **"O Allāh, I hope for your mercy, so do not abandon me to myself even for the blink of an eye and rectify all my affairs for me. There is no deity [worthy of worship] except you."** [Narrated by Abu Dawūd with a sound chain of narration]

If a person repeats this supplication - which contains the rectification of his future, both in his religious and worldly affairs - with a focused heart and sincere intention, whilst at the same time being proactive in rectifying their affairs, Allāh will grant them what they have supplicated for, hoped for, and worked towards, and their worries will turn into joy and happiness.

فَصَلِّ: وَمِنْ أَنْفَعِ الْأَسْبَابِ لِزَوَالِ الْقَلْقِ وَالْهُمُومِ إِذَا حَصَلَ لِلْعَبْدِ شَيْءٌ مِنَ التَّكَبُّاتِ، أَنْ يَسْعَى فِي تَخْفِيفِهَا بِأَنْ يُقَدِّرَ أَسْوَأَ الْأَحْتِمَالَاتِ الَّتِي يَنْتَهِي إِلَيْهَا الْأَمْرُ، وَيُوَظِّنَ عَلَى ذَلِكَ نَفْسَهُ، فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ إِلَى تَخْفِيفِ مَا يُمَكِّنُ تَخْفِيفَهُ بِحَسَبِ الْإِمْكَانِ، فَبِهَذَا التَّوْطِينِ وَبِهَذَا السَّعْيِ النَّافِعِ تَزُولُ هُمُومُهُ وَعُغُومُهُ، وَيَكُونُ بِذَلِكَ السَّعْيِ فِي جَلْبِ الْمَنَافِعِ، وَفِي دَفْعِ الْمَضَارِّ الْمَيُوسُورَةِ لِلْعَبْدِ.

فَإِذَا حَلَّتْ بِهِ أَسْبَابُ الْخَوْفِ، وَأَسْبَابُ الْأَسْقَامِ، وَأَسْبَابُ الْفَقْرِ وَالْعَدَمِ لِمَا يُحِبُّهُ مِنَ الْمَحْبُوبَاتِ الْمُتَنَوِّعَةِ، فَلْيَتَلَقَّ ذَلِكَ بِطُمَأْنِينَةٍ وَتَوْطِينٍ لِلنَّفْسِ عَلَيْهَا، بَلْ عَلَى أَشَدِّ مَا يُمَكِّنُ مِنْهَا، فَإِنَّ تَوْطِينَ النَّفْسِ عَلَى احْتِمَالِ الْمَكَارِهِ يُهَوِّنُهَا وَيُزِيلُ شِدَّتَهَا، وَخُصُوصًا إِذَا أَشْغَلَ نَفْسَهُ بِمُدَافَعَتِهَا بِحَسَبِ مَقْدُورِهِ.

**Section:** One of the most effective means to alleviate anxiety and worry, when a person faces difficulties, is to mitigate them by considering the worst possible outcomes and mentally preparing for them. If one does this, they should then be proactive in lessening what is possible.

By preparing oneself, and being proactive in this effective manner, their worries and anxieties will diminish, and they will be able to attain benefits and avoid harms that are within their reach.

If a person faces causes of fear, illness, poverty, and loss of various cherished things, they should face them with calmness and mentally prepare themselves for the worst possible outcomes. By preparing oneself to endure hardships, they become easier to bear, and their severity diminishes, especially if one focuses on countering them to the best of their ability.

فَيَجْتَمِعُ فِي حَقِّهِ تَوْطِينُ النَّفْسِ مَعَ السَّعْيِ النَّافِعِ الَّذِي يُشْغِلُهُ عَنِ الْإِهْتِمَامِ بِالْمَصَائِبِ، وَيُجَاهِدُ نَفْسَهُ عَلَى تَجْدِيدِ قُوَّةِ الْمُقَاوَمَةِ لِلْمَكَارِهِ، مَعَ اعْتِمَادِهِ فِي ذَلِكَ عَلَى اللَّهِ وَحُسْنِ الثَّقَةِ بِهِ، وَلَا رَيْبَ أَنَّ لِهَذِهِ الْأُمُورِ فَائِدَتَهَا الْعَظِيمَةَ فِي حُصُولِ السُّرُورِ وَانْشِرَاحِ الصُّدُورِ، مَعَ مَا يُؤَمِّلُهُ الْعَبْدُ مِنَ الثَّوَابِ الْعَاجِلِ وَالْآجِلِ، وَهَذَا مَشَاهِدٌ مُجَرَّبٌ، وَوَقَائِعُهُ مِمَّنْ جَرَّبَهُ كَثِيرَةٌ جَدًّا.

**فَصْلٌ:** وَمِنْ أَعْظَمِ الْعِلَاجَاتِ لِمَرَضِ الْقَلْبِ الْعَصِيَّةِ، بَلْ وَأَيْضًا لِلْأَمْرَاضِ الْبَدَنِيَّةِ، قُوَّةُ الْقَلْبِ وَعَدَمُ انْزِعَاجِهِ وَانْفِعَالِهِ لِلْأَوْهَامِ وَالْحَيَالَاتِ الَّتِي تَجْلِبُهَا الْأَفْكَارُ السَّيِّئَةُ.

In this manner, a person combines mental preparation for potential hardships, and being proactive in a beneficial way, which will prevent worrying about calamities. They should strive to renew their strength to resist adversities, while relying on Allāh and placing their trust in him.

Undoubtedly, these methods have great benefits in fostering joy and peace of mind, along with the immediate and future rewards a person hopes for. This has been observed and experienced by many who have tried it.

**Section:** Among the greatest remedies for emotional ill-health of the heart - in fact even physical illnesses - is being strong-hearted; not getting agitated, nor reacting emotionally to delusions and imaginary scenarios brought about by negative thoughts.



وَالْغَضَبُ وَالتَّشَوُّشُ مِنَ الْأَسْبَابِ الْمُؤْلِمَةِ وَمِنْ تَوَقُّعِ حُدُوثِ الْمَكَارِهِ وَزَوَالِ الْمَحَابِّ، أَوْقَعَهُ ذَلِكَ فِي  
الْهُمُومِ وَالْغُمُومِ وَالْأَمْرَاضِ الْقَلْبِيَّةِ وَالْبَدَنِيَّةِ، وَالْإِنْهِيَارِ الْعَصِيَّ الَّذِي لَهُ آثَارُهُ السَّيِّئَةُ الَّتِي قَدْ شَاهَدَ  
النَّاسُ مُضَارَّهَا الْكَثِيرَةَ.

وَمَتَى اعْتَمَدَ الْقَلْبُ عَلَى اللَّهِ وَتَوَكَّلَ عَلَيْهِ، وَلَمْ يَسْتَسْلِمْ لِلْأَوْهَامِ وَلَا مَلَكَتْهُ الْحَيَالَاتُ السَّيِّئَةُ وَوَثِقَ بِاللَّهِ  
وَطَمَعَ فِي فَضْلِهِ، انْدَفَعَتْ عَنْهُ بِذَلِكَ الْهُمُومُ وَالْغُمُومُ، وَزَالَتْ عَنْهُ كَثِيرٌ مِنَ الْأَسْقَامِ الْبَدَنِيَّةِ وَالْقَلْبِيَّةِ،  
وَحَصَلَ لِلْقَلْبِ مِنَ الْقُوَّةِ وَالْإِنْشِرَاحِ وَالسَّرُورِ مَا لَا يُمَكِّنُ التَّعْيِيرَ عَنْهُ، فَكَمْ مَلَكَتِ الْمُسْتَشْفَيَاتُ مِنْ  
مَرْضَى الْأَوْهَامِ وَالْحَيَالَاتِ الْفَاسِدَةِ، وَكَمْ أَثَرَتْ هَذِهِ الْأُمُورُ عَلَى قُلُوبِ كَثِيرِينَ مِنَ الْأَقْوِيَاءِ، فَضْلًا عَنِ  
الضُّعَفَاءِ، وَكَمْ أَدَّتْ إِلَى الْحَمَقِ وَالْجُنُونِ.

Anger and confusion are painful causes; and whoever constantly anticipates the onset of harm and the loss of goodness, will be affected by worries and anxieties; and mental and physical ailments; and nervous breakdowns – which has detrimental effects, whose severe harms have been witnessed by many people.

Whenever the heart relies upon Allāh and demonstrates tawakkul (ultimate reliance) upon him, it will not secede to delusions, nor be controlled by negative imaginings, rather it will have trust in Allāh and yearn for his grace – and through this, anxieties and worries will be repelled. Many types of physical and emotional ailments will be removed. The heart will attain strength, peace and joy that cannot be expressed in words. How many hospitals are filled with people suffering from delusional and corrupted thoughts?! How severe is the impact of such ailments upon the heart of many strong people – let alone the weak?! How many cases are there where this has led to madness and insanity?!

وَالْمُعَافَى مَنْ عَافَاهُ اللَّهُ وَوَقَّعَهُ لِحِمَاةِ نَفْسِهِ لِتَحْصِيلِ الْأَسْبَابِ النَّافِعَةِ الْمُقَوِّيةِ لِلْقَلْبِ، الدَّافِعَةِ لِقَلْقِهِ، قَالَ تَعَالَى: {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ} الطلاق: ٣ أَي كَافِيهِ جَمِيعُ مَا يَهْمُهُ مِنْ أَمْرِ دِينِهِ وَدُنْيَاهُ.

فَالْمُتَوَكِّلُ عَلَى اللَّهِ قَوِيُّ الْقَلْبِ، لَا تُؤَثِّرُ فِيهِ الْأَوْهَامُ، وَلَا تُزْعِجُهُ الْحَوَادِثُ لِإِعْلَمِهِ أَنَّ ذَلِكَ مِنْ ضَعْفِ النَّفْسِ، وَمِنْ الْخُورِ وَالْخَوْفِ الَّذِي لَا حَقِيقَةَ لَهُ، وَيَعْلَمُ مَعَ ذَلِكَ أَنَّ اللَّهَ قَدْ تَكَلَّفَ لِمَنْ تَوَكَّلَ عَلَيْهِ بِالْكَفَايَةِ التَّامَّةِ، فَيَثِقُ بِاللَّهِ وَيَطْمَئِنُّ لَوَعْدِهِ، فَيَزُولُ هَمُّهُ وَقَلْقُهُ، وَيَتَبَدَّلُ عُسْرُهُ يُسْرًا، وَتَرْحُهُ فَرَحًا، وَخَوْفُهُ أَمْنًا.

The one who is truly well, is the one who Allāh has protected, and guided to striving against their self, to attain the beneficial means that strengthen the heart and repel anxieties. He, the most-high, said: **{Whoever places his reliance upon Allāh, he will suffice him}** [65:03]

Meaning: suffice him in everything which matters to him in his religion and worldly life.

So, whoever places their reliance upon Allāh, remains strong at heart, unaffected by delusions, undisturbed by external occurrences, because they know that [being affected by] this is due to weakness of the self, and from fear over matters that have no reality to them. In addition to this, a person knows that Allāh has guaranteed complete sufficiency for those who rely on him.

Thus, they place their trust in Allāh, and are comfortable with what Allāh has promised, and so their worries and anxieties disappear; their hardships become ease; worries are transformed to moments of joy; and fears become safety.

فَنَسْأَلُهُ تَعَالَى الْعَافِيَةَ وَأَنْ يَتَفَضَّلَ عَلَيْنَا بِقُوَّةِ الْقَلْبِ وَثَبَاتِهِ، وَبِالتَّوَكُّلِ الْكَامِلِ الَّذِي تَكْفَّلَ اللَّهُ لِأَهْلِهِ  
بِكُلِّ خَيْرٍ، وَدَفَعَ كُلَّ مَكْرُوهِ وَضَيْرٍ.

فَصَلِّ: فِي قَوْلِ النَّبِيِّ ﷺ: "لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا خُلُقًا آخَرَ." [رَوَاهُ مُسْلِمٌ]

[فِيهِ] فَائِدَتَانِ عَظِيمَتَانِ: أَحَدُهُمَا: الْإِرْشَادُ إِلَى مُعَامَلَةِ الزَّوْجَةِ وَالْقَرِيبِ وَالصَّاحِبِ وَالْمُعَامِلِ، وَكُلِّ مَنْ  
بَيْنَكَ وَبَيْنَهُ عِلَاقَةٌ وَاتِّصَالٌ، وَأَنَّهُ يَنْبَغِي أَنْ تُوْطِنَ نَفْسَكَ عَلَى أَنَّهُ لَا بُدَّ أَنْ يَكُونَ فِيهِ عَيْبٌ أَوْ نَقْصٌ أَوْ  
أَمْرٌ تَكْرَهُهُ.

So we ask him, the most-high, for safety and pardoning, and that he graces us with a strength of heart and firmness, and [guides us to] complete reliance upon him - through which Allāh guarantees every goodness for its people, and removes every harm and difficulty.

**Section:** Regarding the statement of the Prophet ﷺ:

**“A believing man should not be irritated with a believing woman: if he dislikes one trait of hers, he will be pleased with another.”**  
[Muslim]

This [guidance] contains two benefits:

Firstly: Guidance in how a person should interact with their spouse, relative, friend, colleague, or anyone with whom there is a relationship and connection.

A person should prepare themselves for the reality there will always be some fault, shortcoming, deficiency or trait that you dislike.

فَإِذَا وَجَدْتَ ذَلِكَ، فَقَارِنْ بَيْنَ هَذَا وَبَيْنَ مَا يَحِبُّ عَلَيْكَ أَوْ يَنْبَغِي لَكَ مِنْ قُوَّةِ الْإِتِّصَالِ وَالْإِبْقَاءِ عَلَى الْمَحَبَّةِ، يَتَذَكَّرُ مَا فِيهِ مِنَ الْمَحَاسِنِ وَالْمَقَاصِدِ الْخَاصَّةِ وَالْعَامَّةِ. وَبِهَذَا الْإِغْضَاءِ عَنِ الْمَسَاوِي وَمُلاحَظَةِ الْمَحَاسِنِ، تَدُومُ الصَّحْبَةُ وَالْإِتِّصَالُ وَتَتِمُّ الرَّاحَةُ وَتَحْصُلُ لَكَ.

الفائدة الثانية: وَهِيَ زَوَالُ الْهَمِّ وَالْقَلَقِ، وَبَقَاءُ الصَّفَاءِ، وَالْمُدَاوَمَةُ عَلَى الْقِيَامِ بِالْحُقُوقِ الْوَاجِبَةِ وَالْمُسْتَحَبَّةِ، وَحُصُولُ الرَّاحَةِ بَيْنَ الطَّرَفَيْنِ.

وَمَنْ لَمْ يَسْتَرْشِدْ بِهَذَا الَّذِي ذَكَرَهُ النَّبِيُّ ﷺ، بَلْ عَكَسَ الْقَضِيَّةَ فَلَحَظَ الْمَسَاوِيَّ وَعَمِيَ عَنِ الْمَحَاسِنِ، فَلَا بُدَّ أَنْ يَقْلُقَ، وَلَا بُدَّ أَنْ يَتَكَدَّرَ مَا بَيْنَهُ وَبَيْنَ مَنْ يَتَّصِلُ بِهِ مِنَ الْمَحَبَّةِ، وَيَتَقَطَّعَ كَثِيرٌ مِنَ الْحُقُوقِ الَّتِي عَلَى كُلِّ مِنْهُمَا الْمُحَافَظَةُ عَلَيْهَا.

When such things are encountered, one should weigh them against the strength of relationship that ought to be preserved, and the mutual affection that should remain. This is ensured by focusing on people's good qualities, and the general and specific objectives [of their relationship], along with overlooking faults, and instead highlighting good qualities. With this perspective, their friendship and connection will endure; there will be a calm and comfortable [relationship] between them.

The second benefit is the removal of worries and distress; the presence of clarity; being able to maintain both obligatory and recommended duties; and both parties being comfortable with each other. Whoever does not pay heed to what the Prophet ﷺ mentioned, or worse still contradicts it by highlighting mistakes and weaknesses, ignoring the good aspects – will inevitably fall into anxiety and unease. The bond of love and affection between them will be strained, and many rights and responsibilities which each one of them should uphold, will be neglected.

وَكَثِيرٌ مِّنَ النَّاسِ ذَوِي السَّيِّئِ الْمَعَادِ يُؤْثِرُونَ أَنفُسَهُمْ عِندَ وَقْعِ الْكَوَارِثِ وَلَمَّا جَاءَتْ عَلَى الصَّبْرِ  
وَالطَّمَأْنِينَةِ، لَكِن عِندَ الْأُمُورِ الشَّافِهَةِ الْبَسِيطَةِ يَفْلِقُونَ وَيَتَكَدَّرُ الصَّفَاءُ.

وَالسَّبَبُ فِي هَذَا أَنَّهُمْ وَطَّنُوا أَنفُسَهُمْ عِندَ الْأُمُورِ الْكُبْرَى، وَتَرَكُوهَا عِندَ الْأُمُورِ الصَّغَارِ فَضَرَّتْهُمْ وَأَثَرَتْ فِي  
رَاحَتِهِمْ. فَالْحَازِمُ يُوْطِنُ نَفْسَهُ عَلَى الْأُمُورِ الْقَلِيلَةِ وَالْكَبِيرَةِ، وَيَسْأَلُ اللَّهَ الْإِعَانَةَ عَلَيْهَا، وَأَنْ لَا يَكِلَهُ إِلَى  
نَفْسِهِ طَرْفَةَ عَيْنٍ، فَعِندَ ذَلِكَ يَسْهُلُ عَلَيْهِ الصَّغِيرُ، كَمَا سَهَّلَ عَلَيْهِ الْكَبِيرُ، وَيَبْقَى مُطْمَئِنِّ النَّفْسِ، سَاكِنِ  
الْقَلْبِ، مُسْتَرِيحًا.

Many ambitious people accustom themselves to patience and composure in the face of difficult and perturbing situations. Yet when encountering the simplest situations, they become overly anxious, leading to their clarity [of thought] being disturbed. The actual reason behind this is that they mentally prepared themselves for major occurrences, but neglected the minor situations, thus they are harmed by these minor situations, and their comfort is disturbed.

A diligent person prepares themselves for both minor and major situations, and asks Allāh to help them in dealing with all situations, and [asks Allāh that he] does abandon them to their own selves for even the glance of an eye.

By doing this, dealing with minor situations becomes easy, like dealing with major situations; a person remains emotionally calm, at ease in heart, and balanced in mind.

فَصَلِّ: الْعَاقِلُ يَعْلَمُ أَنَّ حَيَاتَهُ الصَّحِيحَةَ حَيَاةُ السَّعَادَةِ وَالطَّمَأْنِينَةِ، وَأَنَّهَا قَصِيرَةٌ جِدًّا، فَلَا يَنْبَغِي لَهُ أَنْ يُقَصِّرَهَا بِالْهَمِّ وَالِاسْتِرْسَالِ مَعَ الْأَكْدَارِ، فَإِنَّ ذَلِكَ ضِدُّ الْحَيَاةِ الصَّحِيحَةِ، فَيُشِخُّ بِحَيَاتِهِ أَنْ يَذْهَبَ كَثِيرٌ مِنْهَا نَهَبًا لِلْهُمُومِ وَالْأَكْدَارِ. وَلَا فَرْقَ فِي هَذَا بَيْنَ الْبَرِّ وَالْفَاجِرِ، وَلَكِنَّ الْمُؤْمِنَ لَهُ مِنَ التَّحَقُّقِ بِهَذَا الْوَصْفِ الْحُظُّ الْأَوْفَرُ، وَالتَّصِيبُ النَّافِعُ الْعَاجِلُ وَالْآجِلُ.

وَيَنْبَغِي أَيْضًا، إِذَا أَصَابَهُ مَكْرُوهٌ أَوْ خَافَ مِنْهُ، أَنْ يُقَارِنَ بَيْنَ بَقِيَّةِ التَّعَمُّ الْحَاصِلَةِ لَهُ دِينِيًّا أَوْ دُنْيَوِيًّا، وَبَيْنَ مَا أَصَابَهُ مِنْ مَكْرُوهٍ، فَعِنْدَ الْمُقَارَنَةِ يَتَّضِحُ كَثْرَةُ مَا هُوَ فِيهِ مِنَ التَّعَمِّ، وَاضْمِحْلَالُ مَا أَصَابَهُ مِنَ الْمَكَارِهِ.

**Section:** An intelligent realises that true life is a life of happiness and tranquility, and that it is very short. It should not be made shortened further through grief, and by dwelling on worries, for that is contrary to true life.

They should be protective of their life, not allowing much of it to be consumed by anxiety and distress. In this regard, there is no difference between the pious and disobedient, except that a person of imān has a greater share of this quality and gains the most benefit from it - both immediately [in this world] and in the long term [in the Hereafter].

Similarly, it is befitting that when a person is afflicted with something they dislike or fear, they should weigh it against the [many] blessings that have been bestowed upon them - religious and materialistic. Through this comparison, the abundance of blessings become evident, and outweigh the difficulties, which diminish in significance.

وَكَذَلِكَ يُقَارَنُ بَيْنَ مَا يَخَافُهُ مِنْ حُدُوثِ ضَرَرٍ عَلَيْهِ، وَبَيْنَ الْإِحْتِمَالَاتِ الْكَثِيرَةِ فِي السَّلَامَةِ مِنْهَا، فَلَا يَدَعُ الْإِحْتِمَالَ الضَّعِيفَ يَغْلِبُ الْإِحْتِمَالَاتِ الْكَثِيرَةَ الْقَوِيَّةَ، وَبِذَلِكَ يَزُولُ هَمُّهُ وَخَوْفُهُ، وَيُقَدَّرُ أَعْظَمُ مَا يَكُونُ مِنَ الْإِحْتِمَالَاتِ الَّتِي يُمَكِّنُ أَنْ تُصِيبَهُ، فَيُوطِنُ نَفْسَهُ لِحُدُوثِهَا إِنْ حَدَثَتْ، وَيَسْعَى فِي دَفْعِ مَا لَمْ يَقَعْ مِنْهَا وَفِي رَفْعِ مَا وَقَعَ أَوْ تَخْفِيفِهِ.

وَمِنْ الْأُمُورِ النَّافِعَةِ أَنْ تَعْرِفَ أَنَّ أَذْيَةَ النَّاسِ لَكَ، وَخُصُوصًا فِي الْأَقْوَالِ السَّيِّئَةِ، لَا تَضُرُّكَ بَلْ تَضُرُّهُمْ، إِلَّا إِنْ أَشْعَلْتَ نَفْسَكَ فِي الْإِهْتِمَامِ بِهَا، وَسَوَّغْتَ لَهَا أَنْ تَمْلِكَ مَشَاعِرَكَ، فَعِنْدَ ذَلِكَ تَضُرُّكَ كَمَا ضَرَّتْهُمْ، فَإِنْ أَنْتَ لَمْ تَضَعْ لَهَا بَالًا لَمْ تَضُرَّكَ شَيْءٌ.

Likewise, a person should compare the fear of potential harm, with the abundant possibilities of safety from it; they should not allow a minor possibility to outweigh the many likely possibilities.

Thus, the person's worry and fear disappear. Instead, they consider the greater possibility, which is likely to occur, preparing for its occurrence, whilst striving to prevent what has not yet occurred, and alleviating or mitigating what has already taken place.

Among the beneficial ways [to protect oneself] is to know that people's harm towards you, especially when it involves bad words, does not harm you rather it harms them.

However, if you give it importance, occupy your mind with it, and allow it to control your emotions, it will harm you just as it harms them – but if you pay no attention to their words, it will not harm you in the slightest.

وَأَعْلَمُ أَنَّ حَيَاتِكَ تَبْعُ لِأَفْكَارِكَ، فَإِنْ كَانَتْ أَفْكَارًا فِيمَا يَعُودُ عَلَيْكَ نَفْعُهُ فِي دِينٍ أَوْ دُنْيَا فَحَيَاتُكَ طَيِّبَةٌ سَعِيدَةٌ، وَإِلَّا فَالْأَمْرُ بِالْعَكْسِ.

وَمِنْ أَنْفَعِ الْأُمُورِ لَطَرْدُ الْهَمِّ أَنْ تُوْطِنَ نَفْسَكَ عَلَى أَلَّا تَطْلُبَ الشُّكْرَ إِلَّا مِنَ اللَّهِ، فَإِذَا أَحْسَنْتَ إِلَى مَنْ لَهُ حَقٌّ عَلَيْكَ أَوْ مَنْ لَيْسَ لَهُ حَقٌّ، فَأَعْلَمُ أَنَّ هَذَا مُعَامَلَةٌ مِنْكَ مَعَ اللَّهِ.

فَلَا تُبَالِ بِشُكْرِ مَنْ أَنْعَمْتَ عَلَيْهِ، كَمَا قَالَ تَعَالَى فِي حَقِّ خَوَاصِّ خَلْقِهِ: {نَمَّا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا} الإنسان: ٩

Know that your life is shaped by your thoughts. If your thoughts revolve around what is beneficial to you in your religion and life, then your life will be wholesome and full of joy, otherwise it will be the opposite.

Among the most beneficial ways to dispel anxieties is to accustom yourself to only seeking gratitude from Allāh (i.e. seeking reward and acceptance from him alone).

So, if you show benevolence towards a person who has a right upon you, or even towards a person who does not have a right upon you, do not care about receiving appreciation from them, just as Allāh said regarding his most devoted worshippers:

**{We feed you only for the countenance of Allah. We wish not from you reward or gratitude}**  
[76:09]



وَيَتَأَكَّدُ هَذَا فِي مُعَامَلَةِ الْأَهْلِ وَالْأَوْلَادِ، وَمِنْ قُوَّةِ اتِّصَالِكَ بِهِمْ فَمَتَى وَطَّنتَ نَفْسَكَ عَلَى إِقَاءِ الشَّرِّ عَنْهُمْ فَقَدْ أَرَحْتَ وَاسْتَرَحْتَ، وَمِنْ دَوَائِي الرَّاحَةِ أَخْذُ الْفَضَائِلِ وَالْعَمَلِ عَلَيْهَا بِحَسَبِ الدَّاعِي النَّفْسِيِّ دُونَ التَّكْلِيفِ الَّذِي يُقْلِقُكَ، وَتَعُوذُ عَلَى أَذْرَاجِكَ خَائِبًا مِنْ حُصُولِ الْفَضِيلَةِ حَيْثُ سَلَكَتِ الطَّرِيقَ الْمُلتَوِيَّ، وَهَذَا مِنَ الْحِكْمَةِ، وَأَنْ تَتَّخِذَ مِنَ الْأُمُورِ الْكَدِرَةِ أُمُورًا صَافِيَةً حُلُوءًا، وَبِذَلِكَ يَزِيدُ صَفَاءُ اللَّذَاتِ، وَتَزُولُ الْأَكْذَارُ.

اجْعَلِ الْأُمُورَ النَّافِعَةَ نَصَبَ عَيْنَيْكَ وَاعْمَلْ عَلَى تَحْقِيقِهَا، وَلَا تَلْتَفِتْ إِلَى الْأُمُورِ الضَّارَّةِ لِتَلْهُوِ بِذَلِكَ عَنْ الْأَسْبَابِ الْجَالِبَةِ لِلْهَمِّ وَالْحُزَنِ، وَاسْتَعِنْ بِالرَّاحَةِ وَاجْمَاعِ النَّفْسِ عَلَى الْأَعْمَالِ الْمُهْمَّةِ.

This is especially important when dealing with family and children, due to the strength of one's bond and closeness to them. When you accustom yourself to shielding them from harm, you bring easy to them as well as your own self.

Among the causes of inner comfort is to pursue [deeds of] virtue, and act upon them, according to your natural motivation – but without over burdening yourself in a way that causes distress. [The end result is] retreating from your path empty handed, having gained no virtue, because you traversed a crooked path.

This is from wisdom, by which you transform tiresome matters into something much more pleasant and sweet, thereby increasing the purity of pleasures and removing distress.

Keep beneficial matters foremost in your mind, and be proactive in completing them. Do not become distracted by harmful matters, that result in sorrow and regret. Help yourself through proper rest, and dedicate yourself to completing important tasks.

وَمِنْ الْأُمُورِ النَّافِعَةِ حَسْمُ الْأَعْمَالِ فِي الْحَالِ، وَالتَّفَرُّغُ فِي الْمُسْتَقْبَلِ، لِأَنَّ الْأَعْمَالَ إِذَا لَمْ تُحَسَمِ اجْتَمَعَ عَلَيْكَ بَقِيَّةُ الْأَعْمَالِ السَّابِقَةِ، وَانْصَمَّتْ إِلَيْهَا الْأَعْمَالُ اللاحِقَةُ، فَتَشْتَدُّ وَطْأَتُهَا، فَإِذَا حَسَمْتَ كُلَّ شَيْءٍ بِوَقْتِهِ أَتَيْتَ الْأُمُورَ الْمُسْتَقْبَلَةَ بِقُوَّةِ تَفَكِيرٍ وَقُوَّةِ عَمَلٍ.

وَيَنْبَغِي أَنْ تَتَخَيَّرَ مِنَ الْأَعْمَالِ النَّافِعَةِ الْأَهَمَّ فَأَلْأَهَمَّ، وَمَيِّزَ بَيْنَ مَا تَمِيلُ نَفْسُكَ إِلَيْهِ وَتَشْتَدُّ رَغْبَتُكَ فِيهِ، فَإِنَّ ضِدَّهُ يُحْدِثُ السَّامَةَ وَالْمَلَلَ وَالْكَدَرَ، وَاسْتَعِينَ عَلَى ذَلِكَ بِالْفِكْرِ الصَّحِيحِ وَالْمُشَاوَرَةِ، فَ"مَا نَدِمَ مَنْ اسْتَشَارَ".

Among the beneficial means is committing to completing tasks in the present, and freeing oneself for the future. If tasks are left uncompleted in the present, you will be burdened by accumulating all the previous tasks along with the ensuing tasks, which then becomes overwhelming.

However, if you complete everything within its allotted time, you can approach ensuing tasks with a strength of thought and a strength of action.

It is befitting to choose beneficial actions and prioritise what is most important. Focus on what genuinely interests you, and what you have a strong zeal for, for neglecting this will only cause boredom and distress. Help yourself in this through sound reasoning, and consulting others because *"the one who consults, will not regret."*

وَأَدْرُسْ مَا تُرِيدُ فِعْلَهُ دِرَاسَةً دَقِيقَةً، فَإِذَا تَحَقَّقْتَ الْمَصْلَحَةَ وَعَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ، إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Study carefully what you intend to do, and when you are certain of its benefit, and are determined to attain it, then place your tawakkul (absolute reliance) upon Allāh, verily Allāh loves those who rely upon him.

All praise is due to Allāh, the Lord of creation.

May Allāh send salutations of praise and peace upon Muhammad, and upon his family and companions



