

Happiness

Allah the Most High said:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً

{ Whoever does righteous action from the men and the women, and he is a believer, then we will make him live a good life }.

▲ Al-Shinqiti¹ (رحمه الله) said: the meaning of the good life in this verse means “his life in this world”.

▲ And Al-Tabari² (رحمه الله), narrated from the noble companion Abdullah ibn Abbas (رضي الله عنه) in his Tafseer, that Ibn Abbas explained the statement of Allah { we will make him live a good life }, that it means: “happiness”.

▲ Ibrahim ibn Adham (رحمه الله) who is from the Taabieen³, said to his companions one day that “if the kings and the princes knew what we were upon from happiness, they would fight against us with their swords for it!”⁴.

▲ Happiness is from the blessings and aid of Allah the Most High and the source of happiness is in the heart of a person. And this noble heart, it spreads out and puts forth its happiness into your life, and it gives you a glow, and state of being uplifted, and happy and joyful. And there is not anyone from the people, no matter who they are that can create happiness inside your heart. For your own happiness, you are the cause of it, after the aid and blessing of Allah the Most High. This happiness is the sweetness of faith that gives your life meaning. The place where the happiness and this good life is hiding is your

¹ Mohammad Al-Ameen Al- Shinqiti was from the modern scholars of Tafseer who died in the recent decades.

² He was known as the Imam of the scholars of Tafseer, and he lived in the early generations of the Muslims.

³ meaning from the students of the companions of the Messenger of Allah (صلى الله عليه و سلم)

⁴ meaning that this happiness in this life is so valuable, that it is as if people would be willing to fight in order to attain it

conviction, your surety about the truth. Having conviction protects the believer from looking to who is above him or has more than him, from among the people.

The Messenger of Allah (صلى الله عليه و سلم) said: “و لا تنظروا لمن هو فوقكم”. He said: ((Don’t look to who is above you (meaning who has more than you or who has higher status than you))), for indeed Allah the Most High had written fifty thousand years before the creation of the heavens and the earth that the people would be upon different levels.

As Allah said in the Quran: (وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا)

{And we have raised some of the people over others in levels, so that some of them may take others in employment to benefit from them”}.

So, from the people are those who are above you and from the people are those who are below you and it is not for anyone to hope in getting what Allah has given to someone else, as Allah said:

(وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ت وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا)

Allah said what means {And don’t hope in what Allah has given some over others, and for the men is a share of what they earn and for the women is a share of what they earn, and ask Allah from his virtue indeed Allah is All Knowing about everything}.

Ibn Abbas (رضي الله عنه) explained what this verse means: “A man should not hopefully say “if only I had the wealth of so and so and his family”. Allah prohibited from that; so instead, the person should ask Allah from His virtue blessings.”⁵

⁵ It’s not for you to hope that you specifically get the wealth of this person or that you get the family of that person, but rather you ask Allah to bless you with what Allah knows to be good for you.

▲ And Ibn Katheer⁶ (رحمه الله) said: “Likewise, Mohammed ibn Sreen and AlHasan and AlDahaak and Attaah⁷, all of them said that and that is what is apparent from the verse.” So the believer is someone who believes in the Qadr, its good and its bad and he has conviction, and he is pleased, and he is actually sufficed. And due to the believer having this stance with the Qadar, you find that he is open chested, and he smiles easily, and he is easygoing.

▲ Abdullah ibn Alharith⁸ (رضي الله عنه) said: ما رأيت أحداً أكثر تبسماً من رسول الله صلى الله عليه و سلم

“I have not seen anyone that smiled as much as the Messenger of Allah (صلى الله عليه و سلم)”.

▲ Alhasan Albasri (رحمه الله) said: “The good life is feeling sufficed with what you have.”

▲ Some of the Salaf (رحمهم الله) said: “The good life is being pleased with what you have and feeling sufficed with what you have.”

▲ And having this conviction and being pleased with what Allah has given you, what he has decreed for you from the Qadr, this protects the believer along with Allah’s aid from falling into being overcome by your desires, and from jealousy and having bad suspicion and arrogance. Likewise feeling sufficed by what you have prevents the person from falling to having unrealistic hopes, which is like a sea with no shores⁹. So, whoever is sufficed with what they have and have been blessed with, then in fact they are happy and they are rich and they are in a good state, even if they are poor. And whoever does not feel satisfied with what they have, then they are poor and sad and tight chested and feeling in a state of difficulty, even if they have a lot.

⁶ from the great scholars of Tafseer

⁷ all of these are from the great scholars of Tafseer from the Salaf, the righteous predecessors.

⁸ a companion of the Messenger (صلى الله عليه و سلم)

⁹ There is no limit that a person can spend their time having hope in something that is unrealistic for them.

▲ A good happy life is a Jannah of this worldly life. And it's from the virtues of Allah the Most High that if we experience a good happy life as Muslims in this world, it does not decrease our reward in the hereafter at all.

▲ Sheikh Ul-Islam Ibn Taymiyyah (رحمه الله) said “Indeed in this worldly life is a Jannah and whoever doesn't enter it in this worldly life then he does not enter the Jannah of the hereafter”¹⁰.

▲ And Ibn Taymiyyah (رحمه الله) also said: “The captive is the one whose heart has been held captive from his Lord the Most High, and the prisoner is the one who has been imprisoned by his own desires.”

▲ Ibn Ul-Qayyim (رحمه الله) narrated about his sheikh Ibn Taymiyyah (رحمهم الله) : “Even with what Ibn Taymiyyah faced from his imprisonment, being threatened and being oppressed, despite all of that, he was from the best of the people to be around. He was the most opened chested of the people and he had the strongest heart of the people and he had the happiest spirit and you could see the brightness of all that on his face. If we felt fearful and we started to get bad thoughts, and felt that the earth was tightening around us, then we would go to him. We would go to visit Ibn Taymiyyah, and when we would see him and hear his speech, then all of that difficulty and hardship would leave from us. We would then be able to leave in a state of feeling open, strong, sure, and feeling at ease.”

▲ The Messenger of Allah (صلى الله عليه و سلم) said: ((Any Muslim that is afflicted by difficulty or pain or stress or sadness or harm or depression, even if it was just the prick of a thorn, then Allah removes his sins due to that difficulty)).

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¹⁰ this Jannah of this worldly life that he is speaking about is Imaan