

How to Achieve HAPPINESS



By: Sheikh Abdur-Rehman As-Sa'di
Translated by: Jalal Abualrub



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

How To Achieve Happiness

By: Shaikh Abdur-Rahman bin Nasir bin Abdullah As-Sa'di

Translated by: Jalal Abualrub

Published By: Darussalam Publishers & Distributors

ALL RIGHTS RESERVED©

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.



Contents

Publishers Note.....	5
Foreword.....	6
Introduction.....	8
Correct Faith & Righteous Deeds.....	11
Kindness towards the Creation	14
Seeking what is Beneficial.....	15
Concentrate on the Present	16
Remembrance of Allah	18
Acknowledging Allah’s Favors	19
Look at Those Below You and Not Those Above You.....	20
Avoiding Means of Sadness and Seeking Means of Happiness	21
Supplications of the Prophet (Peace and Blessings of Allah be upon him).....	22
Preparing for the Worst	23
The Heart’s Inner Strength	24
Reliance upon Allah	25
Kind Treatment towards People	26
Enjoying Moments of Happiness.....	27
Remembering the Bounties During Calamities	28
Overlooking People’s Harms.....	29
Keeping Good Thoughts.....	30
Do not Expect Thanks	31
Engage in Beneficial Thoughts.....	32
Complete Immediate Tasks	33
Prioritize Work	34

In the Name of Allah, the Most Gracious, the Most Merciful.

“Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give Sadaqat (i.e. Zakat and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e., Paradise).”

(Al-Ahzab 33:35)

Publishers Note

All the praises and thanks are due to Allah, the Rubb of the worlds, and may Allah exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

How to Achieve Happiness, is very enlightening booklet by Shaikh Abdur-Rahman bin Nasir bin Abdullah As-Sa'di, a renowned religious scholar and an expert of Arabic language. The ultimate goal of this booklet is to understand what happiness is and how we can achieve it in light of the Qur'an and the Sunnah. There are many misunderstanding about this important issue. Every person has his own concept of happiness and every person enjoins his own ways of happiness, but the author has explained the concept very politely and lightly that happiness is only in the obedience of Allah and His Prophet Muhammad, and consequently to enter the Paradise.

In view of its importance, Darussalam rendered this booklet into the English language with prior permission from the author. Brother Jalal Abualrub accepted the task of translating it. Finally, I am grateful to all the brothers who contributed in the production of this valuable book. May Allah accept our sincere efforts regarding the propagation of His religion throughout the world - Amin!



Foreword

All thanks are due to Allah, and may Allah's peace and blessings be on the Last and Final Prophet, Muhammad, and on his progeny, Companions and all those who followed and obeyed him until the Day of Resurrection.



This blessed booklet titled, How to Achieve Happiness, explains the meaning of true happiness, which is the ultimate goal that all humanity searches for in their worldly life. There are conflicting views and opinions concerning the meaning of happiness and the ways and means to achieve it. There are those who think that happiness is achieved through the accumulation of wealth. Others think that happiness is earned by having a healthy body or security and peace at home. There are those who think that happiness is acquired through collecting wealth from lawful resources and seeking beneficial knowledge, and those who believe that happiness is earned through true faith, righteous conduct and remaining firm on this path. There is no doubt that these traits are all incorporated in the general meaning of happiness, as long as they conform to the guidelines and regulations established by Islam.

There are two types of happiness: The first is the temporary, limited, changing and finite worldly happiness. The second is the happiness in the Hereafter, which is infinite and everlasting. Both of these types of happiness are connected to each other, as happiness in this life is only perfected by earning the complete and perfect happiness in the Hereafter. The latter is earned through Allah's Pleasure by the faithful believers, who fear and obey Him. Allah the Exalted, says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“Whoever works righteousness whether male or female - while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).” (An-Nahl 16:97)

Hence, true and lasting happiness is earned through the obedience of Allah, the Exalted and Most Honored, and His honorable Messenger, Muhammad (Peace and Blessings of Allah be upon him).

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“And whosoever obeys Allah and His Messenger (Peace and Blessings of Allah be upon him), he has indeed achieved a great achievement (i.e. earned Allah’s Pleasure and Paradise)” (Al-Ahzab 33:71)

And:

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

“And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.” (Al-Ahzab 33:36)

The author of this booklet is the renowned scholar, Shaikh Abdur-Rahman bin Nasir bin Abdullah As-Sa’di, may Allah grant him His Mercy. It contains the ways and means to achieve true happiness, relying on evidence from the Book (the Qur’an) and the Prophetic traditions. The purpose behind this book is to lead people toward the correct path that directs to true happiness, which every Muslim wishes and hopes for; so that the Muslim Community is able to organize their life on true guidance (from Allah).

Verily, all success comes from Allah and He guides to the best ways. He Alone is Sufficient for us and how excellent He is as Helper. May Allah’s peace and blessing be on our Prophet Muhammad, his progeny, and all of his Companions.

Introduction

This booklet details the general aspects of true happiness that mankind seeks and searches for, removed from human misconceptions by relying on honorable evidence from the Glorious Qur'an and the wise Prophetic guidance. True happiness is indeed the type of happiness sought by believing men and women. It is lived and enjoyed by the pure believing community, and surely, it is the only method that organizes the life of this world on the basis of fear from Allah and abiding by His obedience.

The author of this booklet is the scholar, Shaikh Abdur- Rahman bin Nasir bin Abdullah As-Sa'di, who was born in the city of 'Unaizah, province of Qasim, in the area of Najd, Kingdom of Saudi Arabia. His parents died when he was still young, but he was endowed with intelligence, vitality and vigor as regards to seeking religious knowledge. Abdur-Rahman As-Sa'di started memorizing the Qur'an early in his life and completed its memorization by the age of twelve. He then started seeking religious knowledge with the scholars of his area and those who visited it; he was especially vigorous in this regard, until he acquired a good share of knowledge and religious education.

At the age of twenty-three, Ibn Sa'di combined learning knowledge with teaching and spent the rest of his life this way. He thus benefited himself and many others who learned from him. Among Ibn Sa'di's teachers were Shaikh Ibrahim bin Hamad bin Jasir, the first teacher he learned from. He also learned knowledge of Usul (major aspects) of the religion and jurisprudence, Fiqh (Islamic Jurisprudence), Tawhid (Islamic Monotheism), Tafsir (meanings of the Qur'an) and the Arabic language with Shaikh Salih bin 'Uthman, the judge of the area of 'Unaizah, until Shaikh Salih death.

Shaikh Abdur-Rahman As-Sa'di had excellent knowledge in Fiqh, Usul and in all types of religious knowledge relating to Tawhid. He studied the important resource books on these aspects of Islam, especially the books of Ibn Taymiyyah and Ibn Al-Qayyim. Ibn Sa'di was also excellent in the knowledge of Tafsir and authored several books on it such as:

1- Taisir Al-Karim Al-Mannan fi Tafsir Kalamir-Rahman, in eight volumes

2- Taisir Al-Latif Al-Mannan fi Khulasati Tafsir Al-Qur'an

3- Al-Qawa'id Al-Hisan li-Tafsir Al-Qur'an

He also authored several other beneficial books, such as:

1- Al-Irshad 'ila Ma 'rifat Al-Ahkam

2- Ar-Riyadhu An-Naadhirah

3- Bahjatu Qulubi Al-Abrar

4- Manhaju As-Salikin wa Taudhihu Al-Fiqh fi Ad-Din

5- Hukmu Shurbi Ad-Dukh-khan wa Bai'ih wa Shira-ih, (Ruling on Smoking, and Selling and Buying Tobacco)

6- Al-Fatawa As-Sa'diyyah

7- Three books that contained Friday Sermon Speeches

8- Al-Haqqu Al-Wadhih Al-Mubin bi-Shra'hi Tauhid Al-Anbiya' wal-Mursalin

9- The explanation of Al-Kafiyah Ash-Shafiyah, otherwise known as, Nuniyyat Ibn Al-Qayyim.

Ibn Sa'di authored many other books in the field of Fiqh, Tawhid, Usul, Hadith and aspects of social life and Fatwa (A religious opinion or decree based on evidence from the Qur'ân and *Sunnah* with regard to various aspects of life and religion).

On a Thursday in the year 1376 AH (The *Hijrah* is the Prophet's Migration from Makkah to Al-Madinah in the year 623 CE) on the twenty-third day of the lunar month of Jumada Al-Akhirah, Abdur-Rahman Al-Sa'di suddenly fell ill in the city of 'Unaizah and died. Ibn Sa'di's death left a deep scar and sadness in the hearts of all those who knew him or were taught by him. May Allah bestow His widest mercy on him and benefit us with his knowledge, Amin.



All thanks are due to Allah, who is worthy of all praise, and I bear witness that there is no deity of worship except Allah, Alone without partners. I also bear witness that Muhammad is Allah's slave and Messenger, may Allah's peace and blessings be on him, his progeny and his Companions.

Comfort, delight, and eradication of sadness and depression from the heart are traits that are sought by all people, in order to ensure for themselves a good life, happiness, and delight. There are religious, natural and practical aspects in achieving this goal, but they are only combined for the faithful believers. Those who feel some sort of happiness sometimes – on account of a philosophy that they may have incorporated in their lives or for some other reasons – will miss out on the more delightful and beneficial aspects of happiness, which have a better destination and delightful end, and are only reserved for the believers.

In this booklet, I will mention some of the means and ways to earn happiness, which the entire humanity vigorously seeks. Some acquire a better part of happiness and live a good life due to it, while others fail to acquire any share of happiness and, as a consequence, live a miserable life. Yet, others are in the middle, acquiring a portion of happiness according to the degree of success that they achieved (by Allah's will). Allah alone directs success, and He alone is sought for all that is good and righteous, and to ward off all types of evil.

Correct Faith & Righteous Deeds

Islamic Faith and the performance of righteous deeds are the basis and the greatest way of acquiring happiness. Allah, the Exalted, says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“Whoever works righteousness whether male or female while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).” (An-Nahl 16:97)

Allah states in this Ayah that He has promised those who combine faith and righteous actions, of having a good life in this world and excellent rewards in this life and in the life to come. There is a good reason behind this promise. Those who have correct faith in Allah (fruits of which include performing good deeds that purify the hearts, behavior, this life and the Hereafter) have the basis and resources to rely on to deal properly with whatever they receive of happiness and delight, as well as depression, sadness and worries. For instance, the believers receive blissful and delightful bounties with acceptance and thankfulness, and use them in an advantageous manner. This better conduct gives them more delight, resurrects hope in them that these bounties will remain and be blessed further. They also anticipate Allah’s rewards for being thankful believers. This way, they earn types of goodness and blessings that outweigh the original delights and bounties they received, and which produced these fruits and traits in them.



Additionally, the faithful believers receive whatever harm, afflictions, depression and sadness that befall them by resisting whatever they can resist, striving hard to lessen their impact, and observing patience for whatever they cannot repel or defy. By doing so, they acquire various types of benefits, experience and strength from resisting the effects of the afflictions. They also taste tremendous delights from patience, awaiting the reward from Allah, which diminishes the afflictions and replaces them with contentment, happiness and anticipation of compensation from Allah. The Prophet described the believers in the following authentic Hadith:

((عَجَبًا لِّأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ
خَيْرًا لَهُ،)) (رواه مسلم: ٢٩٩٩)

“Amazing is the matter of the believer, for all of his affairs are good for him. If a bounty was bestowed on him, he gives thanks for it, and this is better for him. If an affliction touches him, he observes patience, and this is better for him; this is only for the believer.” (Muslim: 2999)

This Hadith states that the believer’s rewards and goodness, and the fruits of his good deeds multiply when he receives bounties, as well as, when he suffers afflictions. This is why when you compare any two persons who receive a similar bounty or suffer a similar affliction, they vary greatly in the way they respond to the bounty or affliction, according to the degree of faith and righteous good deeds each has. The believer, who has good deeds in his records, receives the bounty or affliction, in the manner we described, with thankfulness and patience. This conduct brings him happiness and elation and dissipates from him sadness, depression, worries, difficulties, and various other worldly discomforts; thus living a good worldly life.



Whoever possesses the opposite character – receiving bounties with arrogance, extravagance, and tyranny – his behavior worsens and he acts like a beast that is catching a prey. Yet, the hearts of these types of people are never content, always feeling unease and weary that they might lose what they covet. Furthermore, they always long for more and never stop at any limit, even though whatever they long for may never come to pass; even if they were to acquire all that they wished for, they would still feel the concerns we have mentioned. These types of people receive afflictions with worries, anxiety, fear and annoyance. So, do not even ask about the enormity of misery that they receive in this life and the mental and psychological problems they suffer, because they do not long for Allah’s rewards nor have adequate patience that might comfort them in difficult times.

Islam teaches and encourages the believers to always be content with Allah’s bounties, favors and generosity that He bestows on them. If the believer is tested with an illness, poverty or an affliction that touches all humanity, he becomes content on account of his faith, satisfied with Allah, and accepts what He has destined for him. The believer does not long in his heart for another destiny that was not meant for him, and compares himself to those below him rather than those above him. This behavior brings him delight and comfort that is greater than that felt by those who have all types of worldly possessions but do not feel any contentment. These latter types of people feel utter misery when tested with poverty or loss of material possession, because they do not act upon their faith, even if they have any.

Another example, which pertains to happiness, is when a matter of concern strikes, you will find those with correct faith at ease and striving to resolve the fear or problem with the necessary thoughts,

statements and actions. These qualities bring relief to people and strengthen their resolve. In contrast, those who do not have faith feel disturbed, become anxious, have confused thoughts and fall prey to fright and fear when a matter of concern strikes. They combine an outward fear with an inward anxiety that cannot be duly explained. Unless they have some type of natural strength to draw on (with temporary effect), these types of people feel fatigue and utter mental exhaustion, because they do not have faith that directs them to patience, especially in delicate times and situations.



Even though both the believer and the disbeliever have the ability to train themselves to be brave when facing a fear or an affliction, the believer has additional qualities: strength of faith, patience, total dependence and reliance on Allah, and awaiting His rewards. All these increase his strength and lessen the effects of concerns and hard times. Allah, the Exalted, says:

﴿إِنْ تَكُونُوا تَأْمُونُ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ^ط وَتَرْجُونَ مِنَ اللَّهِ
مَا لَا يَرْجُونَ^ل﴾

“If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not.” (An-Nisa’ 4:104)

Therefore, the believer earns Allah’s help and special aid which will remove all concerns and fears from him. Furthermore, Allah, the Exalted, says:

“...and be patient. Surely, Allah is with those who are As-Sabirûn (the patient).” (Al-Anfal 8:46)

Kindness towards the Creation

Being kind to the creation in words and deeds, (granting them) all that is good and righteous, are among the ways of eradicating depression, anxiety, and worries. Allah wards off depression and sadness from both the wicked and the righteous, if they are kind and generous toward creation. However, the believer receives a better share, because his kindness [toward the creation] is generated by sincerity and awaiting Allah's reward. As a consequence, Allah makes easy for him the path of generosity and lessens the impact of hardships. Allah, the Exalted, says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

*“There is no good in most of their secret talks save him who orders Sadaqah, or Ma'rûf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.”
(An-Nisa' 4:114)*

Allah states that all these acts are righteous, and righteousness brings about all that is good and beneficial and wards off evil. Also, Allah states that He gives the faithful believer a great reward, such as the removal of depression, worries, and sadness.

