

**الوسائل المفيدة للحياة السعيدة
(للحرمين و الجمعية)**

**The Beneficial Means to A
Happy Life**

The Beneficial Means to A Happy Life

Shaykh ‘Abdur-Rahmān ibn Nāsir As-Sa’di

The Beneficial Means To A Happy Life

Author

**Shaykh ‘Abdur-Rahmān ibn Nāsir As-Sa’di
(may Allah have mercy upon him)**

Introduction

Praise be to Allah, to whom all praise is due. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, and his Companions.

To proceed: The comfort of the heart, its tranquility, its happiness, and the removal of its worries and sorrows, is the desire of everyone. Through it, a good life is attained, and joy and delight are perfected. For this, there are religious reasons, natural reasons, and practical reasons, and all of them cannot combine except for the believers. As for others, even if they attain it from some aspect or for a reason their wise ones strive for, they have missed out on aspects that are more beneficial, more enduring, and better in the current state and the outcome.

However, in this treatise, I will mention the reasons that come to my mind for this ultimate goal, which everyone seeks.

Among them are those who have achieved much of such means, thus living a pleasant and good life, and others who have failed to achieve any of them, thus living a miserable life. Some are in between, according to what is made easy for them. Allah is the Source of success, the One Whose help is sought in attaining every good and in repelling every evil.

Chapter: Faith and righteous deeds

The greatest reason for this is rooted in faith and righteous deeds. Allah Almighty said:

{مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (97)}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.} [Surat an-Nahl: 97]

Allah, the Exalted, informed and promised those who combine faith with righteous deeds a good life in this abode and a fine reward in this world and in the eternal abode.

The reason for this is clear, for those who have true faith in Allah, which yields righteous deeds that reform hearts, morals, this world, and the Hereafter, possess principles and foundations

through which they receive all causes of joy and happiness, as well as causes of anxiety, worry, and sorrow.

They respond to what they love and what brings them joy with acceptance and gratitude, and by using them in beneficial ways. When they use them in this manner, it brings about great matters of joy, hope for their continuation and blessing, and the anticipation of the reward for those who show gratitude, which surpasses in goodness and blessings these delights from which they originated.

They face adversities, harm, anxiety, and distress by resisting what they can resist, alleviating what they can alleviate, and with beautiful patience for what they cannot avoid. Through this, they gain beneficial resistance, experience, and strength from adversities. And from patience and expecting the reward from Allah, they achieve great matters that diminish adversities, replacing them with joy, good hopes, and the aspiration for Allah's grace and reward, as the Prophet (ﷺ) expressed in the authentic Hadīth when he said:

«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»

How astonishing the affair of the believer is! Indeed, all of his affairs are good for him. If something good happens to him, he is grateful to

Allah, which is good for him; and if something bad happens to him, he shows patience, which is good for him—and this is for no one but the believer. [Narrated by Muslim]

The Prophet (ﷺ) informed that the believer's gains, goodness, and the fruits of his deeds multiply in every instance of joy and adversity that befalls him. Thus, you find two individuals faced with a circumstance of either good or evil, yet they differ greatly in their reception of it, according to their differences in faith and righteous deeds. The one characterized by these two traits receives both good and evil with the aforementioned gratitude and patience and what follows them, resulting in joy and delight, the removal of worry and distress, anxiety, and constriction of the heart, and the misery of life, thus achieving a good life in this abode. The other one receives pleasures with insolence, arrogance, and tyranny. His morals deviate, and he receives them as animals do, with greed and panic. Yet, his heart is not at ease, but rather scattered in various directions: scattered due to his fear of losing his beloved things, from the many oppositions that often arise from them, and from the fact that souls do not stop at a limit but are always yearning for other matters, which may or may not be attained. Even if they are attained hypothetically, he remains anxious from the aforementioned directions and receives adversities

with anxiety, panic, fear, and distress. Do not ask about the misery of his life, the intellectual and nervous illnesses, and the fear that may lead him to the worst states and the most dreadful disturbances. This is because he does not hope for any reward, nor does he have the patience to console himself and ease his burden.

All of this is observed through experience, and if you reflect upon a single example of this kind and apply it to the conditions of people, you will see the great difference between a believer who acts according to the requirements of his faith and one who does not. This is because the religion strongly encourages contentment with Allah's provision and with what He has bestowed upon His servants from His diverse bounty and generosity.

When a believer is afflicted with illness, poverty, or similar trials that everyone is susceptible to, he, through his faith and contentment that Allah has decreed for him, remains at peace, not yearning in his heart for what has not been decreed for him. He looks to those below him and not to those above him. His joy, happiness, and comfort may even surpass those who have attained all worldly desires if they lack contentment.

You also find that the one who does not act in accordance with his faith, if he is afflicted with some poverty or loses some worldly desires, you find him in the utmost misery and wretchedness.

Another example: When the causes of fear occur, and a person is afflicted by distressing things, you find the one with true faith having a firm heart, a comfortable soul, capable of managing and directing this matter that has befallen him with what is within his capacity of thought, word, and act. He has prepared himself for this afflicting disturbance, and these are conditions that comfort a person and steady his heart.

On the contrary, you find the one who lacks faith in the opposite state. When fears arise, his conscience is troubled, his nerves become tense, his thoughts are scattered, and he is overcome by fear and terror. External fear and internal anxiety encircle him, the essence of which cannot be expressed. If this type of person does not have some natural means that require much training, their strength collapses, and their nerves become tense. This is due to the lack of faith, which fosters patience, especially in critical situations and in sad and distressing circumstances.

So both the righteous and the wicked, the believer and the disbeliever, share in acquiring courage, and in the instinct that soothes and alleviates fears. But the believer is distinguished by the strength of his faith, his patience, his reliance on Allah, and his dependence on Him, and his anticipation of His reward—matters by which his courage increases, the burden of fear is lightened

for him, and hardships are made easy for him, as Allah Almighty said:

{...إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ...}

{If you are suffering harm, they too are suffering harm just like you; but you hope from Allah what they do not hope.} [Surat an-Nisā': 104] The assistance and specific support of Allah reach them, dispelling fears. Allah Almighty says:

{...وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

{And be steadfast, for Allah is with those who are steadfast.} [Surat al-Anfāl: 46]

Doing good to others in words and deeds. Among the reasons that alleviate grief, distress, and anxiety is doing good to others through words, actions, and various forms of kindness, all of which are acts of goodness and benevolence. Through them, Allah removes worries and sorrows from both the righteous and the wicked, in proportion to such acts. However, the believer has the most complete share and portion, distinguished by the fact that his doing of good stems from sincerity and seeking reward.

Allah makes it easy for him to do good deeds due to the goodness he hopes for, and He wards off hardships from him because of his sincerity and seeking of reward. Allah Almighty says:

{لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ اتَّبِعَا مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (114)}

{There is no good in much of their private talks, except for one who enjoins charity, kindness, or reconciliation between people. Anyone who does that, seeking Allah's pleasure, We will give him a great reward.} [Surat an-Nisā': 114]

Thus, He Almighty informed us that all these matters are good from the one who performs them, and good begets good and repels evil, and that Allah gives the believer who seeks His reward a great reward. And among this great reward is the removal of worry, grief, distress, and the like.

Chapter: Engaging in any of the righteous deeds or useful knowledge

Among the ways to repel anxiety, which arises from nervous tension and the heart's preoccupation with distressing matters, is to engage in some work or beneficial knowledge, for it distracts the heart from its preoccupation with the matter that has caused anxiety. And because of these means, he may forget the reasons that caused him worry and distress; thus, his soul rejoices, and his activity increases. This reason is also shared between the believer and others. However, the believer is distinguished by his faith, sincerity, and seeking reward in his engagement with the knowledge he learns or teaches and in the good deeds he performs. If it is an act of worship, then it is worship; and if it is a worldly occupation or a

habit, he accompanies it with a righteous intention and aims to use it as an aid in obeying Allah. This has a significant effect in dispelling worries, anxieties, and sorrows. How many people have been afflicted with anxiety and persistent distress, leading to various illnesses, only to find their effective remedy in forgetting the cause of their distress and anxiety and engaging in one of their important tasks.

It is appropriate that the work one engages in should be something the soul finds comfort in and yearns for, as this is more conducive to achieving this beneficial purpose, and Allah knows best.

Focus all one's thoughts on the tasks of the present day. One of the ways to dispel anxiety and worry is to focus all one's thoughts on the tasks of the present day, cutting off concern for the future and sorrow for the past. This is why the Prophet (ﷺ) sought refuge from anxiety and sorrow. Sorrow over past matters that cannot be changed or rectified is of no benefit, and anxiety caused by fear of the future may be harmful. Therefore, a person should focus on his present day, concentrating his earnestness and diligence on improving his present day and time. This leads to the perfection of deeds and provides solace from anxiety and sorrow. When the Prophet (ﷺ) supplicated or guided his Ummah to a supplication, he indeed encouraged reliance upon Allah and hope in His grace, alongside

earnestness and diligence in striving to achieve what is being supplicated for. This includes abandoning what he was praying to be averted from, as supplication is coupled with action, so the servant strives in what benefits him in religion and worldly life, and asks his Lord for the success of his objective, and seeks His help in that, as the Prophet (ﷺ) said:

(أَحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِظْ بِاللَّهِ وَلَا تَعْجِزْ، وَإِذَا أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ)

“Strive for what benefits you, seek Allah's help, and do not give up. If something befalls you, do not say: 'If only I had done such and such, such and such would have happened'; rather, say: 'Allah has decreed, and He does whatever He wills.' For saying 'if' opens (the door to) the devil's work.” [Narrated by Muslim] The Prophet (ﷺ) combined the command to strive for beneficial matters in all circumstances, seeking Allah's help and not succumbing to helplessness, which is harmful laziness—with submitting to past and inevitable matters and witnessing the decree and predestination of Allah.

He divided matters into two sections: one in which a slave can strive to achieve or obtain what is possible or repel or alleviate it, in which the slave exerts his effort and seeks the help of his Lord.

Another type where this is not possible, and in such cases, the servant finds peace, contentment, and submission. Undoubtedly, adhering to this principle is a cause for joy and the removal of worry and grief.

Chapter: The frequent remembrance of Allah

One of the greatest reasons for the heart's comfort and tranquility is the frequent remembrance of Allah, as it has a remarkable effect on the heart's relief and peace and the removal of worry and distress. Allah Almighty says:

{...أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ}

{For indeed in the remembrance of Allah do hearts find tranquility.} [Surat ar-Ra'd: 28] The remembrance of Allah has a profound impact on achieving this desired objective due to its unique quality, and for the reward and recompense the servant hopes for.

Speaking of the apparent and hidden favors of Allah Likewise, speaking of Allah's apparent and hidden blessings, recognizing and discussing them dispels worry and distress, urging the servant towards thankfulness, which is the highest and most elevated of ranks, even if the servant is in a state of poverty, illness, or other trials. When he compares Allah's countless and immeasurable

blessings upon him with the adversity he faces, the adversity bears no ratio to the blessings.

When Allah tests a servant with disliked matters and afflictions and the servant fulfills the duty of patience, contentment, and submission, the servant's burden becomes lighter, and their hardship lessens. The hope for reward and recompense and the devotion to Allah through patience and contentment transform the bitterness into sweetness, making the sweetness of its reward overshadow the bitterness of patience.

Looking at those below us Among the most beneficial things in this context is to employ what the Prophet (ﷺ) guided us to in the Authentic Hadīth, where he said:

(انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ)

“Look at those who are below you, and do not look at those who are above you, for that is more likely to hold you back from belittling the blessing of Allah upon you.” [Narrated by Muslim] When a servant keeps this noble perspective before his eyes, he will see that he is better than many people in well-being and its related matters, and in sustenance and its related matters, regardless of his circumstances. Thus, his anxiety, worry, and grief will vanish, and his happiness and joy will increase with the

blessings of Allah, in which he has surpassed others who are beneath him in these things.

The more a servant reflects on the apparent and hidden blessings of Allah, both religious and worldly, he sees that his Lord has bestowed upon him goodness and warded off numerous evils. Undoubtedly, this dispels worries and sorrows and brings about joy and happiness.

Chapter: Striving to eliminate the causes of worries and to acquire the causes of happiness

Among the causes that bring joy and remove distress and anxiety is the effort to eliminate the causes of worries and to acquire the causes of happiness. This is achieved by forgetting past adversities that cannot be reversed and understanding that preoccupying one's thoughts with them is futile and absurd, and that such behavior is foolishness and madness. Thus, one must strive to prevent his heart from dwelling on them, and similarly, he must strive to prevent his heart from being anxious about the future, such as supposed poverty, fear, or other adversities he envisions in his future life. He knows that future matters, with their unknown good and evil, hopes and pains, are in the Hands of the Almighty and Wise Lord, and that the servants have no control over them except to strive to attain their benefits

and ward off their harms. The slave realizes that if he diverts his thoughts from anxiety over his future affairs, relies on his Lord for rectification of his affairs, and finds peace in Him regarding them, then his heart will be reassured, his conditions will be set right, and his worries and anxieties will disappear.

Utilization of supplication One of the most beneficial practices in considering future matters is to use this supplication that the Prophet (ﷺ) used to supplicate Allah with:

«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»

“O Allah, set right for me my religion which is the safeguard of my affairs, and set right for me my worldly life in which is my livelihood, and set right for me my Hereafter to which is my return. Make life an increase for me in every good, and make death a relief for me from every evil.” [Narrated by Muslim] Also, his saying:

«اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ»

“O Allah, Your mercy is what I hope for, so do not leave me to myself for the blink of an eye, and set right all my affairs. There is no true god but You.” [Narrated by Abu Dāwūd with an authentic chain of narration] If a person frequently recites this

supplication, which ensures the well-being of his religious and worldly future, with a present heart and sincere intention while striving to achieve it, Allah will fulfill what he supplicated and hoped for and worked towards, and his worries will turn into joy and happiness.

Chapter: Expecting the worst possibilities

One of the most beneficial means for removing anxiety and worries when a servant is afflicted with calamities is to strive to mitigate them by considering the worst possible outcomes and preparing oneself for them. Once he has done this, he should endeavor to lessen what can be lessened to the best of his ability. Through this preparation and beneficial effort, his worries and sorrows will dissipate, and he will be able to exert his efforts in bringing about benefits and averting the harms that are within his capacity.

When the causes of fear, illness, poverty, and deprivation of beloved things befall him, he should face them with tranquility and prepare his soul for them to the utmost extent possible. Indeed, preparing the soul to endure hardships makes them easier and lessens their severity, especially if he has determination and accepts them to the best of his ability. Thus, he combines preparing the soul with the beneficial effort that distracts from worrying about calamities, and he strives to renew the

strength to resist adversities, relying upon Allah and having good confidence in Him. Undoubtedly, these matters have a great benefit in attaining happiness and expansion of the heart, along with what the servant hopes for of immediate and future rewards. This is something observed and experienced, with numerous instances from those who have tried it.

Chapter: The strength of the heart and its resistance to disturbance and agitation

Among the greatest remedies for the ailments of the anxious heart, and even for physical illnesses—is the strength of the heart and its resistance to disturbance and agitation by the illusions and imaginations brought about by negative thoughts. Anger and confusion are among the painful causes, and the anticipation of adversities and the loss of beloved things plunges one into worries, sorrows, and diseases of the heart and body, as well as nervous breakdowns, which have harmful effects that people have witnessed in many detrimental consequences.

Reliance upon Allah When the heart relies upon Allah and places its trust in Him, without succumbing to illusions or being dominated by negative imaginations, and it trusts in Allah and hopes for His grace, then worries and grief are driven away, and many physical and spiritual

ailments are removed, and the heart attains strength, openness, and joy that cannot be expressed. How many hospitals are filled with patients suffering from illusions and corrupt imaginations, and how much have these matters affected the hearts of many strong individuals, let alone the weak, leading to foolishness and madness. The one who is protected is the one whom Allah has protected and guided to strive against his own self to acquire beneficial means that strengthen the heart and dispel its anxiety. Allah Almighty says:

{...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...}

{Whoever puts his trust in Allah, He is sufficient for him.} [Surat at-Talāq: 3] i.e., grants him sufficiency in all matters concerning his religious and worldly affairs.

The one who relies upon Allah has a strong heart, unaffected by illusions and undisturbed by events, knowing that such disturbances stem from a weakness of the soul, from baseless fear and anxiety. He understands that Allah has guaranteed complete sufficiency for those who rely upon Him. Thus, he trusts in Allah and finds peace in His promise, causing his worries and anxieties to vanish, his hardship to turn into ease, his sorrow and grief into joy, and his fear into security. We ask Allah Almighty for well-being and to bestow upon

us strength and steadfastness of heart and complete reliance upon Him, for which He has guaranteed all good and the removal of all adversity and harm.

Chapter: Training oneself to bear the faults of others

The Prophet (ﷺ) said:

«لَا يَفْرَأُكَ مُؤْمِنٌ مُؤْمِنَةٌ إِنْ كَرِهَتْ مِنْهَا خُلُقًا رَضِيَ مِنْهَا خُلُقًا آخَرَ»

“Let not a believing man hate a believing woman. If he dislikes one of her characteristics, he will be pleased with another.” [Narrated by Muslim]

Two Great Benefits:

The first benefit: Guidance on how to treat one's wife, relative, friend, associate, and everyone with whom you have a relationship and connection. You should prepare yourself for the fact that they will inevitably have a flaw, a shortcoming, or something you dislike. When you find that, compare this with what is required or befitting of you to maintain a strong connection and preserve love, by remembering their virtues and the private and public purposes of the relationship. By overlooking their faults and noticing their good qualities, companionship and connection will endure, and you will achieve complete comfort.

The second benefit: It is the removal of worry and anxiety, the persistence of serenity, perseverance in fulfilling the obligatory and

recommended rights, and the attainment of comfort between the two parties. Whoever is not guided by what the Prophet (ﷺ) mentioned—but rather reverses the matter, noticing the faults and being blind to the virtues—will inevitably become anxious, the love between him and the one he is connected to will inevitably be troubled, and many of the rights that each of them must uphold will be severed.

Many people of high resolve prepare themselves to be patient and composed when disasters and distressing events occur. However, when trivial and simple matters arise, they become anxious, and their tranquility is disturbed. The reason for this is that they have accustomed themselves to handling major matters but neglected the minor ones, which have harmed them and affected their peace. The prudent person prepares himself for both minor and major matters and asks Allah for help in dealing with them, and that He does not leave him to his own devices even for the blink of an eye. Thus, the minor becomes easy for him, just as the major has become easy. This person is left with tranquility of the soul, serenity of the heart, and comfort.

Chapter: Not dwelling on worries

The wise person knows that his true life is one of happiness and tranquility and that it is very short. Therefore, he should not shorten it with worries

and indulgence in distress, for that is contrary to true life. Thus, he will be stingy with his life, allowing much of his life to be consumed by worries and distress. There is no difference in this between the righteous and the wicked, but the believer has the greater share and beneficial portion of this description, both immediately and in the Hereafter.

Comparing the blessings of Allah with the adversities he has faced It is also incumbent upon one, when afflicted with adversity or fearing it, to compare it with the rest of the blessings they enjoy, whether spiritual or worldly. Through such comparison, the abundance of the blessings he is in and the insignificance of the hardships that have befallen him will become clear.

Similarly, they compare the potential harm they fear might befall them with the numerous possibilities of safety, ensuring that a weak possibility does not outweigh the many strong ones. Thus, their anxiety and fear dissipate. They assess the greatest of the potential outcomes that might affect them, preparing themselves for their occurrence if they happen. They strive to avert what has not yet occurred and to remove or mitigate what has already happened.

The harm people inflict falls back upon them unless you occupy yourself with it It is beneficial to know that the harm from people, especially through foul words, does not harm you but rather

harms them, unless you occupy yourself with it and allow it to dominate your feelings. In that case, it harms you as it harms them. However, if you pay it no heed, it will not harm you at all.

Enhance your life with beneficial thoughts Know that your life follows your thoughts; if your thoughts are about what benefits you in religion or worldly matters, then your life will be good and happy; otherwise, the opposite is true.

To ensure that one's conduct is for Allah, not for the people One of the most beneficial ways to dispel worry is to train yourself to seek gratitude only from Allah. When you do good to someone who has a right over you or even to someone who does not, know that this is an interaction between you and Allah. Therefore, do not concern yourself with the gratitude of those to whom you did a favor, as Allah Almighty has mentioned regarding His chosen servants:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝٩﴾

{[saying to themselves] “We feed you only for the sake of Allah; we seek from you neither reward nor gratitude.”} [Surat al-Insān: 9]

This is particularly emphasized in dealing with family and children due to the strong connection you have with them. When you resolve to cast away evil from them, you find relief and comfort. One of the causes of comfort is embracing virtues and

acting upon them according to the natural inclination without the affectation that troubles you, leading you back empty-handed from attaining virtue, as you have taken a twisted path. This is part of wisdom: to transform murky matters into clear and sweet ones, thereby increasing the purity of pleasures and removing the impurities.

Engaging in what is useful, not what is harmful
Keep beneficial matters in front of your eyes and work towards achieving them, and pay no attention to harmful matters; this will distract you from the causes of worry and sadness. Seek comfort and focus your mind on important tasks.

Completing tasks immediately
Among the beneficial matters is to complete tasks immediately and free yourself for the future. If tasks are not completed, the remaining previous tasks accumulate with the upcoming ones, increasing their burden. However, if everything is completed in its time, you approach future matters with strength of thought and strength of action.

Prioritizing with consultation
You should choose the most beneficial deeds, prioritizing the most important ones. Distinguish between what your soul inclines towards and what you have a strong desire for, as its opposite leads to weariness, boredom, and distress. Seek assistance in this through correct thinking and consultation, for whoever consults another will not regret it. Study

carefully what you intend to do, and when you ascertain the benefit and have the resolve, then place your trust in Allah, for Allah loves those who trust in Him.

And all praise is due to Allah, the Lord of the worlds.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

Index

The Beneficial Means to A Happy Life.....	2
The Beneficial Means To A Happy Life	2
Author	2
Shaykh ‘Abdur-Rahmān ibn Nāsir As-Sa’di (may Allah have mercy upon him)	2
Introduction	2
Chapter: Faith and righteous deeds.....	3
Chapter: Engaging in any of the righteous deeds or useful knowledge	9
Chapter: The frequent remembrance of Allah	12
Chapter: Striving to eliminate the causes of worries and to acquire the causes of happiness	14
Chapter: Expecting the worst possibilities	16
Chapter: The strength of the heart and its resistance to disturbance and agitation.....	17
Chapter: Training oneself to bear the faults of others.....	19
Chapter: Not dwelling on worries	20