

IN THE NAME OF
ALLAH
THE ALL-COMPASSIONATE ALL-MERCIFUL



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DON'T BE SAD

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Translated by:

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List of Contents

ABOUT THIS BOOK	18
PUBLISHER'S NOTE	19
TRANSLATOR'S FOREWORD	21
INTRODUCTION TO THE FIRST EDITION	24
O' Allah!	27
Contemplate and be thankful	28
The past is gone forever	30
Today is all that you have	31
Leave the future alone until it comes	33
How to deal with bitter criticism	34
Do not expect gratitude from anyone	35
Doing good to others gives comfort to the heart	37
Repel boredom with work	38
Do not be a mimicker	39
Pre-ordination	40
<i>Verily, with hardship, there is relief</i>	41
Convert a lemon into a sweet drink	43
<i>Is not He [better than your gods]</i>	44
<i>Who responds to the distressed</i>	44
Enough for you is your home	45
Your recompense is with Allah	46
Faith is life itself	47
Extract the honey but do not break the hive	49
<i>Verily, in the remembrance of</i>	50
<i>Allah do hearts find rest</i>	50
<i>Or do they envy men for what Allah</i>	52
<i>has given them of His Bounty?</i>	52
Accept life as it is	53

Tranquility and peace	287
Beware of ardent love	287
<i>Some cures for ardent, unbridled love</i>	289
The rights of brotherhood	290
Two secrets regarding sinning	
(even if you know them, don't sin)	290
Seek out sustenance but don't be covetous	291
<i>Pause to reflect</i>	292
A religion that is full of benefits	292
<i>Fear not! Surely, you will have the upper hand</i>	293
Stay away from the following four ...	294
In order to find peace, turn to your Lord	294
Two great words of solace	295
Some of the positive effects of experiencing hardship	296
Knowledge	296
Happiness is a Divine gift that does not	
distinguish between the rich and the poor	297
Being remembered after death is a second life	297
Invoke Allah with the following	298
A Lord Who wrongs not	298
Write your own history	299
Listen attentively to the words of Allah	300
Everyone is searching for happiness, but ...	301
Prepare for bad times by being thankful when all is well	302
Bliss versus the Fire	303
<i>Have We not opened your breast</i>	
<i>for you [O' Muhammad]?</i>	304
A good life	305
What then is happiness?	307
To Him do the good words ascend	310
<i>Such is the Seizure of your Lord</i>	311

The supplication of the wronged	314
The importance of having a good friend	314
In Islam, security is a must	315
Fleeting glory	316
Performing virtuous deeds is the crown	
on the head of a happy life	318
Everlastingness and Paradise are there, and not here!	321
Enemies of the Divine way	322
The reality of this life	323
The key to happiness	326
<i>Pause to reflect</i>	326
How they used to live	327
What the wise say about patience	328
The importance of a positive attitude	330
A few words on patience	331
<i>Pause to reflect</i>	332
Don't grieve if you are poor, for your true value	
is not determined by your bank balance	333
A word on reading	333
Don't be sad, and study Allah's signs in the creation	334
O' Allah! O' Allah!	338
Don't grieve, for change must take place	340
Do not give pleasure to your enemy by displaying grief	340
Optimism versus skepticism	341
O' son of Adam, do not despair	343
<i>Pause to reflect</i>	345
Blessings in disguise	346
The fruits of contentment	350
Being pleased with Allah	351
For the malcontented there is wrath	351
The benefits one reaps by being contented	352

Do not melt into someone else's personality	408
Waiting for relief from Allah	409
Pursue work that you enjoy	410
<i>Pause to reflect</i>	411
Guidance: A natural consequence of belief	412
The middle course	414
Avoiding extremes	415
<i>Pause to reflect</i>	416
Who are the righteous ones?	416
Allah is Most Kind to His slaves	417
<i>And He will provide him from [sources] he never could imagine</i>	419
An early recompense	421
When you ask, ask Allah	423
Precious moments	424
Divine pre-ordination	426
Death	426
Allah Alone is All-Powerful	428
Unexpected relief	430
<i>Allah allows miracles to occur for His righteous slaves</i>	430
Allah is All-Sufficient as a Disposer of affairs	432
Everything in the universe glorifies Allah	434
Be pleased with Allah	436
A call from the Nakhlah valley	441
The first generation of Muslims	442
Contentment even after being ruined	444
Be resolute in making a decision	445
<i>The believer is firm and resolute</i>	448
The tax on being an eloquent speaker	449
Perfect comfort and rest are in Paradise	451

Gentleness helps you achieve your goals	452
Anxiety does not help	454
Peace of mind is in having the basic necessities of life	454
Be prepared for the worst-case scenario	455
You are doing well if you are healthy and have enough food	457
Extinguish the fire of enmity before it spreads	458
Don't belittle another person's efforts	459
Deal with others as you would have them deal with you	462
Be fair	463
Avoid being artificial	463
If you really cannot do something, leave it	464
Do not be chaotic in your life	465
CONCLUSION	467
GLOSSARY	469
TRANSLITERATION CHART	474

Introduction to the First Edition (Of the Arabic Version)

All praise is for Allah, the Almighty, and may He send peace and blessings on Muhammad, on his family, and on his Companions. It is my sincere hope that readers will benefit from this book. Before reading it, you might — after only a perfunctory glance — pass some kind of judgment, but let sound logic and precepts taken from revelation arbitrate that judgment. Also, bear in mind that it is indeed a culpable offence for one to judge a work before having tasted it or at least hearing what it is about. So here I present to you a synopsis of this book.

I wrote this book for anyone who is living through pain and grief or who has been afflicted with a hardship, a hardship that results in sadness and restless nights. For the cure, I have filled the pages of this book with dosages taken from various sources — the Qur'an, the Sunnah, poetry, poignant anecdotes, parables, and true stories.

This book says the following: Rejoice and be happy; remain positive and at peace. Indeed it says this as well: Live life as it should be lived — wholesomely, happily, and productively. This book diagnoses those mistakes we make that go against the intrinsic logic that we — as human beings — have been endowed with (but which we are made to forget when we do not follow correct guidance), whether those mistakes are in our thinking or in our dealings.

This book forbids you from persisting in ways that are in conflict with the realities of life and with what Allah, the Exalted, has preordained. It calls you not from without, but from within, from what your soul already knows — that you should trust your talents, that you should develop them, that you should forget the troubles and vicissitudes of life, while concentrating on the positive and on the

good destination that a positive attitude leads to.

There are some important issues regarding this book that I now want to clarify:

1. A reminder of Allah's mercy and forgiveness, sincere faith in Him, belief in preordainment and decree, a life that is lived within the boundaries of today, and a reminder of Allah's countless favors — these are some of the more important themes of this book.
2. With its ideas and cures, this book strives to help banish worry, sadness, grief, sense of failure, and hopelessness.
3. I gleaned whatever I found to be pertinent to the topic of the book from these sources: Verses of the Qur'an, sayings of the Prophet (Blessings and Peace be upon him), stories, parables, poems, and sayings of the wise. This book is no mere sermon, idle exercise in thought, or invitation to a political ideology. Rather, this book is an earnest invitation to your happiness.
4. This book is not only for Muslims; rather, it is suitable for all readers. While writing it, I took into consideration feelings and emotions that are common to everyone. Nevertheless, I wrote it based on the true Religion (whether we deviate from it or not) that is intrinsic to us all.
5. You will find sayings of Eastern and Western writers and philosophers. I do not think that I should be held blameworthy because of that, for wisdom is the goal of every believer; wherever he finds, he is most deserving of it.
6. I did not add any footnotes to the book, thus making it easier for the reader to peruse without interruption. The source of a quote is mentioned within the text of the book.
7. Imitating those before me (i.e. Islamic writers from centuries ago), I did not mention page or volume numbers of sources, deeming that to be more beneficial for this particular book. Sometimes I directly quoted a passage; other times I summarized its main idea.

8. I did not organize this book according to chapters; rather, I varied the content, inserting topics that may not be directly related to the ones before or after. I moved quickly from one topic to another, sometimes returning to a previous topic in order to make the perusal of this book more enjoyable.

9. I did not mention the numbers of verses, nor did I mention the sources for the Prophet's sayings. If a hadith is weak, I pointed that out. If it is authentic or *hasan*, I either pointed that out or said nothing. All of this I have done for the purpose of concision.

10. The reader will notice that some meanings and topics are repeated (though in varying style) throughout the book. This I have done on purpose, so that a given meaning may attach itself to the reader's mind through repetition. Whoever reflects on how recurring themes are found in the Qur'an should appreciate the benefits of following this methodology.

These are ten points to keep in mind while you are reading this book. I do hope, though, that you will be just in your judgment and that your bias will be toward true and correct knowledge. Finally, this book is not written for a specific group of people; rather, it is for anyone who wants to live a happy life.

'Aaidh ibn 'Abdullah al-Qarnee

O' Allah!

«Whosoever is in the heavens and on earth begs of Him. Every day He has a matter to bring forth [such as giving honor to some, disgrace to some, life to some, death to some, etc.]!»

(Qur'an 55: 29)

When there is a violent storm and the seas are turbulent, the occupants of the boat call out, 'O' Allah!

When the camel-driver and the caravan are lost in the desert, they call out, 'O' Allah!

When disaster and calamity occur, the afflicted call out, 'O' Allah!

When doors are shut before those who seek to enter through them and barriers are placed before those who are in need — they all cry out, 'O' Allah!

When all plans end in failure, all hope is lost, and the path becomes constricted, 'O' Allah,' is called out.

When the earth, vast and wide though it is, is straitened for you, causing your soul to feel constricted, call out, 'O' Allah!

To Allah ascend all good words, the sincere supplication, the tears of the innocent, and the invocations of the afflicted. Hands and eyes are extended to Him in times of hardship and misfortune. The tongue chants, cries out, and mentions His name. The heart finds peace, the soul finds rest, the nerves are relaxed, and the intellect is awakened — these are all achieved when we remember Allah, *Subḥaahnahu wa Ta'ala* — 'How perfect He is, the Exalted.'

«Allah is very Gracious and Kind to His slaves.» (Qur'an 42: 19)

Allah: the most beautiful of names, the truest combination of letters, and the most precious of words.

«Do you know of any that is similar to Him? [There is nothing like unto Him and He is the All-Hearer, the All-Seer.]»

(Qur'an 19: 65)

Allah: He is thought of when absolute richness, strength, glory and wisdom come to mind.

﴿Whose is the kingdom this Day? [Allah Himself will reply to His question]: It is Allah's — the One, the Irresistible!﴾

(Qur'an 40: 16)

Allah: He is thought of when kindness, care, relief, affection, and mercy come to mind.

﴿And whatever of blessings and good things you have, it is from Allah.﴾

(Qur'an 16: 53)

O' Allah, Possessor of Majesty, Magnificence, and Might, let comfort take the place of sorrow, make happiness come after sadness, and let safety take the place of fear.

O' Allah: Soothe burning hearts with the coolness of faith.

O' our Lord: Give peaceful slumber to the restless and serenity to disturbed souls.

O' our Lord: Guide the confused ones to your light and those that are astray to your guidance.

O' Allah: Remove evil whispers from our hearts and replace them with light, destroy falsehood with truth, and crush the evil plots of the Devil with your army of Angels.

O' Allah: Remove from us misery, affliction, and anxiety.

We seek refuge in You from fearing anything except You, from depending upon anyone except upon You, from putting our full trust in any one except in You, and from invoking anyone other than You. You are the Supreme Patron and an excellent Protector.

Contemplate and be thankful

Remember the favors of Allah upon you and how they surround you from above and below — indeed, from every direction.

﴿And if you would count the graces of Allah, never could you be able to count them.﴾ (Qur'an 14: 34)

Health, safety, nourishment, clothing, air, and water — these all point to the world being yours, yet you do not realize it. You possess all that life has to offer, yet remain ignorant.

﴿He has completed and perfected His Graces upon you, [both] apparent [i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.] and hidden [i.e. one's faith in Allah, guidance for doing righteous deeds and also the pleasures and delights of the Hereafter in Paradise, etc.].﴾ (Qur'an 31: 20)

You have at your disposal two eyes, a tongue, lips, two hands, and two legs.

﴿Then which of the blessings of your Lord will you both [jinns and men] deny?﴾ (Qur'an 55: 13)

Can you picture yourself walking without feet? Should you take it lightly that you slumber soundly while misery hinders the sleep of many? Should you forget that you fill yourself with both delicious dishes and cool water while the pleasure of good food and drink is impossible for some, due to sickness and disease? Consider the faculties of hearing and seeing with which you have been endowed. Look at your healthy skin and be grateful that you have been saved from diseases that attack it. Reflect on your powers of reasoning and remember those that suffer from mental ailments.

Would you sell your ability to hear and see for the weight of Mount Uḥud in gold, or your ability to speak for huge castles? You have been given abundant favors, yet you feign ignorance. Notwithstanding warm bread, cool water, easy sleep, and good health, you remain despondent and depressed. You think about what you do not have and are ungrateful for what you have been given. You are troubled by a loss in wealth, yet you have the key to happiness and many blessings. Contemplate and be thankful.

﴿And also in your ownelves [are signs], will you not then see?﴾

(Qur'an 51: 21)

Reflect upon yourself, your family, your friends, and the entire world that is around you.

﴿They recognize the grace of Allah, yet they deny it.﴾

(Qur'an 16: 83)

The past is gone forever

By brooding over the past and its tragedies, one exhibits a form of insanity — a kind of sickness that destroys resolve to live for the present moment. Those who have a firm purpose have filed away and forgotten occurrences of the past, which will never again see light, since they occupy such a dark place in the recesses of the mind. Episodes of the past are finished with; sadness cannot retrieve them, melancholy cannot make things right, and depression will never bring the past back to life. This is because the past is non-existent.

Do not live in the nightmares of former times or under the shade of what you have missed. Save yourself from the ghostly apparition of the past. Do you think that you can return the sun to its place of rising, the baby to its mother's womb, milk to the udder, or tears to the eye? By constantly dwelling on the past and its happenings, you place yourself in a very frightful and tragic state of mind.

Reading too much into the past is a waste of the present. When Allah mentioned the affairs of the previous nations, He, the Exalted, said:

﴿That was a nation who has passed away.﴾ (Qur'an 2: 134)

Former days are gone and done with, and you benefit nothing by carrying out an autopsy over them, by turning back the wheels of history.

The person who lives in the past is like someone who tries to saw sawdust. Of old, they used to say: "Do not remove the dead from their graves."

Our tragedy is that we are incapable of dealing with the present: neglecting our beautiful castles, we wail over dilapidated buildings. If every man and every jinn were to try jointly to bring back the past, they would most certainly fail. Everything on earth marches forward, preparing for a new season — and so should you.

Today is all that you have

When you wake up in the morning, do not expect to see the evening — live as though today is all that you have. Yesterday has passed with its good and evil, while tomorrow has not yet arrived. Your life's span is but one day, as if you were born in it and will die at the end of it. With this attitude, you will not be caught between an obsession over the past, with all its anxieties, and the hopes of the future, with all its uncertainty. Live for today: During this day you should pray with a wakeful heart, recite the Qur'an with understanding, and remember Allah with sincerity. In this day you should be balanced in your affairs, satisfied with your allotted portion, concerned with your appearance and health.

Organize the hours of this day, so that you make years out of minutes and months out of seconds. Seek forgiveness from your Lord, remember Him, prepare for the final parting from this world, and live today happily and at peace. Be content with your sustenance, your wife, your children, your work, your house and your station in life.

﴿So hold that which I have given you and be of the grateful.﴾

(Qur'an 7: 144)

Live today free from sorrow, bother, anger, jealousy, and malice.