



Remembrance of the Last Abode (ذكري الدار الآخرة)

Sunday Evening Series – Class #1

Date: 01 July 2018 / 17 Shawwal 1439

Introduction:

Surah Al Ahzaab 41-43:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who believe! Remember Allah with much remembrance.

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا

And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

He it is Who sends Salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers.

- Allah (ﷻ) is addressing the believers to remember Him much and glorify His praises morning and evening, what is the reward? He will send salat upon you and the angels will pray for you, as a result He will take you out from the darkness of disbelief and ignorance to the light of belief and knowledge. Allah (ﷻ) is Most Merciful to the believers and this is what we hope to attain. What does it mean 'Allah (ﷻ) will send salat upon you'? He will praise you highly in front of the angels.
- Dhikr has many forms and one of its forms is attending the study circles. It's important that we don't come to the study circles for socializing or business matters.
- By Allah's grace and favor upon us, He made it easy for us to fast the month of Ramadan and pray its nights. It's all by Allah's help we were able to do good deeds and to Him is all praise in the beginning and the end, alhamdulillah.
- When Allah (ﷻ) grant us to come out of Ramadan having more faith and taqwa then we need to be concerned to maintaining and strengthening it. Who can help us? Only Allah (ﷻ) can help us and bring the causes to keep our faith steady and firm.
- Someone might say 'if all the guidance and firmness is in Allah's Hands then it's meant for me then He will it for me'. Is this a correct way of thinking? No. When we know all matters are in Allah's Hands then we need to ask Him because it's in His Hands. When we ask Him then He will open the means. May Allah (ﷻ) keep us firm and increase us in faith. Ameen.

There are many means for keeping a person firm after Ramadhan, among them are:

- Accompanying righteous companions



- Remembering Allah (ﷻ) much
- Acquiring knowledge
- Remembering the last abode: we hope this course will be a means for us to keep us firm and for our faith to be strengthened.

Sending the Messengers and Prophets:

- Out of Allah's mercy, He sent messengers to His creation because He loves His creation and for them to be guided. One of the purpose of sending the messengers is to follow their example and when we do that then we will reach His pleasure and paradise.

Purpose behind remembering the prophets and messengers:

- By remembering the prophets and messengers, it's in praising the One Who sent them – Allah (ﷻ).
- By remembering the prophets and messengers, it's a recompense for what they did from their worship of Allah (ﷻ), their dawah to the people and their patience upon them. And this emphasizes their merit and virtues.
- By remembering the prophets and messengers is an encouragement for us to love, follow and honor them.

Surah Saad 45-47:

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

And remember Our slaves, Ibrahim (Abraham), Ishaq (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ

Verily, We did choose them by granting them the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].

وَأِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

And they are with Us, verily, of the chosen and the best!

- Here we have to remember Ibrahim (عليه السلام), Is'haaq (عليه السلام), and Yaqoub (عليه السلام). We have to remember they had strength in performing good deeds and they had strength in understanding the religion; they had insight. So what's required from us from this ayah? Perform abundant good deeds and acquire beneficial knowledge.
- What else does Allah (ﷻ) characterize them? He chose them to remember the last abode, subhan Allah. The scholars said this means:
 - Allah (ﷻ) made the remembrance of the akhira to prevail in their hearts. It means the hereafter is always in front of their eyes. This made them to strive hard to perform good deeds and work for that Day.



- This shows their ikhlas and sincerity in their deeds. They were watchful of Allah (ﷻ), 'is Allah (ﷻ) pleased with me in this situation?'
- Another interpretation is: they were reminding the people of the last abode and to work for it.
- Another interpretation: Allah (ﷻ) removed the love of the duniya from their hearts and exchanged it with the love of the akhira, subhan Allah. They are not concerned with the duniya.
- They were calling the people to love, honor and fear Allah (ﷻ); they were not calling the people to themselves. **Surah Yusuf 108: (قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ) (وما أنا من المشركين) (Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge). And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).")**
- What should be our attitude? When we do any deed, we have to put the akhira in front of our eyes. Whoever does this then his life and heart will be reformed. He will be upright and he will go straight on the Path until he reaches Allah (ﷻ). We need to remind ourselves and the people of the last abode.
- This course will be divided in two parts:
 - How do we live in this life so that our end is praiseworthy (paradise). We ask Allah (ﷻ) of His favor.
 - And if there is time, the description of paradise

How do we live in this life so that our end is praiseworthy?

Surah Al Hashr 18: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ) (O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.)

- (يَا أَيُّهَا الَّذِينَ آمَنُوا): Allah (ﷻ) is addressing the believers and whenever this address appears then we need to listen carefully because either it will be a command or prohibition from Allah (ﷻ). What is the command?
- (اتَّقُوا اللَّهَ): have taqwa of Allah (ﷻ). This means if we have really believed then our belief necessitates to act on the following commands. If we're a believer then our belief should make us to have taqwa of Allah (ﷻ). Sheikh As Sa'ady may Allah have mercy on him said, Allah (ﷻ) orders His faithful worshippers to obey and fear Him in open and secret. Talq ibn Habib who is from the tab'ieen said taqwa is: 'to perform the obedience of Allah upon a light from Allah, hoping for the reward. And to abandon disobedience of Allah upon a light from Allah, fearing the punishment of Allah'. **If a person fulfills the following three elements then he will be considered muttaqee:**



- Knowledge: light of Allah (ﷻ), we need knowledge of His names and attributes, what He likes and dislikes. This knowledge should create what?
- Hope and fear in our heart, and this will lead to what?
- Taking the correct action: performing obedience and abandoning disobedience of Allah (ﷻ).
- (وَلْتَنْتَظِرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ): And let every person look to what he has sent forth for the morrow, and fear Allah
- (وَآتَقُوا اللَّهَ): Have taqwa of Allah (ﷻ), again this is mentioned
- (إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ): Verily Allah (ﷻ) is all aware

Surah Al Baqarah 204-206:

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفٰسَادَ

And when he turns away (from you "O Muhammad صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۗ فَحَسْبُهُ جَهَنَّمُ ۗ وَلَيْسَ الْمِهَادَ

And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

- There are people who don't have taqwa such as the hypocrites. There are those whose speech you admire and it pleases you. They either talk about the duniya or they talk about the deen and say 'I love knowledge, I love Islam, I love the Quran'. But when any dispute happens, he's the most wicked in quarreling. He will alter and change the truth. He doesn't care if he lies or doesn't say the truth as long as he's the winner in the quarrel.
- And when they turn away, they cause fitna and corruption in the land. When wickedness is prevalent, Allah (ﷻ) will prevent the rain to fall which will lead to crops and cattle to die, subhan Allah.
- His belief is wrong thus his actions are immoral and wicked. If someone comes to advise him to not do such evil, it's haram, how will he act? He will be led by arrogance to do more crime. His ego causes him to feel 'how do you think I should be advised, are you coming to advise me? I am above this', subhan Allah. Arrogance led him to do more wrong. This is the attitude of the hypocrite. May Allah (ﷻ) protect us. Ameen.
- The place of taqwa is in the heart and when it's there then it will show on a person's limb and tongue. The example in Surah Al Baqarah is someone who shows he's righteous but there's no taqwa inside. That's why Sheikh As Sa'ady said to have taqwa openly and secretly. For example, you might not like another and they say salam to you but you don't



want to reply back, then you remember the Muslims' right so you say salam, though you don't like it. This shows fear of Allah (ﷻ) inside and this resulted in action.

- When a person is told he's done something wrong then he should listen and obey, not argue.

Examples of how to practice taqwa:

- We might go through a situation where we desire something though we have knowledge it's wrong, but the people say it's ok. The battle is either to fear Allah (ﷻ) or to follow one's desire.
- A person is working in the finance department and has access to the company's money. He goes through a personal financial crisis and urgently needs the money. Is it taqwa to take the money and then return it? No, this is not only stealing but betraying the trust. He might think, 'I will return it after I receive my salary', but who can guarantee he will live the next day.
- A woman is waiting for the lift and enters while no one is there. As she goes up, it stops and a man enters. What's the taqwa? To leave, and she will find when she takes the lift again and a man is about to enter, he will decide not to as a recompense for her, subhan Allah. **Part of longer hadith: (لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ) (A man is not alone with a woman but the third of them is Ash-Shaitan.) - Jami` at-Tirmidhi 2165**
- A woman intends to sell her old gold and wants to buy new gold. She went to the gold market and the shopkeeper offered to give her a lower price for some jewelry she found if she would exchange her old gold. What is the taqwa? To first sell the old gold, receive the money for it, and then buy new gold. Old gold cannot be exchanged for new gold. **Hadith: (نَه سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيُّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَ بِلَالٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ بَرْنِيِّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِنْ أَيْنَ هَذَا " . قَالَ بِلَالٌ كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِنُطْعِمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ " أَوْهَ عَيْنُ الرَّبَا عَيْنُ الرَّبَا، لَا تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعِ آخَرَ ثُمَّ اشْتَرِهِ " .) (Once Bilal brought Barni (i.e. a kind of dates) to the Prophet (ﷺ) and the Prophet (ﷺ) asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet (ﷺ) said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money.") - Sahih al-Bukhari 2312**
- A lady is invited to a wedding party that's mixed, but they're relatives and she's afraid of cutting the relation. And to cut relations is sinful, so she goes, is this taqwa? No. What is the evidence? **Surah Al Ahzaab 53: (وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ) (And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.). Hadith: (عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ " . فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمُوَ قَالَ " الْحَمُوُ الْمَوْتُ ") (Uqba b. `Amir reported Allah's Messenger (ﷺ) as saying: Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansar said: Allah's Messenger, what about husband's brother, whereupon he (ﷺ) said: Husband's brother is like death.) - Sahih**



Muslim 2172. Also when praying in congregation: the best rows for the men are those to the front and the best for women are those at the end and the worst at the front. If this is in the prayer, so what about something else? Subhan Allah.

- If we have knowledge, and fear/hope of Allah (ﷻ), then why do we not behave correctly? Next week in sha'a Allah.

May Allah (ﷻ) grant us taqwa. Ameen.