



## Remembrance of the Last Abode (ذكري الدار الآخرة)

### Sunday Evening Series – Class #2

Date: 08 July 2018 / 24 Shawwal 1439

#### Introduction:

- It's obligatory upon us to take the means to increase our faith after Ramadhan because we are approaching a great season – the ten days of Dhul Hijjah. We would not be able to perform the good deeds unless we have strong faith.
- One of the means of maintaining and increasing faith is to remember the Last Abode.

#### Surah Saad 46

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].**

- The scholars said this means:
  - Allah (ﷻ) made the remembrance of the akhira to prevail in their hearts.
  - 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.
- It's a gift from Allah (ﷻ) to remember and strive hard for the Last Day. It's a unique gift to remember the akhira while doing any deed. May Allah (ﷻ) grant us. Ameen.

#### Practicing Taqwa:

**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.)**

- The first characteristic of the believers is taqwa. Sheikh As Sa'ady may Allah have mercy on him said taqwa is obeying Allah (ﷻ) while hoping the reward from Him and fearing His punishment. One should obey and fear Allah (ﷻ) secretly, openly and in all situations. A person should respect the commands of Allah (ﷻ).
- The place of taqwa is in the heart.
- 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).
- A person might be greatly sick and reaches a point of desperation that someone offers him to wear a bracelet and said 'just try it, you won't lose anything'. Though a person might commit shirk and lose his faith.
- Another example of taqwa is a mother-in-law wants to gather all her sons and wives together. What should one do? Fight her? Of course not. Kindly explain to her and inform her of the **Hadith: ( " إِيَّاكُمْ وَالذُّخُونَ عَلَى النَّسَاءِ " )** عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالذُّخُونَ عَلَى النَّسَاءِ " ( " فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمُومَ قَالَ " الْحَمُومُ 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. – The Prophet (ﷺ) said the brother-in-law is like death and this means the way you run away from death is how you need to run away from your brother-in-law.
- What causes us to not practice taqwa?
  - Lack of knowledge of the situation
  - In-born character
  - Desire while knowing it's haram
  - Sicknesses in the heart like pride, arrogance and ego
- As a result, it makes us explain situations in a wrong way. For example a lady might be doing tawaf and a person pushes her and she falls. How is taqwa practiced here? Either she will consider it as a trial from Allah (ﷻ) that He's testing her patience and thoughts. She will ask Allah (ﷻ) to make the place vast for her. Or she might become angry, say 'such people are not mannered' while carrying a grudge in her heart. Such a wrong explanation will make a person not practice taqwa thus failing his test.
- Allah (ﷻ) gave rights to the husbands over their wives; they are guardians and Allah (ﷻ) obliged us as women to obey and be dutiful to the husbands. There's blessing in obeying the husband; blessing in the home and family. Whenever the opinion of the husband contradicts the opinion of the wife, she should listen to him and obey him. Though many women don't like this role. She will say 'I'm working and spending on the house', though Allah (ﷻ) gave him the right. They are like opponents in a house instead of being husband and wife, subhan Allah.
- A husband might be dropping off his wife at her friend's house and he says 'let's go to the petrol station first and then I'll drop you off'. She says 'no', but he goes and when they reach, it takes a longer time than usual at the petrol station. She will interpret the situation in a wrong way and say 'this is for not listening to me', but in reality the barakah was taken away from their time, subhan Allah.
- Or a lady is writing about the name of Allah Ar Razaq and she can speak nicely about this name and then her husband enters and tells her, 'there's no traveling this summer'. She may get upset and angry though travel is rizq from Allah (ﷻ). She knows Who's Allah Ar Razaq but she didn't apply it in her situation.



- Any kind of rebellion of wives against the husbands is lack of taqwa; rebellion of children against the parents is lack of tawa; rebellion of students against the teachers is lack of taqwa; rebellion of people against leaders is lack of taqwa of Allah (ﷻ).
- If a person doesn't practice taqwa as a result of heedlessness, forgetfulness or ego then a person should immediately repent to Allah (ﷻ).
- In conclusion, how does one practice taqwa?
  - 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).

## Remembering the akhira:

**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.)**

- (وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ): let every person see what he has sent forth tomorrow is referring to the Day of Judgement thus a person should examine his deeds and see what he has performed; will it benefit him or harm him on the Day of Resurrection? This means we need to examine every deed, how?
  - For example we have come out of the month of Ramadan, and whenever we remember these deeds we need to ask Allah (ﷻ) for the acceptance. If Allah (ﷻ) doesn't accept our deeds then there will be no value.
  - We should also ask Allah (ﷻ) for forgiveness in our shortcomings in our deeds.
  - We should ask Allah (ﷻ) to appreciate the good deeds done.

## Surah Fatir 29-30:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

**Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqamat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.**

لِيُؤْتِيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ

**That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Off-Forgiving, Most Ready to appreciate (good deeds and to recompense).**

- Allah (ﷻ) is praising the believers who establish the prayers and spend in every state while hoping for a profitable trade with Allah (ﷻ). How did Allah (ﷻ) deal with them? He gave them their reward in full. For example you might have faults in your fast, so you ask Allah



(ﷻ) for forgiveness and He gives you the reward in full. Then you ask Him to appreciate it and He multiplies it for you, subhan Allah. It's important to not feel any kind of self-amazement with one's deeds.

- In the case of committing a sin, we need to immediately repent to Allah (ﷻ) and He will exchange our evil deed with a good deed if it's a truthful repentance. A person is afraid if his sin is not forgiven on the Day of Judgment and it may be displayed to the people on that Day. Many people when they remember their previous ignorant sinful times, they speak of it with delight and pressure and they call it 'good times', subhan Allah. Unlike the believer who feels pain when he remembers those sins and regrets it. He's afraid if that sin is not forgiven and Allah (ﷻ) will disclose it. A person should ask Allah (ﷻ) to be accounted with ease. It's important that we ask Allah (ﷻ) to guide us to a true repentance before death so that we may meet Him free of sin and our abode will be paradise. May Allah (ﷻ) grant us. Ameen.
- We may be committing many sins while belittling them such as lack of gratitude, lack of tawakul, wasting time, what should we do? We should make a general repentance. This could be by saying 'O Allah forgive me and I repent to you' or saying the supplication for 'Master of Forgiveness'. Or saying certain remembrances such as 'subhan Allah wa bihamdih' 100 times. Whoever says, 'subhan Allah, alhamdulillah, la ilah illa Allah wa Allahu akbar' the sins will drop like leaves falling off a tree. But what's the condition? To know the meaning and remember the reward.
- Many people don't remember the akhira because they're busy with their worldly affairs and are anxious and worrying about their rizq. Allah (ﷻ) is Ar Razaq and He apportioned for everyone His share of rizq before the creations of the heavens and the earth. So a person shouldn't worry because he will get it. Why do many people go through depression? Because they are overburdening themselves with more than they can bear. And they seek means of entertainment to relieve their depression and this becomes their life, subhan Allah. This causes one to be unaware of the akhira and not prepare for it.
- When the youth are told to pray the voluntaries and you'll have a house in paradise, they'll say 'let's have a house in the duniya and then we'll think about a house in the akhira', subhan Allah.
- A person may plan for the next 30 years and die tomorrow. This doesn't mean to abandon the duniya and sit and pray, a person needs to take the means and earn, but should be pleased with what Allah (ﷻ) has written for him. Don't be greedy and comparing yourself to others.
- If a person goes through a coma, his family may think in a worldly way of having mercy towards him; they may wish for his death. They may say 'O Allah have mercy on him so he doesn't suffer'. They think he's suffering, though if the person was a believer and he was praying, fasting and doing good deeds regularly, then the angels will be writing these good deeds for him while he's in the state, subhan Allah. So who's more merciful, Allah (ﷻ) or His slaves? Allah (ﷻ).



- Allah (ﷻ) is commanding us to think of the hereafter. Sheikh As Sa'ady said if they place the hereafter in front of their eyesight and make it the direction of their heart then the person will strive to do good deeds for that Day. For every situation we go through in life, we should take it as an advantage for the akhira. For example you see an old woman walking and because you're thinking of the akhira, you may take her hands and help her to cross the road or take her to her destination. Or you may ignore her and go on with your way.
- Another example is a person may say 'where is such and such place?' And you say, 'go right, left'. But the one thinking of the akhira will say, 'I will take you there'. The believer will take every situation as an investment opportunity for the akhira. Even the calamities will be taken as a means to come closer to Allah (ﷻ). Unlike the one who's afflicted and his concern is only how to get out of the calamity.
- No matter what our situation may be, whether a mother, wife, daughter, employee, or teacher, a person should take advantage to reap for the akhira and make it a means to come closer to Allah (ﷻ).

### Sunnah: Ruling of wiping over a bandage/splint

- This could be a cast and bandaid and a person wants to perform wudhu/ghusl, how should a person deal with it? Wipe it.
- What is the condition required for the splint to be wiped over? When putting a bandage, it should be placed on the part that needs to be bandaged. For example a person has a broken finger and only needs the finger to be covered and not the whole hand. The wudhu becomes incomplete thus not accepted.
- If the wound is uncovered and washing it will not make it worse then it's fine to wash as it is. But if there's an uncovered wound and washing it makes it worse, then wipe over it. If there's an uncovered wound and washing and wiping it makes it worse then perform tayamum.
- If you have a bandage over you hand then wipe all over it once and not three times.
- Before placing the bandage, a person is not required to be in a state of purity.

**May Allah (ﷻ) accept, forgive and appreciate our deeds. Ameen.**