



Remembrance of the Last Abode (ذكرى الدار الآخرة)

Sunday Evening Series – Class #6

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Introduction:

- Allah is Ar Razaq and He's the Provider. There is general and special provision. General provision is for all people such as food and drink, though specific provision is given to only whom He wills and loves, such as faith. Faith is a special rizaq from Allah (ﷻ) and when we feel our faith has increased then we need to know Allah (ﷻ) has favored us with a special provision. What should be our attitude? We should take care to increase it and not take the means which will diminish it. Sins can easily take away our faith, from major and minor sins.

Surah Al Baqarah 266: (أَيُّودُ أَخَذَكُمْ أَنْ تَكُونُ لَهُ جَنَّةٌ مِّنْ نُحَيْلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ (الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ) (Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat (proofs, evidence, verses) to you that you may give thought.)

- Allah (ﷻ) mentions an old person who had a garden, his children were weak, and a thunderbolt struck the garden and burnt it totally. The entire livelihood of that man and his family went away. Sheikh As Sa'ady said if a man would die of intensive sorrow then it would be this man, subhan Allah.
- Whenever we collect good deeds then we should not commit sins such that it will be destroyed.
 - We should fear to lose our good deeds as a result of our sins.
 - We need to be reminded of the final abode and make it our concern.

Surah An Noor 52: (وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ) (And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), fears Allah, and keeps his duty (to Him), such are the successful.)

- Taqwa consists of:
 - To obey Allah (ﷻ) upon light from Allah (ﷻ) and hoping for the reward.
 - To avoid committing sins upon a light from Allah (ﷻ), and fearing Allah (ﷻ).
- When Allah (ﷻ) mentions taqwa separately then it means both meanings, but when it's mentioned with obedience of Allah (ﷻ), such as the case of this ayah, then it means to avoid disobeying Allah (ﷻ). Our state should be between hope and fear until the end of our lives; until we become successful. Who's the successful person? The one admitted to paradise.



Paradise

Among the descriptions discussed last time:

1. The people of paradise are given bread, which is the earth, to eat when entering paradise, and from the caudate lobe of the fish.
2. Paradise is 'eden: it's everlasting, it's delights are increasing and renewing, there are new enjoyments until eternity; there's no end.
3. Seat of truthfulness: it's free of empty, vain or sinful talk. When a person avoids vain and sinful talk in this life then surely Allah (ﷻ) will recompense him in the hereafter, subhan Allah. This seat is close and near to Allah (ﷻ) – The Omnipotent King.
4. The poor precede the rich in entering paradise; the rich are detained because of their long reckoning. They will be asked about every dirham. Women are most of the dwellers of the hellfire because they're inclined to the duniya; they prefer this life over the hereafter, and they're easily tempted and tempting.

Ram as death will be slaughtered – eternity for all:

5. **Hadith:** (قَالَ قَالَ رَسُولُ اللَّهِ) حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ، عَنْ أَبِيهِ، أَنَّهُ حَدَّثَهُ عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) " إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى النَّارِ، جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُدْبِحُ، ثُمَّ يُنَادِي (Allah's Messenger (ﷺ) said, "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death ! O people of the Fire, no more death ! ' So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow.") – Al Bukhari 6548
- When the people of paradise enter paradise and the people of the hellfire enter the hellfire; death will be brought in the form of a ram. It will be brought in the middle between paradise and hellfire. A caller will call, o people of paradise, 'do you know this?', they will say 'yes it's death', and likewise for the people of hellfire. Then it will be slaughtered.
 - When it's slaughtered, a caller will call, 'o people of paradise, no more death' and 'o people of hell, no more death', so each will be in paradise and hellfire forever respectively.
 - This happens after the reckoning of all and the purification of the monotheists has been completed. Only the disbelievers, polytheists and hypocrites will remain in the hellfire forever. And the people of paradise will be there forever and this increases their happiness. What destroys our happiness in this life? Death. When we remember we'll die one day, our enjoyment goes away.
 - The believers live in this life between fear and hope and Allah (ﷻ) promised He will not join two fears in the heart of a believer. Whoever lives in this life with no fear of Allah (ﷻ) then



surely he will be afraid on the Day of Judgement. The people of paradise might fear being taken out, but they will be in paradise forever.

- As for the people of hellfire, their torment will increase forever. **Surah An Naba' 30: (فَذُوقُوا)** (So taste you (the results of your evil actions). **No increase shall We give you, except in torment.**). They will even ask Maalik, the keeper of the hellfire. What will be said? **Surah Az Zukhruf 77: (وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ)** (And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.")

Allah's pleasure, never angry, with the people of paradise – we ask Allah of His favor.

6. **Hadith: (حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ،) قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ يَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ تَعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ " (Allah's Messenger (ﷺ) said, "Allah will say to the people of Paradise, 'O the people of Paradise! They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' ") – Al Bukhari 6549**
- The delight of the people of paradise is to hear the voice of Ar Rahman and to know Allah (ﷻ) is pleased with them, never angry with them. Their fear in this life if Allah (ﷻ) is pleased with them or not, angry or not. Though it increases them in joy when they know Allah (ﷻ) is pleased and never angry with them.
- **Surah At Tawbah 72: (وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ) (Allah has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.)** To have the pleasure of Allah (ﷻ) is greater than any delight. Our concern in this life should be Allah's pleasure.

Hoping for Allah's reward – Have hope in Allah to be in Firdaus

7. **Hadith: (حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا معاوية بن عمرو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ أُصِيبَ حَارِثَةُ يَوْمَ (بَدْرٍ وَهُوَ غُلَامٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ قَدْ عَرَفْتُ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنَّ يَكُ فِي الْجَنَّةِ أَصِيبُ) (وأُحْسِبُ، وَإِنْ تَكُنِ الْأُخْرَى تَرَى مَا أَصْنَعُ. فَقَالَ " وَيَحِكُ - أَوْهَيْبُتُ - أَوْجَنَّةٌ وَاحِدَةٌ هِيَ جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ لَفِي جَنَّةِ الْفُرْدَوْسِ ") (Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet (ﷺ) saying, "O Allah's Messenger (ﷺ)! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet (ﷺ) replied, "May Allah be merciful upon you! Have you gone mad? (Do you think) it is one**



Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus." – Al Bukhari 6550

There's a youth, Haritha (رضي الله عنه), who was martyred in the Battle of Badr. His mother said to the Prophet (ﷺ), 'you know Haritha's position with me, if he's in paradise then I will remain patient and hope for Allah's reward. If he's not there (and this shows she can't say 'hell'), then you will see what I will do'. The Prophet (ﷺ) said, 'have you gone mad'. He said, 'do you think he has won a garden of paradise, rather he has many gardens, and he's in firdaus'. This hadith is relating to us that the mother loved her son so much, but she's worried about his final abode; this is what makes her sad or happy and not because she lost her son. She wants her son to be in paradise.

- Firdaus is the highest rank in paradise, its ceiling is the Throne of Allah (ﷻ) and all four rivers gush forth from Firdaus. The Prophet (ﷺ) said, 'whenever you ask Allah, ask Him for Firdaus'. One should think good of Allah (ﷻ), take the means, ask Him and have hope in Him. May Allah (ﷻ) grant us firdaus al 'ala. Ameen.
- Who deserves to be in Firdaus Al 'Ala? **Surah Al Kahf 107: (إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ (جَنَّاتُ الْفِرْدَوْسِ نُزُلًا) ("Verily those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.)** – they believed in the six articles of faith, they perfected their faith, they proved their faith with good deeds. Good deeds are not only deeds of the limbs, but of the tongue and heart. If we fulfill these conditions then we can be among the people of firdaus.
- The mother said if he's in paradise, then I will be patient and hope for the reward from Allah (ﷻ) – this is called 'ihtisab' (احتساب). When any good deed is done, a person has to have hope for the reward from Allah (ﷻ). We may do many abundant good deeds, but we forget to hope for the reward from Allah (ﷻ). For example we're performing wudhu, but how many of us have ihtisaab. Are we hoping to be rewarded, to be following the Sunnah and to drink from the Kawthar, do we hope for it to be a means of expiation of sins. Many times we perform wudhu without ihtisaab.
- A person might be walking in the heat and give sadaqah such as food or drink. Then one hopes to be under the Shade of Allah (ﷻ). Ihtisaab is an important act of worship, but who does it? Only those whom the remembrance of the last abode is always in front of their eyes; the ones working for that day. They are not heedless when they take actions.
- You might have children and they're giving you a hard time. Ask Allah (ﷻ) to be rewarded for your patience and raising them in a good way, waking them up for the prayer, teaching them their deen and the Sunnah of the Prophet (ﷺ).

Size of body of dwellers of the hellfire

8. **Hadith: (حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، أَخْبَرَنَا الْفَضْلُ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا بَيْنَ مَنْكَبَيْ الْكَافِرِ مَسِيرَةٌ ثَلَاثَةٌ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ". (The Prophet (ﷺ) said, "The width between**



the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days.") – Al Bukhari 6551

- The width of the disbeliever's shoulders is a distance of three days covered by a fast rider. May Allah (ﷻ) protect us. Ameen. This hadith indicates the state of the disbelievers in the hellfire. His body was always trying to fulfill its desires. In the duniya, if a person has strong faith and his heart was dominating his body, then as soon as there's a chance for performing any good deed, what will happen to the soul or body? The soul will say 'get up and pray', but the body inclines to laziness and doesn't want to get up now. Then the soul/heart will say to wake-up. But if the body is dominating and the desire is strong, then he'll postpone the prayer because the body is controlling the heart.
- Tomorrow is Monday and the soul will say 'fast tomorrow', so the body will obey, but if it has weak faith, 'the body will say I'm tired, not now, next week'. This is the case of the body controlling the heart. What will be the bodies end? It will be food for the worms, subhan Allah. For the people of paradise, their body will be sixty cubits, the height of Adam (عليه السلام). They will have the beauty of Yusuf (عليه السلام), the age of Jesus (عليه السلام) (33 years), the tongue of the Prophet (ﷺ). They will have no bodily hair, they will be beautiful, with kohl lined eyes. They will enter paradise in a beautiful form.
- As for the people of the hellfire, their shoulders will be wide because the scholars said it means to increase in torment and to fill the hellfire. The disbelievers in this life were nourishing their bodies with unlawful food and drinks and this is the result on the Day of Judgement. It's even said one tooth of the people of the hellfire is like the Mountain Uhud, so they will be so huge to take in more torment, astaghfar Allah.

Tree in paradise:

9. **Hadith:** (وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ، حَدَّثَنَا وَهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ لَشَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا ".) **(Allah's Messenger (ﷺ) said, "In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it.") – Al Bukhari 6552**

- There's a tree in paradise so big that it's shade requires a rider 100 years to cross it. There's no sun or moon in paradise, so where does the shade come from? The atmosphere of paradise is like the atmosphere of this world before sunrise, when it's bright but no sun yet.
- We have to believe without doubt that this is the life in paradise and we need to believe Allah (ﷻ) is able to do everything, we have to have hope to be its residents on the Day of Judgement, and when Allah (ﷻ) and the Prophet (ﷺ) mention paradise, we need to rejoice. This is an act of worship which many people do not practice, subhan Allah.
- In paradise there are palaces and tents made of pearls. Its width is 60 miles such that the people in the tent cannot see each other. This shows the people of paradise go out of their palaces; this should motivate us to be of its dwellers and ask Allah (ﷻ). May Allah (ﷻ) make us among its dwellers.

Seventy thousand enter together with faces like the full moon:



10. Hadith: حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيَدْخُلَنَّ الْجَنَّةَ (ﷺ) said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) They will be holding on to each other, the first will not entering the last one does, their faces like the moon on a full moon night." – **Al Bukhari 6554**

- Seventy thousand or seven hundred thousand of the Prophet's followers will enter paradise. They will be holding each other's hands and their faces are like a full moon. This shows the great width of the gate of paradise such that 70,000 people are holding hands and enter side by side at once.
- The distance of the gate of paradise is 40 years, then how great is paradise. The faces of the people of paradise are bright and shiny like the moon.
- What made them to all enter at the same time, what's their common characteristic? It's said and Allah (ﷻ) knows best, they were living in this duniya with intimacy with others, with no grudges towards others in this life, or before entering paradise there's qantara where people retaliate and these people will be cleansed and enter in that form.

What can help us to not have grudges?

- Jealousy, envy and worldly matters, to be dealt with unjustly cause grudges. When a person knows the cause then it will be easy to overcome it. **Surah Al Imran 185: (كُلُّ نَفْسٍ ذَائِقَةٌ) (Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).).**
- This duniya is a deceiving enjoyment, an abode of deception, so a person should focus on the akhira and paradise. This will remove the grudge from the heart. Then a person will look down on those fighting for the duniya, for something perishable. The duniya will soon finish and people are fighting for it, so why does one bear a grudge in his heart? Rather one should think of the akhira. When a person has a conflict with anyone then one should pray profusely for the other person, then a person will forget that grudge in the heart. Say 'may Allah forgive them, guide them, to see the truth'. **Dua in Surah Al Hashr 10: (وَالَّذِينَ) (جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ) (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.)**
- Allah (ﷻ) will judge people with justice. **Surah An Nisa'a 149: (إِنَّ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ) (Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allah is Ever Off-Pardoning, All-Powerful.).** When a person pardons others then Allah (ﷻ) will pardon him.

May Allah (ﷻ) grant us paradise and protect us from the hellfire. Ameen.