

Dhul Hijjah 1439

Lessons and values from Surah Al Hajj

Class 7 - 19th August 2018

Heart Contd..

There are two types of issues with the heart

1. Sick Heart (caused due to
2. Hardened Heart

Sick Heart

The sickness of the heart is of two types

1. Sickness of doubts
2. Sickness of desires

Cure for Sickness of doubts:

1. Taqwa
2. See Beneficial knowledge

Cure for Sickness of desire:

1. Taqwa
2. Struggle to overcome it .

Hardened Heart

We will study the references for the hardened heart from the Sunnah

Hadith:

If you want a soft heart then feed the needy and wipe on the head of the orphan. This means to take care of the weak people in the society.

Saying of the Salaf:

- Malik Ibn dinar said there are 4 things that are miserable.
 1. Hardened heart
 2. Eyes are dry
 3. Wishing for long life
 4. Greedy for the Duniya
- Another saying of the scholars is that any kind of punishment in the Duniya is purification except for one punishment that is really a punishment and not a purification i.e. hardened heart. This is because the person feels so confident and he does not need reminders.
- The people of knowledge said that when you eat full then it will harden the heart and it will weaken the body.
- Also the salaf said when a person is worried about everything but is not concerned with what will take him to paradise then he will have a hard heart

Impacts of the Hardened Heart:

- A person with hardened heart will change the word from the purpose of what it was said. e.g. They change the ayah of the Quran and use it for their own goal. This is because their understanding is not right and their intention is also incorrect.
- He will forget what he is being reminded of.
- It will remove the blessing and bring problems
- The hardened heart is the weakest in faith. When the heart is weak then it will get sick easily. This is true especially for the doubts. In this case the hardened heart will bring the sickness.
- A hardened heart is the reason for misguidance.

- The person will not be motivated for worship. His energy will be low for worship.
- The person is always in fear, miserable, frowning, sad or depressed
- A hardened heart will repel the other hearts. Such a person will hate others.
- It is a sign of misery
- It is characteristics of someone who is an oppressor.
- It will be a reason to enter hellfire. One of the purpose of hellfire is to soften the hard heart.

Signs and symptoms of the Hardened Heart:

- There is a lock on his heart where he is not effected by the Quran. The hardened heart is worse than the mountains and rocks.
- Eyes are dried. When a reminder comes it does not effect the person
- Not being effected by the death. A person does not feel anything when he hears about the death.
- Arrogance is an indication for the hardened heart. They humiliate the people due to their arrogance
- A hardened heart is careless about the people

Reasons for the Hardened Heart:

- To be heedless from remembering Allah
- Increase in sins will harden the hearts
- Not caring about the obligations
- Too much involved in the duniya
- Excessiveness in anything e.g. excess in food, sleep, partying etc.
- Excessive socializing

- No mercy towards the people
- Laziness
- Ego and arguing. Arguing brings hardening of the heart. The scholars said arguing in Deen will harden the heart. We must use the Quran and hadith for reforming ourselves and not for arguing with the people and telling them they are wrong.
- Inventing in religion will also bring about hardening of the heart. We must not do anything that the Prophet did not do.
- To oppress the weak
- Arrogance

Station 3: Ayah 56 to 66

Ayah 55:59

22:56

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[All] sovereignty that Day is for Allah ; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

22:57

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And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.

22:58

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And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.

- The kingdom belongs to Allah and He is the only one to judge between us. No one can stop anyone from going forward except for Allah.
- The successful people are the ones who believed and did good deeds, they will be in gardens of delight.
- Then we are told about the ones who disbelieved by their denial, they are having a humiliating punishment
- Like Hajj, the hijrah also expiates all the past sins. Hijrah is to leave what is displeased to Allah and move to that what is pleased to Allah e.g. move from land of disbelief to belief, to leave sins, etc. Allah promised good provision for the one doing hijrah e.g. if someone leaves his job that is haram then Allah will grant him better provision. When we exit the haram we feel we are out of the circle of the friends but in fact we are not out but actually we enter a better place that will please us.
- Surah Hajj is about entry

Names of Allah in the Ayah: Aleem and Haleem

- Aleem means Allah is all knower of everything that has happened and also what will happen in future. Allah is aware of all the probabilities and options. Allah is the all knower of the consequences. He is telling us that if we leave the haram then Allah will make us to go through a pleasing entry.
- Haleem means Allah is forbearing. If we do mistakes then Allah will overlook. Allah is the all knower of everything and still He is forbearing. Allah knows about the sinners but He does not punish them immediately and gives them respite.

Ayah 60:62

22.60 ﴿ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

SAHIB INTERNATIONAL
That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

22.61 ﴿ذَٰلِكَ يَأْتِي اللَّهُ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

SAHIB INTERNATIONAL
That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.

22.62 ﴿ذَٰلِكَ يَأْتِي اللَّهُ هُوَ الْحَقُّ وَأَتَىٰ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

SAHIB INTERNATIONAL
That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

22.63 ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

SAHIB INTERNATIONAL
Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

22.64 ﴿لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾

SAHIB INTERNATIONAL
To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

- Here we are told that if someone does something bad to us then we can do the same to that person and there is no issue with this. But if we exaggerate and do more harm then Allah will give victory and justice to the one who is oppressed. This is why it is always better to pardon and overlook.
- Afoo means Allah will overlook it and Ghaffor means Allah will wipe the sins.

- Allah is telling us about his actions that He is the one to merge between two opposites of day and night without any oppression. When we submit to Allah He will change our darkness to light gently without any disturbances. Everything is possible for Allah.
- Allah is the All Hearer and All See-er. At the time of change there is lot of activity happening and we need to be careful at the time of transition.
- Then we are told that Allah is a truth and everything else is falsehood.
- We put our strength and energy arguing and fighting with people and we are wasting so much effort.
- Allah is the most great and the most high.

Ayah 63:66

22:63

﴿١٣﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٣﴾

SAHIH INTERNATIONAL

Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

22:64

﴿١٤﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَكِيمُ ﴿١٤﴾

SAHIH INTERNATIONAL

To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

22:65

﴿١٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ يَمْجِرُ فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ﴿١٥﴾ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٥﴾

SAHIH INTERNATIONAL

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

22:66

﴿١٦﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١٦﴾

SAHIH INTERNATIONAL

And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

- Here we are told that Allah sent rain from the skies to give life to the dead earth and will make it green. This means we need something divine to give life to the dead heart. The divine knowledge cleans and purifies you. We need to learn as long as we are alive. Land is people and the water is beneficial knowledge. The green signifies the result of knowledge which is that a person changes. This is Hajj as it changes a person. Allah concludes the ayah by saying He is Lateef ul Khabeer. Allah is the All Aware and He is most Gentle. Allah knows a person will not change yet he is gentle. Lateef also means to know the small mysteries of good. Allah knows the hidden small goodness even though it looks dead. Additionally Allah moves us from one decree to another decree very gently. Allah drives all the good to a person in a way that he does not feel anything. To Allah belongs everything in the skies and earth. Allah is the most Rich, We are going to Hajj to the one who is most Rich and he will enrich us
- Then Allah asks us did you not see that Allah subjected everything on the earth for us. Allah stretched the land to accommodate so many people. Allah also subjected the different means of transport for us. Allah is holding the skies and he is restraining the skies from falling on the earth. These general blessings are for all human beings so we are told that Allah is the Most compassionate and the most merciful for all humanity. This tells us that Allah wants the best for the human beings and He wants all of us to go to him.
- Then we are told that Allah gave us life and then he will cause us to die again and then we will be resurrected again and despite all of this the human being is ungrateful. We should not complete the rituals of Hajj without gratitude by associating the blessing to Allah.

Station 4: Denial and disbelief in Allah - Ayah 67 to 73

Ayah 67:70

22:67

SAHIB INTERNATIONAL

For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

22:68

SAHIB INTERNATIONAL

And if they dispute with you, then say, "Allah is most knowing of what you do."

22:69

SAHIB INTERNATIONAL

Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

22:70

SAHIB INTERNATIONAL

Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.

- When the bayyinah comes then you can distinguish between the right and wrong. Nothing can be more clear than the names of Allah that we studied in the previous ayah. In this section we are told about the traits of the ungrateful people.
- Allah has prescribed the place of rituals that have to be performed by all religions. This is true for all nations e.g. for the nation of Prophet Musa and Prophet Isa. Though the rituals maybe different but the purpose of the rituals was the same. The purpose of the rituals is to test us if we accept the rituals. Allah tells the Prophet to not let the disbelievers have any objections to the rituals. The disbelievers will argue on our rituals but we don't need to argue with them or oppose them. We should not be mean to the ones who object to our rituals. Allah told the Prophet that he should invite them to the religion by telling them about the belief behind the rituals. As Muslims we need to magnify the rituals of islam.

- When the disbelievers argue with you then you turn away from them and say Allah is the All knower of what they are doing. You do not need to waste your energy on people who argue and just refer to Allah.
- Then Allah tells us don't you know that Allah will judge on the Day of Judgement. Our arguments will not solve anything. Everything is being preserved in a book so we don't need to argue or complain. This is how we will overcome the challenges.