

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

THEY'RE CERTAIN OF THE HEREAFTER

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

AND THEY'RE CERTAIN OF THE
HEREAFTER

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ)
(يُوقِنُونَ) – All notes

Introduction

Surah Al Baqarah 4: (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) (and they believe with certainty in the Hereafter)

- The title of this course is based on an ayah in the Qur'an. In the beginning of Surah Al Baqarah, Allah (ﷻ) tells us one of the qualities of the muttaqeen which is being certain of the hereafter. They believe, they establish the prayer, they give, and they are certain of the hereafter. So all their life revolves around knowledge and action; they're not the ones to just speak, and if they do say anything, they say what's good.
- What is the meaning of yaqeen? They believe with no doubt when they die the angels will take their soul. For the believer, his soul will go up to the heavens then it will go back to the body in the grave to be

questioned in the grave. We believe 'Munkar and Nakeer' two angels, will come and they will say 'Who's your Rabb? What's your religion? Who's your prophet?'. If answered correctly, then the person will be shown his place in paradise.

- The person will be in the grave until the Day of Judgment. When the trumpet is blown, all who's alive will die and with the second trumpet everyone will be resurrected. Everyone will be standing and no one will be hidden.
- All will be accounted by Allah (ﷻ). For the believers, either there's no account or it will be an easy account. All the good and evil deeds of the person will be placed on the Scale, if the scale is heavy with good deeds then he'll have a pleasant life, but if the scale is light with good deeds then it will be a miserable life.
- Each will follow his god and they will be lead to the hellfire. Then the Muslims and hypocrites will remain waiting for their ilah. Allah (ﷻ) will appear in a different form and say 'I am your Lord', and they say 'Exalted is Allah', we need a sign to prove it. And this shows the believers will not take anything without proof. Then Allah (ﷻ) will unveil His Shin and the believers know this is the sign, so the believers prostrate and the hypocrites will want to prostrate but they can't. Their backs will remain straight. They see that nothing happened to them and they think, 'I'm ok, no one said anything', astaghfar Allah. They think they're on their way to paradise.
- It will be dark and everyone will take a light and this light will be according to each person's faith. The light of the hypocrites will be off

so the hypocrites will ask the believers, 'can we borrow from your light, we were with you'. The believers say 'we can't you light, but go back to the place where you took the light from'. When they turned back, a wall comes down and they are separated from the believers. They will say 'were we not with you, but they went to the fitna and had doubts'.

- Then the Muslims remain, there are those who are righteous and Muslim sinners. Now they need to cross two stations. The first station is the Sirat, it's a bridge across the hellfire, and this bridge is thinner than a strand of hair and sharper than a sword. There are hooks on the Sirat representing the trials. Did we get 'hooked' by the trials in life; did the hook of the children, husband, or money grab us.
- Everyone has to cross the Sirat and the more light one has, the more a person can see, and the more good deeds he has, the faster he can go. If we were fast to the good deeds in this life then we'll be fast on the Sirat, but if we were slow to the good deeds in this life then we'll go slow on the Sirat. Those crossing on the Sirat will cross with different speeds, and they have their sins as well though sins slow us down. The light is our faith, our speed is our good deeds, our 'luggage' is our sins, and we need to beware of the fitnas and trials which can grab us. Some people will cross the Sirat in the blink of an eye, but some people will be scratched and some will fall. Have we reached paradise yet? No.
- There's a final station and this is the most difficult; it's the Qantara. Qantara is the place where scores are settled between the people. For example, someone might be reciting the Qur'an, praying and

fasting, so he crossed quickly on the Sirat, but he was backbiting so and so, insulting so and so, making fun of so and so. His worship was good, but his manners and behavior with the people was bad. All of those whom he had wronged will take from his good deeds. There are those who say 'have you seen this family, they're so miserly' – all members of that family will come and take the person's good deeds. Or he will mock an entire nation, and they will all come to take his good deeds. The one who's left with no good deeds is bankrupt. Even if a person wronged a disbeliever or animals, their good deeds will be taken.

- If the Muslim is left with no good deeds then he will be placed in the hellfire until he is purified and then he will be taken out and taken to paradise.
- The ones who believed, did good deeds, had good manners and was good to the people then they are the ones to enter paradise.
- We don't know when we will die, there are those who were with us but now they're gone, and we will join them as well. Remembering the akhira keeps us straight, and not misbehave with others.
- Allah (ﷻ) didn't create us in vain or in play. Our life is serious, but what's the problem? We're being distracted by the duniya. The duniya is so apparent and the akhira is batin it's hidden, but we need to bring it to the surface. Anything which is visible will be indulged into it because it can be seen. Our life is more than just eating, drinking, and going to gatherings. When you have yaqeen of the akhira then you'll be a peaceful person.

Chapter of Tender Hearts (كتاب الرقاق)

- We want to soften our hearts so we will look at hadiths of the Prophet (ﷺ) in Sahih Al Bukhari – The Chapter of Tender Hearts.
- Softening of the body spoils the person, but softening of the heart will reform a person. If the heart is soft then the person will quickly feel the akhira, but if the heart is hard then talking about the akhira will not have an impact.
- Sahih Al Bukhari is the most correct book after the Qur'an. Al Bukhari is from Bukhar, near Russia, his mother took care of him, and he used to travel to verify the soundness and correctness of the hadith. Then he gathered the hadiths into chapters, and in each chapter there are sub-chapters as well.

Sub-Chapter: There's no life except the life of the akhira (باب مَا جَاءَ فِي الرَّقَاقِ (وَأَنْ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ)

- The life of the duniya is not a goal, and when people are asked what is their goal, they say 'my goal is to get married, my goal is to have children, my goal is to start a business'. There are wrong goals because it can make a person depressed if he doesn't attain it or it can make him bored when he attains it.
- When the Prophet (ﷺ) would see anything of the duniya which he admired, he would say (اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ) (O Allah there's no life except the life of the hereafter).

May Allah (ﷻ) soften our hearts. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #2

Introduction

- There are so many things which Allah (ﷻ) has sent to us, but did we apply it? We learned throughout the week to do ihsan and to pardon, but did we do it? We don't want to say 'I wish I did it'. The one who has yaqeen in the hereafter will not say 'I wish I did it' because he's doing it already. He's always applying so there's no time to even say 'I wish I did it'. Look at how we're going from one week to one week, our life is getting closer to the end.
- With all of the ayat coming to us, why do we not have yaqeen? Because we're occupied with something. The softer the heart is, the easier the Qur'an will enter and there will be application. May Allah soften our hearts. Ameen.

Chapter of Tender Hearts (كتاب الرقاق)

Sub-Chapter: There's no life except the life of the akhira (باب ما جاء في الرِّقَاقِ)

وَأَنْ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

Hadith: عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ (مِنْ النَّاسِ، الصَّحَّةُ وَالْفَرَاغُ " (Narrated Ibn `Abbas (may Allah be pleased with him): The Prophet (ﷺ) said, "There are two blessings which many people lose: (They are) Health and free time for doing good.") - Sahih al-Bukhari 6412

- The opposite of a tender heart is a hard heart and the reasons for a hard heart is thinking a person will live forever; thinking he always has time. Another reason for hardness of the heart is being occupied with the duniya. A third reason is not understanding the purpose of the duniya. The duniya is not a goal, if a person is always thinking I want a house, I want money, I want a business then it hardens the heart.
 - This hadith is for softening the heart. The majority of people are (مَغْبُونٌ) regarding two blessings. We will see what this means. (مَغْبُونٌ) means cheating yourself, to misuse a blessing. For example, a person knows they have an exam tomorrow, but they think they have enough time, so they go do errands and when they come back, they're exhausted and then regret for not having studied.
 - Another example, a person is given a laptop to use for work and he's using it for playing games, this is misusing the blessing. What are two blessings which most people are misusing? Health and free time.
1. **Health (الصحة):** health is a great blessing. Compare when someone is healthy and another is sick. The one who's healthy will quickly pray and then go back to his life. He's using his health for himself. A sick person might not be able to move or can't do what he used to do, so what does he feel? He'll say 'truly health is a blessing' and he'll say, 'if I have health then I will pray more, read more Qur'an'. A person thinks they need to use their health to exhaust themselves, subhan Allah. But when a person drains himself then he comes back and can't do anything. And the majority are killing their health for the duniya. Allah (ﷻ) gave us health in order to worship Him, but only a minority are

applying this. With health you can have many blessings. May Allah (ﷻ) keep us healthy and make us grateful to Him. Ameen.

2. **Free time (الفراغ):** this can be especially common with women. For example, you don't need to work because your husband is already providing you or you're receiving inheritance, or you have helpers at home, so you're not doing anything productive. You say to yourself, you just want to kill time, from watching youtube videos, going out for breakfasts, sleeping in, and so forth. There are people who say 'I'm so bored, there's nothing to do', subhan Allah.

Surah Al 'Asr:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ (٣)

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience. (3)

Or sometimes a person already has a good livelihood, but he says, 'no I want to open a business'; this is just greed. Allah (ﷻ) created us to worship Him and not to gather from the duniya.

- Allah (ﷻ) has guaranteed our rizq in the duniya, but it's not guaranteed if we will go to paradise or not. Sometimes a person is sitting at home and the shaitan gives him an idea 'go work on your

garden', though your garden is perfect. And when you do it, you're exhausted and tired.

- When we're sick, we lose the taste of the duniya and we worship, but we need to worship when healthy. That's why the dead, after losing the taste of the duniya, wish they can go back and do good deeds but they can't.
- It's a great favor from Allah (ﷻ) that He has occupied our time with acquiring knowledge, alhamdulillah.
- For good deeds, the shaitan will make you think 'it's nothing', but when you do something for the duniya then he says 'that's where you'll find yourself, you've achieved something', subhan Allah.
- The best investment one can do is seek knowledge for the sake of Allah (ﷻ). May Allah (ﷻ) keep us firm. Ameen.
- Everyone who dies has a regret, the good-doer will regret for not having done more good deeds and the sinner will regret for having committed the sins.
- So it's important we return to Allah (ﷻ) before a day comes when can't do anything.

May Allah (ﷻ) soften our hearts. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #3

Introduction

- When the heart is tender then faith and kalam Allah (ﷻ) will be like a picture in the heart so that it becomes yaqeen. One of the reasons for a hardened heart is a prolonged period without reminders and only being exposed to the duniya, astaghfar Allah. But when the heart is exposed to 'rain' then it can grow so there's always a chance for a hardened heart to become tender again. May Allah (ﷻ) grant us tender hearts. Ameen.

Chapter of Tender Hearts (كتاب الرقاق)

Sub-Chapter: The example of this world in contrast with the Hereafter (باب (مَثَلُ الدُّنْيَا فِي الْآخِرَةِ

Surah Al Hadid 20: (أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ) عَيْثُ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ (وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ) (Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, (it is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers), And the life of this world is only a deceiving enjoyment.)

The duniya is summarized in five matters:

1. It's play with the body (لَعِبٌ)
2. It's play with the heart (وَلَهُوَ) – so a person is always occupied with thinking about people and things.

3. Adornment (وَزِينَةٌ) – beautifying one's self, house, food and the like for the people and not beautifying his heart for Allah (ﷻ). A person is only thinking about his outer and not his inner. Nowadays food is being adorned and then a picture is taken to be sent to others but the food doesn't get eaten in the end, subhan Allah.
4. Boasting among each other (وَتَفَاخُرٌ بَيْنَكُمْ) – posting images of food, the house, etc. One day it's a picture of one cake and the next day it's a picture of a bigger cake, and so forth.
5. Increase in wealth and children (وَتَكَاتُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ) – wealth and children are being used to show-off and to show others 'look at my children, look at how they're dressed', etc.

Hadith: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَعْدْوَةٌ ((I heard the Prophet (ﷺ) saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it.") - Sahih al-Bukhari 6415

- A person of the duniya can never be satisfied and Allah (ﷻ) is telling us the stages of how one becomes a person of the duniya so that we're aware. How can we analyze ourselves and know if we're people of the duniya or akhira? We need to check ourselves against these five matters. If we're going through these matters then we need to beware.
- A place in paradise equal to the area taken up by a whip is better than the entire duniya and all that's in it, subhan Allah. The enjoyment

of the duniya is never lasting so don't be deceived by seeing others enjoying their wealth and children because it will only go down; it's imbalanced. Similarly anyone who takes the duniya or deen to an extreme is imbalanced as well. Balance is when a person gives and does things for the sake of Allah (ﷻ). It doesn't mean we leave the duniya but we use it as a bridge to the akhira.

- If we're in these matters then we need to seek forgiveness. We need to save our energy and time on seeking forgiveness. How many times are we seeking forgiveness and how many times are we going to the phone? It's reached a point where a person can't even be alone by himself and enjoy their time with Allah (ﷻ). We even feel awkward if we don't have the phone with us, astaghfar Allah. A person can't even be without the phone and just say 'astaghfar Allah'. We need time alone for ourselves, and being alone with the phone is not considered being alone. May Allah (ﷻ) help us. Ameen.
- Going and coming for the sake of Allah (ﷻ) is better than the duniya and all that's in it.

May Allah (ﷻ) soften our hearts. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #4

Introduction

- When we look at Surah Al Qiyama, Allah (ﷻ) swears by the self-accusing nafs which always feels guilty and returns back to Allah (ﷻ). Our life is very short so it's important to flee to Allah (ﷻ) in this life and not be among those who will say 'where am I going?'.
- Everybody will be informed of what they did and what they didn't do. Even if we give excuses, we all know what good or bad we've done. The believer is strict on himself unlike the one who tells himself, 'you're doing good'.
- Beauty is not outer but inner when you submit to Allah (ﷻ). In the final moment, the soul will reach the throat and the person will ask 'is there a doctor? Is there someone to read ruqyah on me?'. But then he knows he's separating from this life and he only has his deeds. Then he's shrouded and taken away.
- We need to believe in the Day of Judgement before we reach it and have yaqeen of what will take place then. The duniya is a big distraction and we need to use it to serve us and not have us to serve it. Everything that we're given in this life is to be used for the akhira.

Chapter of Tender Hearts (كتاب الرقاق)

عن عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ " (" كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ) (`Abdullah bin `Umar said, "Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or traveler.'") - Sahih al-Bukhari 6416

- 'Be' is a command for us to be in this duniya, this means we can't leave or desert the duniya, but what should we do? Be like a stranger or wayfarer.
- A stranger is someone who doesn't know others. He might sit around and talk to the one next to him, but he's not attached. The wayfarer is similar to someone entering the door and out the other; he's quickly passing by. To be like a wayfarer is a higher level than to be like a stranger, but both are good.
- The wayfarer is just 'travelling' in this life and has no time to sit, as if he's going from one good deed to another, subhan Allah. Both of them have (قصر الأمل) which means they know their time is short in this life. They don't know when they will die, so they're going to the good deeds, but someone who thinks he will live forever will cause hardening of the heart. The wayfarer is moving forward because he's not stuck with attachments or having problems with others. Depression happens because of attachments to people. We are not here in this life to attach to people or get into problems with them. We should preserve our heart for Allah (ﷻ). What about loving our spouses, parents and children? We should love them for Allah (ﷻ). We shouldn't make the people the first and last of our love, but they should be in the middle. Only Allah (ﷻ) is The First and The Last.
- Imagine when you travel to a foreign land, would you attach to anything there? No because you know you're leaving it. The wayfarer is just going from one station to another. Would he carry heavy luggage? No. The wayfarer's heart is free of any 'luggage' from

anger, hatred and jealousy. He doesn't want problems with the people or to get stuck in life, he's just on the run to good deeds. Both the stranger and the wayfarer don't have attachments because they don't want to get hurt along the way.

- When you're a stranger or wayfarer in this life, then you won't have problems with the people because your behavior is reserved and polite. What makes us transgress and misbehave? When we get used to things that we stop accounting ourselves. People at home are in their comfort zone so they don't keep their boundaries, but when travelling abroad everyone is well-mannered, subhan Allah.
- To be a stranger or wayfarer doesn't mean to neglect and not talk to the people, but to be well-mannered and reserved, the wayfarer is even more so.

What are the benefits of (قصر الأمل) – not knowing when you will leave this world?

1. More productive: a person is not stuck with attachments so he's more productive
 2. Less concerned about the duniya and the people of the duniya: whether people praise or dispraise him then it doesn't matter because he's leaving this life. The more we're concerned about the duniya, the more we'll be down and upset.
- To be a stranger or wayfarer doesn't mean to not dream or have plans, but to have hope in Allah (ﷻ).

Surah Al Kahf 46: (أَمْالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلاً)
(Wealth and children are the adornment of the life of this world. But the

good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope)

- Ibn 'Umar (رضي الله عنه) continued to say about this hadith: (وَكَانَ ابْنُ عُمَرَ) يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.) (Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.")
- A person should not think he will live forever and should not postpone from doing good deeds. He shouldn't wait until he's sick or regret it when his life is over.

May Allah (ﷻ) help us to be a wayfarer in this life. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #5

Introduction

- What can make us have yaqeen in the akhira? When we're constantly repeating what will happen on the Day of Judgement. In Surah Al Haaqah, Allah (ﷻ) tells us truly the Day of Judgement will take place.
- Some people will receive their books with their right hand and they will have a pleasing life in the hereafter. As for the those who receive their books with their left then they'll wish to not have received their books at all and they will wish to have not been brought back to life.

All their money and authority didn't avail them; it's all destroyed. Allah (ﷻ) will call on the angels to take them and chain them and take them to the hellfire. This person didn't believe in Allah The Most Great and he didn't even encourage to feed the poor. If we're following our desires then we won't understand this message, we'll even interpret it according to our desires.

Chapter of Tender Hearts (كتاب الرقاق)

Surah Al Imran 185: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ) (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).)

- We are being informed of three matters in this ayah:
 - (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ): Everyone will taste death, just as we know $1+1=2$ we should also know it's a fact we will all taste death. We know this information, but we don't feel it or believe it.
 - (فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ): this is the definition of success, to be pushed away from the hellfire and to enter paradise. In life, winning is shown in different ways such as getting a 100 on an exam, or winning a game, or winning an award for the best garden, or having the most followers or views but this is not true success.

- (وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ): what makes us to not win the true success? Because we're deceived with the duniya.
- What makes our heart to be hardened? A long view of life – we think we will live forever and still have time. We're waiting for 7pm, we're waiting for Friday, we're waiting for next year to travel, subhan Allah. We should hope to have time to do good deeds. Imagine if we're told in five minutes the Angel of Death will come; this should be our feeling – to be prepared for death at any moment. When we know our life is short then we'll act and hasten to the good deeds. Real success is not success in the duniya but success in the akhira. May Allah (ﷻ) grant us real success. Ameen.
- When we truly remember this ayah then it will slaughter any longing for the duniya. We will not be impressed with the duniya but we will have a balanced reaction because everything is a test in this life.

Surah Al Baqarah 96: (وَلْتَجِدْنَهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ) (And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do)

- He will wish to live a thousand years but even these thousand years will not push him away from the punishment.

Surah Al Hijr 3: (ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهَهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ) (Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!)

- Their duniya is only eating and enjoying. Allah (ﷻ) gave us food to worship but they're making food their goal. They're thinking 'what will we have for dinner tomorrow? What will we do tomorrow? What restaurant will we go to?', astaghfar Allah.
- We shouldn't make food a 'station in our life'. Some people spend hours eating and talking.
- The believers believe in the hereafter, they know success is to be saved from the hellfire and to enter paradise, they know to eat and drink but to not place it in their hearts. Anything tangible can go into our heart and that's why it's important to keep the tangible outside our hearts. If the tangible goes inside our heart then it becomes painful to take it out. May Allah (ﷻ) keep our hearts attached to Him. Ameen.
- Ali bin Abi Talib (رضي الله عنه) said: (ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً، وَلِكُلِّ وَاجِدَةٍ) مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ وَلَا عَمَلٌ) (The duniya is giving us our back and the akhira is coming to us, and each of them has children, so be from the children of the akhira and don't be from the children of the duniya, for today is action but no account, and tomorrow is account but no action)
- The children of the akhira are the one's putting the akhira ahead of them and the children of the duniya are the ones putting the duniya ahead of them. When we know we'll die then there's no delight to

the duniya. For example if there's turbulence on a plane, no one can enjoy anything, even if they're sitting in first class, subhan Allah. That's why it's important to put the akhira ahead of us.

May Allah (ﷻ) make us among those who place the akhira ahead of them. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #6

Introduction

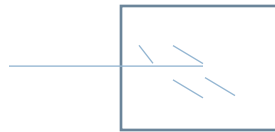
- In the beginning of Surah Qaf, the disbelievers are astounded their bodies will be brought back to life. Everyone knows we will all die – no one has a problem with this fact because everyone can see it. But it's the resurrection they have a problem with.
- We need to be cautious of ourselves and what we're doing. We're saying things without thinking and everything we say is being recorded by the angels. Are we waiting for death to come to us? When the agony of death comes then our mind cannot make any decision then, only what's inside our heart will come out.
- The shaitan doesn't want us to remember death because he knows if we remember it then it will make a change in us. So he makes death as something painful or as something natural and life goes on that we ultimately become numb towards it.

Chapter of Tender Hearts (كتاب الرقاق)

Hadith: (حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُنَيْمٍ،)
 عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ خَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مَرَبَعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ،
 وَخَطَّ خُطُطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ وَقَالَ " هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ
 بِهِ - أَوْ قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَاهُ هَذَا نَهَشَتْهُ هَذَا، وَإِنْ
 .") (The Prophet (ﷺ) drew a square and then drew a line in

the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him.")

- This hadith is being portrayed through a picture. The Prophet (ﷺ) drew a square and then he drew a line from the middle of the box and made it extend outside the box. Then he drew small lines from that line.
- Then the Prophet (ﷺ) said this picture is the human.



- The square is the time when we will die (أجل الانسان). No one knows when they will die; maybe in one minute, one hour, one day, there are so

many probabilities. Everything happening in our life is inside the square.

- The long line going outside the square is the person's wishes for his life (أمل الانسان). He thinks 'this evening we have guests, tomorrow we'll go out for breakfast, we'll go on vacation next month, the children will grow up, get married, etc'. The line is going outside the box because our wishes are outside our limit, subhan Allah. We have a long view of our life with so many things to do but we're going beyond our boundaries. This will surely distract us from our purpose. We're constantly thinking what we'll do tomorrow, next week, next month, next year, etc.
- The small lines are decrees in our life which we think we're going to die and we're at the edge, but then we come out of it (الأعراض), subhan Allah. When we're sick then we think we'll live shorter. Any incident in our life can happen and then we die. A person can go to the restaurant, or exercise, or drink juice and then his time is over. How many incidents have happened in our life and we came out of it? Subhan Allah. We don't know which incident will be the end of our life. Perhaps we have breakfast and then it's our end. May Allah (ﷻ) forgive us and grant us a good end. Ameen.
- A person's time on this earth is the box. By knowing this, how does it soften our heart?
- **Surah Qaf 19: (وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ) (And the stupor of death will come in truth: "This is what you have been avoiding!").** We're trying to avoid death, but death is like a box around us. In the end we will all die. All the prophets died, all the wives of the prophets

died, but the shaitan is trying to make the remembrance of death as something disliked, painful and scary in order we avoid talking about it or remembering it. When we have a long view of life then we won't care about our worships. The shaitan wants to make us disabled and numb about death. If we become terrified from death then we won't move forward. We need to remember death but not to be terrified from it.

- (1) We need to discipline and train ourselves to remember death and do good deeds; it's like exercising. If we don't move our muscles then we'll become weak. **Hadith: The Prophet (ﷺ) said to remember the destroyer of delights which is death. Hadith: (قال رسول الله صلى الله عليه وسلم: ("أكثرُوا ذِكرَ هَازِمِ اللذاتِ (Messenger of Allah (ﷺ) said, "Remember more often the destroyer of pleasures - death.") – Riyadh As Saliheen, At Tirmidh, Book 1, Hadith 579** We're remembering if others would die but we need to remember that we ourselves will die.
- (2) If we know Who's Allah (ﷻ) then we'll long to meet Him and we'll beautify ourselves for that meeting. Death is a passageway for that meeting. And death is the life of souls; it's another life. **Hadith: (أَنَّ نَبِيَّ (ﷺ) (اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ " له (Ubida b. Samit reported Allah's Messenger (ﷺ) as saying: He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also abhors to meet him.) - Sahih Muslim 2683** How can we beautify ourselves? By repenting to Allah (ﷻ) and returning to Him. We need to always seek forgiveness and pardon others. Along with beautifying ourselves we need to do the good

deeds and this begins with guarding our prayers. If our prayer is good then the rest of our deeds will be good.

- **Hadith:** (سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ فِي حُبِّ (الدُّنْيَا، وَطَوْلِ الْأَمَلِ) (I heard Allah's Messenger (ﷺ) saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.") – Sahih al-Bukhari 6420 as we grow older, the more we think we're going to live longer, subhan Allah. A person who's older is more attached to the duniya than someone younger.

May Allah (ﷻ) make us among those who long to meet Him. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #7

Introduction

Surah Fatir 36-37

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ (٣٦)
وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ
النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٣٧)

But those who disbelieve, (in the Oneness of Allâh - Islâmîc Monotheism) for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! (36) Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the

warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper." (37)

- In this ayah Allah (ﷻ) says tell the people of the hellfire He gave them time and respite already in this life, but they're asking for extra time. A person can't ask for more time after his time is over. For example, I person can't take an exam paper and then tell the teacher I need more time.
- Something that's a warner for us which we disregard is gray hair. Gray hair is a reminder for us that we're getting older and we're going to leave this life, but we think it's time to go to the salon, subhan Allah.
- If a person reaches the age of 60 then he's had enough warnings. If a person is still not quitting the sins at 60 then when? Subhan Allah.
- The following chapter is about the one who reaches the age of sixty then all warnings have come to him and he no longer has any excuses.

Chapter 5: If somebody reaches sixty years of age, then he has received all warnings (باب مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أَعَدَّرَ اللَّهُ إِلَيْهِ فِي الْعُمْرِ)

Hadith: أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَزَالُ قَلْبُ (ﷺ)
" (I heard Allah's Messenger (ﷺ)

saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.") - Sahih al-Bukhari 6420

- We think young ones love the duniya more than the elderly, but it's the elderly who love the duniya more because the longer a person lives, the more he'll be attached. Sometimes we hear 'she's young at heart', why? It shows attachment. The self wants to make us feel young and that we still have time, but we need to worship more, learn more, and become better. The one who's reached 100 thinks he can live another hundred. The one who's 60 thinks he'll reach to be 70 and so forth.

Hadith: عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَكْبُرُ ابْنُ آدَمَ وَيَكْبُرُ مَعَهُ " (Allah's Messenger (ﷺ) said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life.") - Sahih al-Bukhari 6421

- A person shouldn't wait and say 'later I'll wear hijab, later I'll go to Makkah', it won't happen like this. Sometimes we're busy with children and we say, 'when I get older I'll have time to myself'. Though in that period of time it's important to increase in worship
- All of these hadiths are telling us one thing: we are tested with the love of the duniya as we grow older, subhan Allah. We're not saying to leave the duniya, but the duniya shouldn't be inside the heart and person shouldn't be fighting for it either. You would expect a child to fight for chocolate, young ones to fight for their husband, but someone old being jealous and fighting, it doesn't suit.
- If we leave ourselves then we'll indulge into the duniya.

- The people of the hellfire mentioned in Surah Fatir regret for not having done anything when the warner came to them, and Allah (ﷻ) says He gave them time. They regret wasting their time for not doing good deeds.
- Warner (نذير) is not only a messenger and gray hair, but it's also knowledge which has become experience, subhan Allah. Our experience is supposed to bring us closer to Allah (ﷻ) and not to show others we have experience or use it to criticize others or label them or predict what will happen.
- The more time we have in this life, the more experience we will have, thus the more yaqeen. When we have more yaqeen we should be worshipping Allah (ﷻ) and doing good deeds. When we see gray hair it should remind us we're coming closer to death.
- The scholars said old age begins from the age of 40. The average lifespan of Ummah Mohammed (ﷺ) is from 60 to 70. If a person has reached the age of 60 then this a warning for him. **Hadith:** (عَنْ أَبِي هُرَيْرَةَ، (قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ سَنَةً ") (Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "The lifespan for my Ummah is from sixty years to seventy [years].") - Jami` at-Tirmidhi 2331
- Imam Malik said the people used to be busy until forty and then afterwards they would seek knowledge, increase in dhikr, worships, etc.
- Now the young are dying before the old and this is a greater warning for all of us.
- From the age of 40, a person should have more insight and wisdom.

- There are those who live long but are doing mischief, that's why it's important to ask for old age in obedience.
- If we're learning before the age of 40, and when we reach 40 then we'll see all we learned into experience and this is in order it becomes yaqeen. If a person has experience and yaqeen then what more do they want? They have no excuse after that.
- Those who didn't seek knowledge, what will happen to them? Allah (ﷻ) will teach them through experience, but to learn is much easier. There are people who didn't attend study circles, but they went through experiences and it became yaqeen, though it's a waste if a person has yaqeen and didn't submit and do good deeds. Allah (ﷻ) gave us time so we can do good deeds.
- When we have neck pain, back pain, then these are also warnings for us to do good deeds and not be like those people in the hellfire asking for more time. Alhamdulillah Allah (ﷻ) is teaching us this. So what should we do? We need to struggle against ourselves and submit and do good deeds.

May Allah (ﷻ) make us grant us old age in obedience. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #8

Introduction

- Belief in the hereafter softens the heart. When a person believes in the akhira then he will hasten to the good deeds. When our heart hardens then we need to soften it with reminders of the hereafter.
- What prevents us from not being in this life as a stranger or traveler? We think we're going to live for a long time. When a person reaches the age of 60 then he has no excuse to not know what's right from wrong.
- It's in our nature that as we grow older, we become more attached to the duniya and we have greater hope that we'll live longer, subhan Allah. If we leave ourselves to our nature then we'll be more attached to the duniya.
- We need to struggle against ourselves to not waste our time and do good deeds, and not think we have so much time in this life.
- Success is when you have knowledge to understand and when you're being reminded. When there's knowledge but no reminders then we can easily sink into duniya matters.

Chapter 6: The deed which is done seeking Allah's Countenance (باب الْعَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهَ اللَّهِ)

Many scholars could not understand why after the chapter of reaching the age of 60 and already knowing what's right and wrong, Bukhari placed a chapter about doing deeds for the sake of Allah (ﷻ). What is the connection?

Hadith: (قَالَ سَمِعْتُ عِثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ قَالَ عَلِيُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ) (وسلم فقال " لَنْ يُؤَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ. يُبْتَغَى بِهِ وَجْهَ اللَّهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ ".)

(Narrated `Utban bin Malik Al-Ansari: who was one of the men of the

tribe of Bani Salim: Allah's Messenger (ﷺ) came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illallah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him." - Sahih al-Bukhari 6423

- Anyone who comes on the Day of Judgement while having said:
 - (لا اله الا الله)
 - Wanting the Face of Allah (ﷻ)
 - Then Allah (ﷻ) will forbid the hellfire on him
- This hadith is telling us about the virtues of (لا اله الا الله).
- So what is the connection between the previous chapter and this chapter? Some scholars said a person might lost hope when he's sixty, but this hadith gives a person so much hope that if you say (لا اله الا الله) sincerely then you can enter paradise, subhan Allah. It didn't say the deed was prayer or fasting, but to say (لا اله الا الله) sincerely.
- Notice we might say every dhikr except (لا اله الا الله). The best dhikr is (لا اله الا الله), but the shaitan makes it heavy on us to say it, astaghfar Allah.
- Even in the morning/evening supplications, we might overlook saying (لا اله الا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير). If we train ourselves to always say (لا اله الا الله) then it will be easier for us to say it before death. May Allah (ﷻ) make (لا اله الا الله) our last words before we die. Ameen. Before death, the shaitan's attack is the strongest on us.
- The one who says (لا اله الا الله) sincerely seeking the Face of Allah (ﷻ) then Allah (ﷻ) will forbid the hellfire on him. May Allah (ﷻ) make it easy for us to always say (لا اله الا الله). Ameen

Hadith: حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو، عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَقُولُ اللَّهُ تَعَالَى مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ ". (Allah's Messenger (ﷺ) said, "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).) - Sahih al-Bukhari 6424

- This is a gate of good through a decree. It's the greatest wake-up call when a child dies before the parent or when any beloved passes away.
- In this hadith qudsi, Allah (ﷻ) says if a believing slave loses someone very special to him and it makes him remember the akhira, he's content and pleased with Allah (ﷻ), and he's patient then he will be given paradise.
- The period that's most painful is after the beloved passes away, but with time it becomes less, though there are moments when a person will recall the times they had together. He remembers Ramadan and see's he's not there, or he used to go to the study circles with him, yet the person remains patient. Then Allah (ﷻ) will give him paradise.
- We have to believe Allah (ﷻ) is The Most Merciful and He wants us to attach to Him. Many times when these wake-up calls happen, it greatly reforms us. We ask Allah (ﷻ) for the well-being. Ameen.
- We don't want to do good deeds because we're placed in a corner and we have no choice but to do it. For example, we don't want to pray only when we're in a problem. There are some people who will

go to paradise but they will be dragged to it, meaning through difficult decrees.

May Allah (ﷻ) make (لا اله الا الله) our final words in this life and grant us all the well-being. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #9

Introduction

Surah Al Imran 14-15:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ (١٤) ﴿١٤﴾ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (١٥)

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him. (14) Say: "Shall I inform you of things far better than those? For Al-Muttaqûn there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives), And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves" (15)

- We all love children, bars of gold and silver, brands and lands. Allah (ﷻ) is telling us about something better, for those who have taqwa,

meaning they don't indulge in it but use it to go to the akhira then for them is paradise and Allah's pleasure.

Chapter 7: The warning regarding worldly pleasures, amusements and competing against each other (باب مَا يُحَذَّرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا)

Hadith: (حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ)
 ابْنُ شِهَابٍ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفٍ وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ كَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْيَتَيْهَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِهِ فَوَافَتْهُ صَلَاةُ الصُّبْحِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ حِينَ رَأَاهُمْ وَقَالَ " أَظَنُّكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جَاءَ بِشَيْءٍ ". قَالُوا أَجَلُ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبَشِّرُوا وَأَمَلُوا مَا يَسْرُكُمُ، فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا، كَمَا بَسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِيَكُمُ كَمَا أَلْهَتْهُمْ ".)
 ((An ally of the tribe of Bani 'Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Messenger (ﷺ)) Allah's Messenger (ﷺ) sent Abu 'Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Messenger (ﷺ) had concluded a peace treaty with the people of Bahrain and appointed Al 'Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu 'Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Messenger (ﷺ). When the Prophet (ﷺ) finished the prayer, they came to him. Allah's Messenger (ﷺ) smiled when he saw them and said, "I think you have heard of the arrival of Abu 'Ubaida and that he has brought something." They replied, "Yes, O Allah's Messenger (ﷺ)! " He said, "Have the good news, and hope for what will please you. By Allah,

I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." ') - Sahih al-Bukhari 6425

- Those who were living under the rule of Islam but didn't accept Islam were required to pay jizayah, a form of taz. The Prophet (ﷺ) sent messengers to collect the jizyah.
- Abu Ubaida was sent to collect the tax, when he gathered it, he returned to the Prophet (ﷺ). The Ansar heard of this and were eager for his arrival. Imagine when a company makes a big deal or has strong earnings, the employees look forward to the bonus; this is similar to the feeling they had.
- Abu Ubaida arrived during the time of the fajr prayer and prayed in congregation.
- When the prayer ended, the Ansar went to the Prophet (ﷺ) and he smiled seeing them 'fully charged'. He said, 'I believe you heard of Abu Ubaida's arrival and he brought something'. Notice the Prophet's reaction, he wasn't harsh towards them. He didn't say, 'what is wrong with you, don't you know this is duniya?' For example, we need to admit we like shopping, we like diamonds, we like chocolates, it's ok to confess; we should be ourselves.
- The Ansar replied back to the Prophet (ﷺ) saying 'yes'; they were honest. They were not cunning or deceiving like a fox. For example, someone might talk to others and say something, but with those in

charge he won't say or he'll say something else; this is cheating. A person needs to be careful because it can lead to hypocrisy and he will ultimately get exposed. May Allah (ﷻ) protect us. Ameen.

- The Companions were not trying to show they were ideal people, unlike Iblis who was trying to show he's ideal, though he was exposed.
- Then the Prophet (ﷺ) told them, 'glad tidings, you will get better than this money'. He also said, 'by Allah I'm not afraid of poverty for you, but I'm afraid the duniya will be stretched for you'. So the fear of being rich is greater than the fear of being poor. It's not haram to be rich but it's to be aware that wealth can change a person so the Prophet (ﷺ) was warning them.
- For example, if your children are talking about fashion or football, don't cut them off and say 'don't talk about these things' because it will lead to hypocrisy and it will lead them to love it even more. A person is trying to make them ideal and this is especially found in people who are practicing; it's important to be honest. The angels and the Companions were honest; they didn't show they were ideal.
- Then the Prophet (ﷺ) said 'I will be afraid of competition between you'. It's important to enjoy the blessings of Allah (ﷻ) but without competition. This is especially found between ladies, for example 'her bag is limited edition so I need to get one'. Or to notice the brands worn by people and say, 'I'm wearing a better brand than her' or 'this one, she's wearing a better brand', subhan Allah. There can even be competition with children for example what they wear, their grades, and competition between their cousins and relatives. Sometimes

even sisters-in-law can be sitting with one another and silently they show look what my husband gets me.

- Then the Prophet (ﷺ) said 'you'll be diverted'. If they fall into competing with one another then it will lead to diversion.

May Allah (ﷻ) protect us and grant us all the well-being. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #10

Introduction

People are two groups regarding the duniya:

- There are those who make the duniya their goal and this is a dispraised quality. A person shouldn't make their goal to get married or have children or have money because it will make a person depressed.
- There are those who use the duniya for Allah so they can draw closer to Him by giving charity, doing good deeds, etc. It's important to use whatever is given to us for Allah (ﷻ). For example, if Allah (ﷻ) gave you time then use it to go to Allah (ﷻ). If He gave you money then use it to go to draw closer to Him. If He gave you a husband and children then use it to draw closer to Him.

Chapter 7: The warning regarding worldly pleasures, amusements and competing against each other (بَابُ مَا يُحْدَرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا)

Hadith: (حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ - أَوْ (مَفَاتِيحِ الْأَرْضِ - وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا .")
 (Narrated `Uqba bin `Amir: The Prophet (ﷺ) went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world.") - Sahih al-Bukhari 6426

- The Prophet (ﷺ) offered the funeral prayer and then he ascended to the pulpit. He said 'I will go before you to the pool of Kawthar and now I can see it'. He also said, 'I can see I've been given the keys of the treasures of the earth'. This means Allah (ﷻ) will open for the Muslims different lands and He will open for them wealth.
- After the death of the Prophet (ﷺ), Allah (ﷻ) opened for the Muslims different lands across different continents. Even while the people were in dark ages, the Muslims were advanced. For example, the hamams and taking a bath came from the Muslims.
- The Prophet (ﷺ) said 'I'm not afraid of shirk for you but I'm afraid of competing for the pleasures of the world'. Why is there over exalting of the righteous people, raising of the graves and so forth? Because

of the duniya. If a person falls for the duniya then he will fall into anything else.

- Competition can come at different levels. For example in a family gathering, you might dress your children the best because you're comparing what your sisters will dress her children, what your in-laws will dress their children. It's a silent competition but this leads to shirk because the duniya becomes the person's goal.
- Notice in Surah Al Kahf in the fitna of wealth, he speaks of shirk though there are no idols mentioned. The duniya can lead a person to be arrogant and depend on his wealth. **Surah Al Kahf 42: (وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ) (So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would that I had ascribed no partners to my Lord!")**
- It's human nature to compete, this doesn't mean to leave the duniya, but a person needs to be in the duniya while holding his heart. For example, when sending class diagrams to share with others, a person might think, 'I want to make mine the best looking one' but a person has to control their heart. At the same time, a person shouldn't say 'no, I will not send anything'. Or when getting dressed for weddings. Someone might think I want to look the best, at the same time a person can't say 'I will make myself ugly', Allah is Al Jameel and He loves beauty.

Hadith: (حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ " . قِيلَ وَمَا بَرَكَاتُ

الأرضِ قَالَ " زَهْرَةُ الدُّنْيَا ". فَقَالَ لَهُ رَجُلٌ هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ فَصَمَتَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسُحُ عَنْ جَبِينِهِ فَقَالَ " أَيْنَ السَّائِلُ ". قَالَ أَنَا. قَالَ أَبُو سَعِيدٍ لَقَدْ حَمَدْنَاكَ حِينَ طَلَعَ ذَلِكَ. قَالَ " لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَإِنْ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُيِّمُ، إِلَّا أَكَلَتِ الْخَضِرَةَ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، فَاجْتَرَّتْ وَتَلَطَّتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، وَإِنَّ هَذَا الْمَالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ، فَنِعْمَ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ ".

(Narrated Abu Sa`id Al-Khudri: Allah's Messenger (ﷺ) said, "The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet (ﷺ) said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet (ﷺ) kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abu Sa`id added: We thanked the man when the result (of his question) was such. The Prophet (ﷺ) said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied.") - Sahih al-Bukhari 6427

- The Prophet (ﷺ) said he's afraid for the worldly blessings which Allah (ﷻ) will open for us. When Allah (ﷻ) opens the duniya for us, it's not a measure of His love, but when He opens the deen then it's a measure of His love. Allah (ﷻ) will give duniya to those whom He loves and doesn't love but He gives the deen to those whom He loves. For example, if when we had a smaller place and then Allah (ﷻ) opened for us a bigger place then we say alhamdulillah.
- If a person is always talking about the duniya or complaining about it then it's a sign of being attached to it. If you're talking about a person or complaining about them then it shows being attached to them.
- The Companions then asked 'what are the blessings of the earth?'. The Prophet (ﷺ) said 'the flower of the duniya' which means when the duniya is blooming and 'beautiful'. **Surah Ta Ha 131: (وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ)** (And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting) – if someone has a 'flower of the duniya' for example a car, don't stretch your eyes to it, or a house or position – it's all test. Sometimes we even stretch our eyes to see what's brand of the abaya others are wearing, subhan Allah. We should focus on our 'test paper' and not others' tests.
- Then one asked, 'how can good bring evil?'. He wanted to balance it in his mind, 'if the duniya opens then it's good so how can there be

evil'. Then the Prophet (ﷺ) remained quiet and they thought he was angry, but he was receiving revelation and then wiped the sweat from his forehead.

- Then the Prophet (ﷺ) said, 'who's the questioner?'. The man said, 'me'. And everyone said 'alhamdulillah' because it showed the Prophet (ﷺ) was not angry. The Prophet (ﷺ) then said, 'good only comes from good'. The man thought if he's given from the duniya that it's bad, but it will not produce bad unless the person does bad with it. Notice he took it to an extreme and it's important we balance matters. Someone might think 'if he gets a million dollars or a house then something evil will happen to him'. The Prophet (ﷺ) said 'good will bring forth good' and this all depends on how the person uses it.
- Then the Prophet (ﷺ) gave an example of a field with rain falling on it and it flourishes. Then there are two sheep. One sheep comes and it's just eating and eating all the greens until it becomes full and dies. And this is the same with the duniya, when someone is only consuming more and more of it then it kills the heart. Notice there are no feelings in the prayer, no feelings in the worship when our heart is dead. Imagine when a child enters a toy store or going to a buffet and just taking everything because it looks appealing but there will be no barakah.
- The other sheep comes and eats sensibly, as if its doing 'portion control' and then it goes under the sun to help with digestion and its excreted out. This shows there are those who take what they need from the duniya but they're scared it will remain in them so they 'go

under the sun' and pray, recite Qur'an, etc so the duniya doesn't remain in their system. It also shows when the duniya comes out, it comes out as waste, subhan Allah.

- This shows we need to be selective in our duniya, we can't just eat anything or go to any gathering, or do anything.

May Allah (ﷻ) guide us to the Straight Path. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #11

Chapter 7: The warning regarding worldly pleasures, amusements and competing against each other (بَاب مَا يُحَدَّرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا)

Hadith: (حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ أَبَا جَمْرَةَ، قَالَ حَدَّثَنِي زُهْدُ بْنُ مِصْرَبٍ، (قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ عِمْرَانُ فَمَا أَذْرِي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا " ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلَا يَفُونَ وَيَطْهَرُ فِيهِمُ السَّمْنُ ".

(Imran bin Husain said: The Prophet (ﷺ) said, "The best people are my contemporaries (i.e., the present (my) generation) and then those who come after them (i.e., the next generation)." `Imran added: I am not sure whether the Prophet (ﷺ) repeated the statement twice after his first saying. The Prophet (ﷺ) added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them.") - Sahih al-Bukhari 6428

- The Prophet (ﷺ) said the best of nations are those who were of his generation – his contemporaries. The best years and the 'golden years' are the 23 years of his prophethood. The best of the generation are the Companions who saw the Prophet (ﷺ) and believed in him. The next best generation are the Ta'bieen who didn't see the Prophet (ﷺ) but saw the Companions. And the third best generation are Tabi'een Al Tabi'een who didn't see the Prophet (ﷺ) or the Companions, but they saw the Tabi'een.
- The Prophet (ﷺ) doesn't mention any generations after that . These three generations are among the sabiqoon. There might be some here and there afterwards, but the majority were of that time

Surah Al Waqiah 10-14:

وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ (١١) فِي جَنَّاتِ النَّعِيمِ (١٢) ثَلَاثَةٌ مِنَ الْأُولَىٰ (١٣) وَقَلِيلٌ مِنَ الْآخِرِينَ (١٤)

And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise). (10) These will be those nearest (to Allâh). (11) In the Gardens of Delight (Paradise). (12) A multitude of those (foremost) will be from the first generations (who embraced Islâm). (13) And a few of those (foremost) will be from the later generations. (14)

- What made them the best of generations? It means there's a common factor amongst all of them. **Surah Al Imran 110:** كُنْتُمْ خَيْرَ أُمَّةٍ (أَخْرَجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh) – they enjoin good and forbid evil.

- The Companions were not the ones who were running after the duniya or looking and wanting what others have. Sometimes we know we can't afford things inside a shop and we know we don't need it, but the shaitan lures us to go and buy it because so and so has it.
- The Prophet (ﷺ) said the duniya will open for us and it's not about the duniya opening but competing. For example, she has this shoe so I need to get that shoe. She has that bag so I need to get that bag.
- The less love and fear of Allah (ﷻ) in the heart, the more love and fear of the duniya. The Companions had love and fear of Allah (ﷻ) in their hearts, so the duniya was in their hands. They're not afraid if they lose the duniya unlike the one who has the duniya in his heart, he's afraid if he loses it. The Companions didn't leave the duniya; they had properties, fields, trades and wealth but it wasn't in their hearts.
- The Prophet (ﷺ) spoke of nations that will come after the three generations, what are their qualities?

1. **And after them there will come people who will bear witness; Though they will not be asked to give their witness:** they give their input and advice without being asked; they think they know everything. Do you

think the Companions are talkative people or giving their input? No. Sometimes we see a lane is stuck and then we find out an accident happened and people are just looking. There's already an ambulance and police, so no need to have another 'police and ambulance'. Help is good but what's the motive. Sometimes a person is giving their service but he's not asked and he's doing it in front of others, so what's the motive? Initially, we might not be giving our opinion unless asked, but then we start to give our opinions to our parents though we're not being asked. When someone is asked to bear witness, it has to be someone who's trustworthy. So when a person comes about giving his opinion, then it's as if he's someone good. Such people are ascribing purity to themselves.

2. **They will be treacherous, nobody will trust them:** they cannot be trusted. If they're told a secret, they go and tell others. When the Prophet (ﷺ) wanted to marry Hafsa (رضي الله عنه) and Abu Bakr (رضي الله عنه) knew about it, he told him to not disclose it to anyone. When Umar (رضي الله عنه) offered his daughter to Abu Bakr (رضي الله عنه) and he refused, he didn't say why he refused because the Prophet (ﷺ) told him to not disclose. Nowadays people think if they're told a secret then by default anyone can be told, subhan Allah.
3. **They will make vows, but will not fulfill them:** they give promises but they don't fulfill it. For example, if a person says to his grandmother, 'if you need me to take you to the appointment, call me. If you need food, tell me'. This is not action because they will not say they want anything. A person should take them without asking.

4. **Fatness will appear among them:** the reason for this is because there's no action; they're lazy. They're all talk and no action. This means the Companions were thin because they don't have time to sit.

May Allah (ﷻ) help us and guide us. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #12

Introduction

- In order to measure a society, a person looks at the youth and what they're talking about. In its peak, Islam reached and conquered far lands. Those against them wanted to reconquer again and would send people to see when to attack. They would see what the youth were talking about, and they were talking about Qur'an and prayer, so they knew it wasn't a correct time to attack. Then after some time they saw the youth were talking about girls, money and duniya, so they knew this was the time to attack and the lands were taken away from the Muslims. The more a person is closer to the duniya, the easier it is for the shaitan to attack, but the more a person is closer to the akhira, the harder it is for the shaitan to attack.

Chapter 7: The warning regarding worldly pleasures, amusements and competing against each other (بَابُ مَا يُحَذَّرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا)

Hadith: حَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسِ، قَالَ سَمِعْتُ حَبَابًا، وَقَدْ اِكْتَوَى (يَوْمَئِذٍ سَبْعًا فِي بَطْنِهِ وَقَالَ لَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِالْمَوْتِ، إِنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَضَوْا وَلَمْ تَنْفُصْهُمْ الدُّنْيَا بِشَيْءٍ، وَإِنَّا أَصْبْنَا مِنَ الدُّنْيَا مَا لَا نَجِدُ لَهُ مَوْضِعًا

(إِلَّا التُّرَابَ.) (I heard Khabbab, who had branded his `Abdomen with seven brands, saying, "Had Allah's Messenger (ﷺ) not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e. on building houses).) - Sahih al-Bukhari 6430

- One man was healthy his life and then fell into a great sickness that he even used branding as a treatment because of its severity. He said, 'had the Prophet (ﷺ) not forbidden us to invoke for death, I would have invoked for death', subhan Allah. We might think he's asking for death as a result of the pain of his sickness, but he's asking for death for another reason. What is it and this shows their concern? He's sees the duniya opening and he's scared he can't handle himself, subhan Allah. He's afraid the duniya would affect his heart.
- He said the Companions didn't have the duniya openings they're having, and they left the world without feeling they've missed out. Nowadays people feel they've missed out if they didn't travel to so and so place, or eat at so and so restaurant.
- It doesn't matter if we missed out from the duniya, but if we missed out from the deen then we've truly missed out. Sometimes we sacrifice the akhira for the duniya.
- Whatever Allah (ﷻ) has given us then we can use it in order to reach the akhira.

- Khabbab continued to say the duniya opened for us that we not only spent it on food, clothes, but we still had more money so we put it in building. As if they had so much money and didn't know what to do with it so they put it in the earth, meaning they started to build. A person thinks his wealth will be eternal when there's a house; he feels he's secure. **Surah Al Humaza 3: (يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ) (He thinks that his wealth will make him last forever!).**
- Allah (ﷻ) gave us wealth to eat, drink, buy clothes, and there are those who don't spend on themselves but purchase land and homes, subhan Allah. They don't even buy good food for themselves. People think having a house is long-term, but no one knows when they will die. So many have died while not seeing their house being completed.

Hadith: (حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ، قَالَ أَتَيْتُ خَبَّابًا وَهُوَ يَبْنِي (I came to Khabbab while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building).) - Sahih al-Bukhari 6431

- Khabbab said the Companions left the world, but we spend it on building.
- The duniya can be deceiving and the shaitan also deceives us. **Surah Fatir 5: (يَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ) (O mankind! Verily, the Promise of Allâh is true. So let not this present life**

deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.)

Hadith: حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ، قَالَ أَخْبَرَنِي مُعَاذُ (قَالَ أَخْبَرَنِي مُعَاذُ) عَنْ عَبْدِ الرَّحْمَنِ، أَنَّ ابْنَ أَبَانَ، أَخْبَرَهُ قَالَ أَتَيْتُ عُثْمَانَ بِطَهُورٍ وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَهُوَ فِي هَذَا الْمَجْلِسِ، فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ " مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ، ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ، عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". قَالَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَعْتَرُوا ". (I brought water to `Uthman bin `Affan to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet (ﷺ) performing the ablution in this place and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-rak`at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet (ﷺ) further added, "Do not be conceited (thinking that your sins will be forgiven because of your prayer).) - Sahih al-Bukhari 6433

- A man came to 'Uthman bin 'Affan (رضي الله عنه) bringing water to make wudhu. 'Uthman (رضي الله عنه) made wudhu and perfected his wudhu. Then 'Uthman bin 'Affan (رضي الله عنه) said, 'I saw the Prophet (ﷺ) make wudhu in this manner'. He said 'whoever made wudhu in this manner and then prayed two units, and sat in the masjid then his sins are forgiven'. Then the Prophet (ﷺ) said: 'don't be deceived with your deeds'. This shows we can't be deceived with our deeds, and we can only depend on Allah (ﷻ) alone. There are those who are

attached to their homes and duniya and those who attach to their good deeds, but we can only depend on Allah (ﷻ). This means we do good deeds for the sake of Allah (ﷻ) hopes He accepts it, but we cannot depend on them.

May Allah (ﷻ) help us and guide us. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #13

Chapter 8: "O mankind! Verily the Promise of Allah is true. So let not this present life deceive you ..

باب قَوْلِ اللَّهِ تَعَالَى: {يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ ..
الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ
{السَّعِيرِ}

Hadith: (حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْفَرَشِيِّ، قَالَ أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ ابْنَ أَبَانَ، أَخْبَرَهُ قَالَ أَتَيْتُ عُثْمَانَ بَطْهَوْرٍ وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَهُوَ فِي هَذَا الْمَجْلِسِ، فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ " مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ، ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ". قَالَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَغْتَرُّوا ".) (I brought water to `Uthman bin `Affan to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet (ﷺ) performing the ablution in this place and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-rak`at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet (ﷺ) further added, "Do not be conceited (thinking

that your sins will be forgiven because of your prayer).) - Sahih al-Bukhari
6433

- A man came to 'Uthman bin 'Affan (رضي الله عنه) bringing water to make wudhu. 'Uthman (رضي الله عنه) made wudhu and perfected his wudhu. Then 'Uthman bin 'Affan (رضي الله عنه) said, 'I saw the Prophet (ﷺ) make wudhu in this manner'. He said 'whoever made wudhu in this manner and then prayed two units, and sat in the masjid then his sins are forgiven'. Then the Prophet (ﷺ) said: 'don't be deceived with your deeds'. This shows we can't be deceived with our deeds, and we can only depend on Allah (ﷻ) alone. There are those who are attached to their homes and duniya and those who attach to their good deeds, but we can only depend on Allah (ﷻ). This means we do good deeds for the sake of Allah (ﷻ) hopes He accepts it, but we cannot depend on them.
- The Prophet (ﷺ) is telling us to not be deceived with our good deeds and we shouldn't go about sinning, then make wudhu and pray two units. This is deceiving ourselves. There are even those who do magic and then perform umrah thinking that will forgive their sins for doing magic. Or those who acquire knowledge, do sinful acts knowingly, and then attend study circles to be forgiven. We shouldn't use the virtues of worships as an excuse to sin. A person shouldn't be deceived with the virtues of good deeds.
- Also this hadith is not expiation of major sins but minor sins. Major sins require repentance.

Chapter 9: The righteous will depart (باب ذهاب الصالحين)

Hadith: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بِيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مِرْدَاسِ بْنِ الْأَسْمِيِّ، (قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ، وَيَبْقَى حُفَالَةً كَحُفَالَةِ الشَّعِيرِ أَوْ التَّمْرِ، لَا يُبَالِيهِمُ اللَّهُ بَالَةً ". قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ حُفَالَةٌ وَحُفَالَةٌ. (The Prophet (ﷺ) said, "The righteous (pious people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates.) - Sahih al-Bukhari 6434

- With time, the righteous will depart and then the worst of people will remain on the earth. Allah (ﷻ) will not even care for them. That's why the Day of Judgement will begin on these people.
- Imagine if you have a good student and a very bad and wicked student, you will give more attention towards the one who's showing interest.
- Even when the righteous pass away, it's a mercy for them because Allah (ﷻ) knows what will come afterwards; it's a protection for them. As we come closer to the Day of Judgement there will be more wicked people.

Chapter 10: The Fitnah of wealth should be warded off (باب ما يُنقَى مِنْ فِتْنَةِ الْمَالِ)

- The Day of Judgement is the Day of Taghabun, when a person feels he cheated himself out. He was given things in the duniya but got deceived by it. He was given a spouse and children in order to get good deeds, but he missed it; he got deceived by it.

Surah At Taghabun 14-18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٤) إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ (١٥) فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦) إِن تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧) عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ (١٨)

O you who believe! Verily, among your wives and your children are your enemies (who may stop you from the obedience of Allâh), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Off-Forgiving, Most Merciful. (14) Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). (15) So keep your duty to Allâh and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. (16) If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause) He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, (17) All-Knower of the unseen and seen, the All-Mighty, the All-Wise. (18)

- Allah (ﷻ) tells us our spouses and children can be an enemy for us, meaning we can lose our good deeds as a result of how we're dealing with them. Imagine among all the people, we are backbiting our spouse and children the most, and our good deeds are being taken away. If we look at who we take for granted the most, it's our spouse and children, may Allah (ﷻ) forgive us. We need to be especially careful with them.

- They can also be an enemy for us when we're giving all our energy to the husband and children and nothing for ourselves. When Allah (ﷻ) gives us a spouse and children, it's in order to use it as a means to go to paradise, not scream and shout at them.
- The shaitan is a clear enemy and he wants us to slip, but our spouse and children can also make us slip, why? Because we can see their faults and they can see ours. So what do we need to do? We need to be careful (فَأَخَذُوا مِنْهُمْ).
- (تَعَفُّوا): we should pardon them. Sometimes we find a father who spends his whole life screaming at the children and then he dies, or a mother who spends her life screaming at the children and then she dies. When a person dies, the problem that the person was screaming about is gone. This is taghabun, a person could have done better.
- (وَتَصَفَّحُوا): start a new page, move on and don't get stuck.
- (وَتَغْفِرُوا): and forgive. Verily Allah (ﷻ) is All-Forgiving, All-Merciful.
- How can we practice pardoning if no one bothers us? The spouse and children do things and it requires pardoning, starting a new page, and forgiving from us. What will Allah (ﷻ) give us? He will be All-Forgiving and All-Merciful to us.
- Then Allah (ﷻ) tells us, 'Verily' so it's absolutely certain, our wealth and children are a fitna. This shows not all our children are an enemy to us, but all are a fitna. How can wealth and children be a fitna?
 - To use all our energy to attain wealth and to put all our energy for the children

- Then put all our energy to maintain the wealth and protect it. It doesn't mean a person neglects his children or doesn't work, but he shouldn't put all his energy solely into that. There are mothers who totally burn-out because of their children.
- A person will measure his relation with Allah (ﷻ) according to his wealth and children. If his wealth and children are intact, then he's pleased with Allah (ﷻ), and if something happens to his wealth and children, then he's displeased with Allah (ﷻ), astaghfar Allah.
- Allah (ﷻ) says our wealth and children are a fitna for us, but with Him is a great reward. We need money and children, but we don't need to indulge into it.
- What is the solution? Have taqwa of Allah (ﷻ) as much as you can, listen, obey and spend in charity. A person doesn't know how when he listens, obeys and gives charity then it can protect him from falling into the fitna of wealth and children, subhan Allah.

May Allah (ﷻ) help us and guide us. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #14

Introduction

- It's not a challenge when a person goes to the akhira without being tested with the duniya. The meaning of 'zukhruf' is detailed adornment. Sometimes we can get so caught up with the details of

the duniya. Those who are only looking at the 'zukhruf' are jealous of others because they're only looking at what others have and not at what they have.

- Why are there different levels of people? So that people benefit from each other.
- We should use the duniya as a ride to the akhira. We don't want to be a slave of money or clothes.

Surah Az Zukhruf 36: (وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ) (And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Qarîn (an intimate companion) to him.)

- When a person is always focusing on the 'adornment and details' then a person will not remember Allah (ﷻ) and if a person turns away from the remembrance of Allah (ﷻ) then the shaitan will become his companion.
- If we go to the details of people's 'duniya' matters then we'll exceed our boundaries. When a person looks at his house, it's nice overall, but then a person starts to look at the details then he'll start to complain and say 'the food is not nice', 'why is this here?', and this causes ingratitude. What makes a person to be a companion of the shaitan in Surah As Zukhruf? Focusing on the zukhruf, on the details and adornment. Allah (ﷻ) is able to make the duniya with no 'zukhruf', but where's the test?

Chapter 10: The Fitnah of wealth should be warded off (باب مَا يَنْقَى مِنْ فِتْنَةٍ) (الْمَالِ)

- In the time of 'Umar (رضي الله عنه), many openings took place and the world and the 'zukhruf' became open, but it didn't affect them; they didn't change. Unlike those whose hearts are just wanting to get from the duniya. Allah (ﷻ) is the One Who divides the provision because He knows what's good for the people. The duniya is less than a mosquito wing so a person shouldn't be jealous for a 'mosquito', subhan Allah.
- **Hadith:** (عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى) (Anas reported Allah's Messenger (ﷺ) as saying: If the son of Adam were to possess two valleys of riches. he would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allah returns to him who repents.) - Sahih Muslim 1048 – imagine if a person has two full valleys of money and gold, he still wants a third. When a person has 'ten' valleys, he wants another five. Only Allah (ﷻ) can tell us what we're like. A person can survive with what he has, but he still wants a third 'just in case'. You will notice when we buy 'just in case', there's no barakah in it, subhan Allah. Or we go to the supermarket and buy something and say 'I'll use it for a future recipe' and it's just sitting there. How many times do we throw away expired foods, astaghfar Allah. Or at home we wear the same 'house clothes' but in the closet we have so many party dresses. How many times are we going to a party?

- Or we go and buy a sushi-maker, but how many times are we going to make sushi at home? We can buy it outside. We go and buy guest cutlery which barely gets used, and we use mismatched cutlery at home, subhan Allah.
- What does it mean in the hadith until the person becomes filled with dust? Until he dies. He wants more and more until he dies. Before we buy things, we need to ask ourselves 'do we really need it'. Our nature is to be greedy, but we need to strive to overcome the greediness. When we have the Qur'an then we'll know our boundaries.

May Allah (ﷻ) protect us from the evil of our selves. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #15

Introduction

Tender heart = knowledge + being reminded

- Sometimes a person is going through a problem and he attends a lecture and starts to cry, so the shaitan tells him 'you have a tender heart', but the person is crying because of his problems. Or a person cries in his prayer as a result of his problems and the shaitan says 'you have a tender heart'.
- A tender heart is not about having a storm of emotions as a result of some disturbance in your life. Emotions can deceive us, a person cries and might think he has a soft heart and a person doesn't cry and

thinks he has a hard heart. A tender heart comes with knowledge and not because of turbulences.

- When Imam Al Bukhari placed the chapters and the orders of hadith in Sahih Al Bukhari, there's a connection between them, it's not randomly placed, subhan Allah.

Chapter 10: The Fitnah of wealth should be warded off (باب مَا يُنْفَى مِنْ فِتْنَةِ الْمَالِ)

Hadith: (قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ أَنَّ لِإِبْنِ آدَمَ وَاوْدِيًّا مِنْ ذَهَبٍ (Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him.") - Sahih al-Bukhari 6439

Hadith: (وَقَالَ لَنَا أَبُو الْوَلِيدِ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِيٍّ، قَالَ كُنَّا نَرَى هَذَا مِنَ الْقُرْآنِ (Ubayy said (referring to the hadith above), "We considered this as a saying from the Qur'an till the Surah (beginning with): "The mutual rivalry (for piling up of worldly things) diverts you' (102:1) was revealed.") - Sahih al-Bukhari 6440

- If a person is not stopping himself from just collecting and gathering items then death will stop him, subhan Allah. As we go deeper into the duniya, the more we find ourselves collecting and gathering things. A person has money and wants to know how to increase it, a person takes a vacation and is thinking about the next vacation, a person buys a house and is thinking to buy another property. Sometimes we look around the house and we think what's missing,

though nothing is missing, but this is being greedy, astaghfar Allah. Just these thoughts and feelings are sinful and a person needs to repent.

- The hadith is telling us the solution to this is to repent, what are the sins committed? The sin in the heart for wanting more and more of the duniya, this is a feeling inside the heart. May Allah (ﷻ) forgive us. Ameen. And the other sin is going and buying it. It's ok if a person is buying and using it, but if a person is buying and piling then this is not ok. There is no barakah in such purchases because a person is only buying it to satisfy his greed. Or a person just buys things because it's on sale, and not because he needs it.
- A person needs repentance for having the feelings of wanting it and repent for buying it.
- We need to give things which we're not using and be balanced when we buy something.
- If a person doesn't repent and stop it, then what will stop it? Death. When a person dies then the family members have to deal with it after him. One should be considerate to make it easy on those after him who will have to deal with it.

Chapter 11: Wealth is green sweet (هَذَا الْمَالُ خَضِرَةٌ حُلْوَةٌ)

Look at the balance in this chapter, a person might think the duniya is bad and needs to hate the duniya, but this is not balance. Allah (ﷻ) tells us the duniya is beautified for us and we like it. We like brands and if someone says he doesn't then he's lying.

Surah Al Imran 14: (زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ) (Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.)

'Umar bin Al Khattab (رضي الله عنه) said: (اللَّهُمَّ إِنَّا لَا نَسْتَطِيعُ إِلَّا أَنْ نَفْرَحَ بِمَا زَيَّنْتَهُ لَنَا، اللَّهُمَّ) 'O Allah we cannot except be happy with what You have beautified for us. O Allah I ask You to make me spend it in its right (for Your sake)'.

- It's important to be balanced, we admit we cannot resist these feelings, but we ask Allah (ﷻ) to make us buy for His sake.
- We cannot be an ideal person to show that we don't like the duniya.

May Allah (ﷻ) guide us to spend for His sake. Ameen.

And they're certain of the hereafter (وَبِالْآخِرَةِ هُمْ يُوقِنُونَ) – Class #16

Introduction

Surah Yunus 5-10:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥) إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يُتَّقُونَ (٦) إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (٧) أُولَئِكَ مَأْوَاهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ (٨) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِم

الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩) دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ (١٠)

It is He Who made the sun a shining thing and the moon as a light and measured out for it stages, that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge. (5) Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much. (6) Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), (7) Those, their abode will be the Fire, because of what they used to earn. (8) Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise). (9) Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinn and all that exists)]. (10)

- The theme of Surah Yunus is belief in the decree. There are matters which are constant such as the sun and moon, night and day, so a

person has no problem with these decrees. But a person has a problem with variables such as other people's actions.

- There are those who do not hope to meet Allah (ﷻ) to be accounted because they feel secure about themselves; they are happy with the way they are. They don't want to hear about death, the grave, things coming to an end, etc. If we're being heedless of the ayat then we won't accept the decree.

Chapter 11: Wealth is green sweet (هَذَا الْمَالُ خَضِرَةٌ حُلْوَةٌ)

During the time of 'Umar bin Al Khattab (رضي الله عنه), Persia was opened and the wealth of Kesra was brought to him. When he saw it, he started to cry and they asked him, 'why do you cry?'. He said 'look how booty has come to us but it was taken away from others'.

He also said, 'when the duniya opens for the people, there's too much bloodshed and problems', so he was scared because most problems happen because of money. When the duniya opens for people there's too much competition, fighting and bad feelings between people.

One of the reasons people backbite is because they think they have money so they can be rude and speak bad of others.

Surah Al Humaza 1-3:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣)

In the name of Allah, the Beneficent, the Merciful

Woe to every slanderer and backbiter. (1) Who has gathered wealth and counted it, (2) He thinks that his wealth will make him last forever! (3)

- We love money and we can't deny this but we need to have taqwa.

Hadith: (حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الرَّهْرِيَّ، يَقُولُ أَخْبَرَنِي عُرْوَةُ، وَسَعِيدُ بْنُ الْمُسَيَّبِ،) عَنْ حَكِيمِ بْنِ حِرَامٍ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ " هَذَا الْمَالُ - وَرُبَّمَا قَالَ سُفْيَانُ قَالَ لِي يَا حَكِيمُ - إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ بُورِكَ لَهُ (فِيهِ)، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى ".

(I asked the Prophet (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand.") - Sahih al-Bukhari 6441

- A man came and asked the Prophet (pbuh) for money and the Prophet (pbuh) gave him. The man continued to ask him and second and third time, and the Prophet (pbuh) gave him. After the third time, the Prophet (pbuh) told him money is like something green and sweet (الْمَالُ خَضِرَةٌ حُلْوَةٌ).

- Whoever takes the money happily and with a good nafs (فَمَنْ (بُورِكَ لَهُ فِيهِ)،) THEN Allah (ﷻ) will put barakah in it (أَخَذَهُ بِطَيْبِ نَفْسٍ).
- Whoever takes the money while looking at what everyone else has (وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ) THEN Allah (ﷻ) will not put barakah in it (لَمْ يُبَارَكْ لَهُ فِيهِ).

- If you have two helpers, A and B, and you give each the same amount. If A took it with a good heart, then this amount will have

barakah; she can buy things and still there's money. If B took it while looking at what everyone else has, then there will be no barakah in it.

- So when giving money, it's not only about the intention of the one giving but also of the one receiving the money. And this also includes when receiving allowance from the husband.

Characteristics of a (طيب نفس) – good nafs?

1. The person is not asking (ليس سائلا) and they're not asking indirectly by saying 'my husband is sick and my children is sick' so they say things to make others feel sorry for them and pity them. This is also asking for feelings. Don't complain to people about your story to make others pity you. When people ask then there's no barakah because they don't feel satisfied. It's important to have (عفة) – not to go around asking.
 2. The person is not greedy for the money (ليس بطامع). Sometimes we're given something and we show we're content but inside we feel, 'why don't I get more?'. The person is not occupied with thinking about money. For example when the wife receives money from her husband, she shouldn't feel, 'he earns more so how come he's not giving me more'.
 3. Pleased with his Rabb (راض عن ربه): the person is pleased and trusts in his Rabb. He accepts what's given to him and he's not looking at the one who's giving him. He knows anything that comes is from his Rabb.
- When we buy things out of greed then there's no barakah in it. Look at how many things we buy on sale and we're not using it, why?

Because we bought it with greed so there's no barakah. To be content means you have enough, but the one greedy wants to buy more and more.

May Allah (ﷻ) not make the duniya our concern. Ameen.

ADDITIONAL RESOURCES

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