

WHAT DID YOU PREPARE FOR IT?

ماذا أعددت لها؟

Sunday Evening Class 4

14th July 2019

11 Dhul Qada 1440

Introduction

A person will be Muhsin in his worship to Allah when he fulfils the 3 conditions below:

1. By observing Tauheed
2. Do the deed for the sake of Allah alone
3. Do the deed according to the Sunnah

The Prophet said we need to worship Allah as if we see Allah i.e. this means in our heart we should have:

1. Love and magnification of Allah.
2. Show submission to Allah
3. Prevent our heart from distraction.

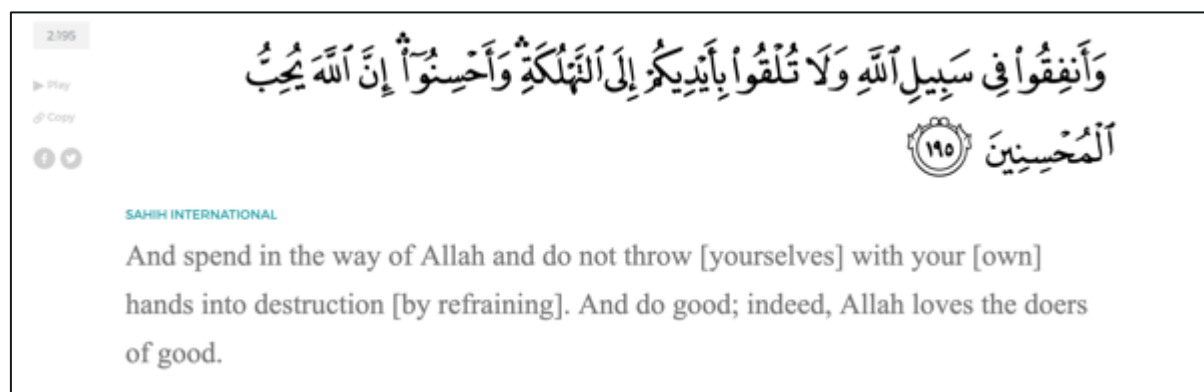
The next stage is we worship Allah as if Allah sees us i.e. we worship Allah by fearing him.

Allah mentioned certain deeds in the Quran that a person does and he will be among the muhsineen and Allah will love him

Allah loves the Muhsineen in the Quran

1. To spend for the sake of Allah

SURAH AL BAQARAH AYAH 195



In this Ayah, Allah tell us to spend in the way of Allah. Sabeel is Jihad that is of two types:

1. Jihad in the battlefield against the enemies of Islam
2. Jihad by spreading knowledge, by teaching people etc.

In this Ayah, Allah is also telling us to not put ourselves in destruction by not spending in the way of Allah. The word means to spend all that you have. Allah tells us to spend some from what Allah has granted you. This shows Allah's kindness with us because he knows we love money and we are miser. Allah is telling us to be moderate while spending.

SURAH AL ISRA AYAH 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

17:29

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وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

SAHIH INTERNATIONAL

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

Here Allah is telling us not be miser and also not to be spendthrift at the same time but to spend moderately..

SURAH AL FURQAN AYAH 67

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

7

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

SAHIH INTERNATIONAL

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

Here Allah is telling us the Ibaad ur Rehman are moderate in their spending.

2. Spend in times of ease and hardship, suppress anger and pardon people

SURAH AL E IMRAN AYAH 134

3134

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SAHIH INTERNATIONAL

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

One of the description of the people of paradise is that they spend in the time of adversity and in prosperity, they restrain their anger and they forgive the people.

- When the people of Paradise are harmed incurred on their honor, property or body they don't get angry but they do not show it with their words or actions.
- Pardoning means to not punish people but to overlook them

3. Remove trace of all harm from the heart

SURAH AL MAEDA AYAH 13

فِيمَا نَقَضُوا عَلَيْهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

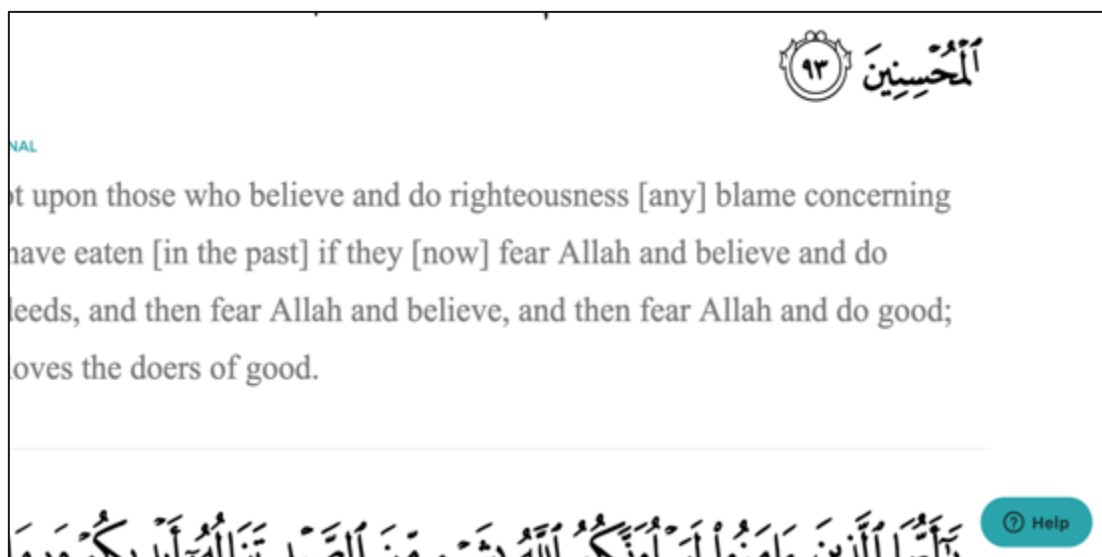
SAHIH INTERNATIONAL

So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.

Here Allah tells us that one of the traits of the Muhsineen is that they pardon the people who wronged them and in addition they turn away their face from the people who wronged them. This means they not only overlook the person but they remove trace of the offense from their hearts as if they were never wronged in the first place.

This means we have to forgive the people and remove the effect of the harm from our heart.

4. Taqwa



Here Allah is telling us that there is no sin on those who believed and did righteous deeds for what they ate (unlawful food) when they were ignorant (when they were not Muslims).

- Here Taqwa means to make a shield between ourselves and the punishment of Allah
- We need to avoid the prohibitions and fulfil the Obligations

Ihsaan to the creation

1. Parents

The first one to whom we are commanded to do ihsan after Allah are the parents.

SURAH AN NISA AYAH 36

4:36

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SAHIH INTERNATIONAL

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

SURAH AL AN'AAM AYAH 151

إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصْنُكُمْ بِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

ONAL

he, I will recite what your Lord has prohibited to you. [He commands] that you not
anything with Him, and to parents, good treatment, and do not kill your children
erty; We will provide for you and them. And do not approach immoralities - what
t of them and what is concealed. And do not kill the soul which Allah has
[to be killed] except by [legal] right. This has He instructed you that you may use

Help

SURAH AL ISRA AYAH 73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

17:73
▶ Play
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وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ
وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا

73

SAHIH INTERNATIONAL

And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

HADITH:

Narrated `Abdullah bin `Amr (may Allah be pleased with him): The Prophet (ﷺ) said, "Al-Ka`ba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be undutiful to one's parents," or said, "to take a false oath." - Sahih al-Bukhari 6870


- Allah joins the shirk and being undutiful to the parents in order to emphasize that being undutiful to the parent is a grave sin and it comes after shirk.
- Allah wants to draw our attention to the enormity of the rights of the parents.
- Shirk is to direct any acts of worship from Allah to anyone i.e. Allah bestows favors on us and we thank other than Allah. Now we apply this to the parents, how the parents are taking care of the children by spending on them, sacrificing their lives for them and instead of returning good with good, many children return good with evil
- Shirk is to love or fear someone more than Allah or to offer sacrifices to other than Allah or to invoke other than Allah. Other types of shirk is wearing energy bracelets, hypnotism, horoscope, fortune telling, predicting personality etc.. Riya is a kind of hidden shirk which is to do good deeds in order to seek praise from people.
- We need to be careful of Shirk because Allah will forgive every sin other than shirk.
- On the day of Judgment nothing will benefit a person except for Tawheed.
- The person who does shirk is being ungrateful to Allah and similarly the one who is undutiful to the parents is also being ungrateful to them

Being undutiful to parents:

There are degrees of being undutiful to parents:

- To harm them (Severe degree)
- To not do good is also being undutiful because Allah commands us to do good so it is obligatory upon us to do good to parents. Therefore whoever does not do good to the parents is undutiful to them.
- Many people consider their parents as a burden and as a source of misery and they don't feel the need to do good to them. People who only think of the benefit in this life look at their parents as a burden when the parents become old and weak. We need to do good to the parents while they are alive and even after their death. We need to especially take care of the parents when they grow old and feeble.
- Many old people are sent to nursing homes and the children do not ask about them.
- In Islam, Allah emphasized the rights of the parents and he joined the rights of the parents with the rights of Allah.

SURAH AL ISRA AYAH 23



1723

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وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ

الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرُهُمَا وَقُلْ لَهُمَا

قَوْلًا كَرِيمًا ﴿٢٣﴾

SAHIH INTERNATIONAL

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

Allah tells us if your parents (both or one of them) attains old age then don't say any words of disrespect to the parents, don't raise your voice to them and address them with honour using gentle words.

SURAH AL ISRA AYAH 24

17:24
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وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيَانِي صَغِيرًا

SAHIH INTERNATIONAL

And lower to them the wing of humility out of mercy and say, "My Lord,
have mercy upon them as they brought me up [when I was] small."

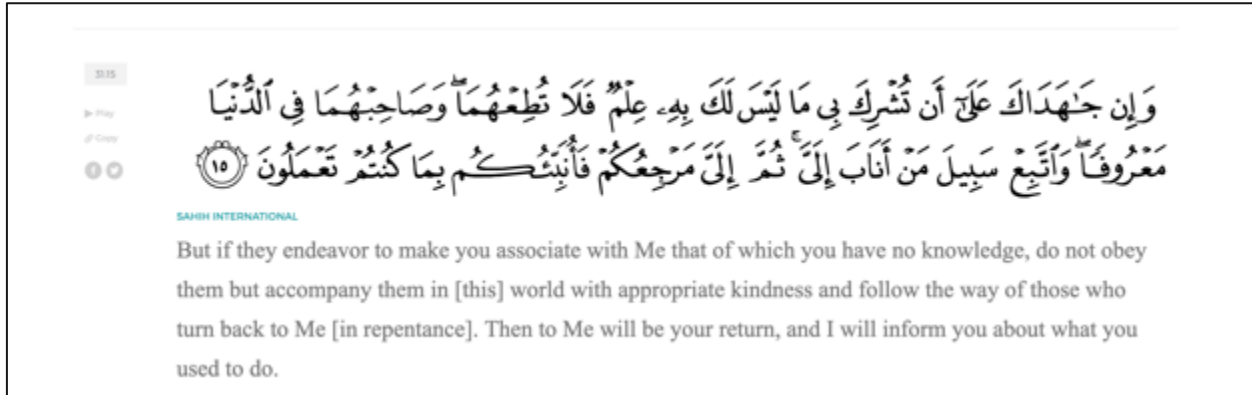
- When you deal with your parents then show humility.
- You have to invoke and pray for your parents when they become old.
- We need to be patient with them and should not make fun of them or laugh at them or mock at them. Even if the parents do not say anything, we must remember that Allah is watchful over us.
- We must bring joy to their hearts and to remove distress from them

HADITH:

It was narrated that 'Abdullah bin Mas'ud (may Allah be pleased with him) said: "I asked the Messenger of Allah (صلى الله عليه وسلم) which action is most beloved to Allah? He said: 'Establishing prayer on time, honoring one's parents and struggle in the cause of Allah.'" - Sunan An Nisa'i Book 6, Hadith 618

In this hadith we are told that being dutiful to the parents is greater than jihad in the way of Allah.

SURAH LUQMAN AYAH 15



وَلِإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

SAHIB INTERNATIONAL

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

- One must treat his parents with kindness even if they are not Muslims or they are not obedient to Allah

Being Dutiful to parents:

- Dutifulness to parents is not just a kiss on their foreheads or writing nice messages on the social media
- Being dutiful to the parents is to know what is in the heart of the parents and to bring it for them.
- When Mothers grow old, they do not ask anything . They only want someone to talk to them.
- If you know something brings happiness to your parents then do it for them and if you know something makes them sad then you need to prefer their happiness over yours.
- Do not ask anything from your parents when they are old because they have done their duty and now it is now your duty to serve them
- From dutifulness to the parents is to spend on them even if they are rich.
- Avoid to make them sad or to make them cry.
- Dutifulness to the parents is one of the gates of paradise and all siblings must race to reach to the gate

2. Relatives

After the parents come the relatives i.e. brothers, sisters, nephew, nieces, uncles, aunties and cousins

SURAH AL BAQARAH AYAH 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ
مُعْرِضُونَ ﴿٨٣﴾

SAHIH INTERNATIONAL

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

SURAH AN NISA AYAH 36

﴿٣٦﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْبَعِيدِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

SAHIH INTERNATIONAL

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

HADITH

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah made the creation and when he finished, the womb said: In this place, I seek refuge in you from those who sever me. Allah said: Are you not pleased that I keep good relations with those who are good to you and I will cut off whoever severs relations with you? The womb said: Yes, my Lord. Allah said: Thus, you will have it." Then, the Prophet said, "Recite the verse if you wish: Will you then, if you were given authority, spread corruption in the land and sever your family ties?" (47:22)

Source: Ṣaḥīḥ al-Bukhārī 5641, Ṣaḥīḥ Muslim 2554

SURAH MOHAMMED AYAH 22 AND 23

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

47:22

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فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَزْوَاجَكُمْ

SAHIH INTERNATIONAL

So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

47:23

▶ Play

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أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ

SAHIH INTERNATIONAL

Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.

Allah says if you were given authority in the land then you will spread mischief on the land and sever the ties with kith and kin. Allah curses the one who serves the ties with the relatives. Allah makes them deaf such that they cannot hear the truth and even if they hear then cannot benefit from it and Allah will make them blind such that they cannot see the truth.

HADITH:

Abu Huraira reported: A man said, Oh Messenger of Allah (صلى الله عليه وسلم). I have relatives with whom I try, to have close relationship, but they sever (this relation) which I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).) - Sahih Muslim 2558

- Kindness to the relatives is to spend on them and to be kind to them. The rich brother must spend on the poor brother and take care of him.